

In the explanation of commentary, *cittajarūpa* which are produced by consequence consciousness; which are supported by *kamma*, can also be called *kammaja rūpa* by mean of indirect way. Therefore, in order to exclude *kamma-paccaya cittasamuṭṭhāna rūpa*, the commentator explained by adding adjective “*upādinna*” for the word “*kammaja rūpa*”, resulting in the phrase, “if it is supported by *upādinna kammajarūpa*”, etc... (*Mahāṭṭi-2-403*)

The meaning of explanations found in commentary and subcommentary are as follows.

The nourishment ingested by beings is only *utujojajṭṭhamaka rūpa* produced by temperature. Although the fire-element consisting in corporeal unit produced by temperature is able to produce new generations of corporeal units successively, the nutriment consisting in those corporeal units is unable to produce new generation of corporeal units called *āhārajarūpa* in the absence of supporting factor of the fire-element of vital nonads. When those beings ingest group of corporeal units called *utujarūpa*, the latter reach into stomach, intestine, etc. Before spreading throughout body, these corporeal units are still *utujarūpa* in which containing nutriment is called *utujojā*. There are vital nonads produced by *kamma* in the stomach. Every vital nonad consists of four great elements which are *upādinna-kammaja rūpa*, due to occurrence of previous cause called *kamma*. The fire-element consisting in the vital nonad plays fundamental important role in digestion of food and arising of *āhāraja rūpa*. That fire-element is known as *udaraggi* (= digestive fire) and it is impossible to arise without remaining three great elements. It means that if it gets supporting factor of *upādinna kammaja rūpa*, depending on the four great elements produced by *kamma*, internal *utujojā* can bring forth new generations of corporeal units called *āhārajojajṭṭhamaka kalāpa*.

4.49.3 *Āhārapaccaya* = the corporeality supported by nutriment

Pāli Quotation (Vs-2-251) (Mahāṭṭi-2-403)

“Each nutriment produced by four origins respectively, (*catusamuṭṭhānika ojā*), which is called *kabaḷṭkāra āhāra*, benefits the whole body (= all kinds of corporealities) by *āhārapaccaya*”, preached by the Buddha in *Paṭṭhāna*. All kinds of corporealities produced by four origins called *kamma*, mind, temperature and nutriment (*catusamuṭṭhānika rūpa*), therefore, are called *āhārapaccaya rūpa*. (*Vs-2-251*)

The commentator explained that “*catusamuṭṭhānika rūpa* are called *āhārapaccaya rūpa*”, in order to show “physical nutriment” not only supports *catusamuṭṭhānika rūpa* but also produces them, really” (*Mahāṭṭi-2-403*)

4.49.4 *Āhārapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by nutriment

Pāli-Quotation (Vs-2-251)

Kabaḷṭkāra āhāra is only a group of corporeal units produced by temperature. The nutriments produced by temperature (*utujojā*), consisting in those corporeal units, produce new corporeal units when it gets supporting factor of the fire-element of vital nonad. The resultant new corporeal units are called *āhārasamuṭṭhāna rūpa*, due to occurrence of nutriment as previous cause. The nutriment consisting in those new corporeal units, when it gets supporting factor of nutriment of succeeding *āhārasamuṭṭhāna rūpa*, produces successive generation of new corporeal units again. Thus (10) to (12) new generations of corporeal units arise successively and this kind of *ojajṭṭhamaka rūpa* is called *āhārapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by nutriment.

There is a question that why do (10) to (12) new generations of corporeal units called *āhārapaccaya āhārasamuṭṭhāna rūpa* arise successively? The answer is that _____. The nourishment which is to be ingested for one day is capable of supporting to produce new generations of corporeal units of *ojajṭṭhamaka rūpa* for throughout (7) days.

The nutriment found in heavenly world is able to support *catusamuṭṭhānika ojā* for one or two months in order to produce new generations of corporeal units successively. In human world, the food ingested by mother spreads out the foetus through placental cord and it produces new generations of *ojaṭṭhamaka rūpa*. The nourishment rubbed on the skin is also absorbed and it can produce *ojaṭṭhamaka rūpa* inside the body. These are examples of how *anupādinna āhāra* supports *catusamuṭṭhānika ojā* to produce *ojaṭṭhamaka rūpa*.

The nutriment consisting in every corporeal unit produced by *kamma* is called *kammaja āhāra* or *upādiṇṇaka āhāra*. That *upādiṇṇaka āhāra*, when it reaches to static phase, produces new *ojaṭṭhamaka rūpa*. (if it is supported by nutriment consisting in *āhārasamuṭṭhāna rūpa*). The nutriment consisting in that *ojaṭṭhāna rūpa*, (if it is supported by nutriment consisting in *āhārasamuṭṭhāna rūpa*), when it reaches to static phase, produces new *ojaṭṭhamaka rūpa*. Thus the continuities of (4) to (5) new generations of corporeal units are brought forth connection of new generations of corporeal units successively. It is similar to *kammaṭṭhāna āhārasamuṭṭhāna rūpa* (see 4.47.5).

One point to be observed

Pāli Quotation (Paṭṭhāna-1-7) (Abhi-A-3-378)

Mūlaṭṭhāna Sayadaw had remark on one point to be observed in this case.

Although the Buddha preached generally in *paṭṭhāna*, that the nutriment called *kabaḷīkāra āhāra*, which situating in the continuum of *catusamsatisamuṭṭhāna rūpa*, benefits this body by efficiency of relation of nutriment (*āhāra paccaya*), especially, *kabaḷīkāra āhāra* benefits *āhārasamuṭṭhāna rūpa* by means of both direct cause (*janaka āhāra paccaya*) and indirect cause (*upatthambaka āhāra paccaya*) while the remaining three kinds of continuums of corporealities produced by *kamma*, mind and temperature, only by means of indirect cause (supporting cause or *upatthambaka āhāra paccaya*), explained in commentary. (Abhi-A-3-378).

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In this case, *Mūlaṭṭhāna Sayadaw* and *Anuṭṭhāna Sayadaw* explained as follows.

Pāli Quotation (Mūlaṭṭhāna-3-190) (Anuṭṭhāna-3-258)

It is previously explained in above that the nutriment consisting in every corporeal unit produced by any kind of *kamma*, mind, temperature, nutriment, is called *kabaḷīkāra āhāra*. It should be accepted the commentator's explanation that *kabaḷīkāra āhāra* benefits continuum of corporeality produced by mind. The reason is as follows.

The *Buddha* never preached *upatthambaka āhāra paccaya* of any one of

1. nutriment called *kabaḷīkāra āhāra* consisting in corporeal unit produced by mind (*cittasamuṭṭhāna rūpa* = CSR),
2. nutriments called *kabaḷīkāra āhāra* consisting in corporeal units produced by *kamma*, temperature and nutriment (*nocittasamuṭṭhāna rūpa* = NCSR),
3. nutriment called *kabaḷīkāra āhāra* consisting in corporeal units produced by both mind (CSR) and remaining three causes (NCSR), benefit *cittasamuṭṭhāna rūpa* by means of indirect cause (supporting cause or *upatthambaka āhāra paccaya*, in sections of *Cittasamuṭṭhāna duka*, *Pañhavāra*, *Paccayānuloma Vibhanga vāra*.

If it benefits *cittasamuṭṭhāna rūpa* by means of indirect cause, the Buddha will preach that

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“*cittasamuṭṭhāno kabaḷīkāro āhāro cittasamuṭṭhānassa kāyassa āhāra paccayena paccayo*”. = the nutriment called *kabaḷīkāra āhāra* consisting in corporeal unit produced by mind benefits corporeality produced by mind through efficiency of relation of nutriment (*āhāra paccaya*)”. But the *Buddha* never preached like this.

The reasonable fact is that the *Buddha* preached that those nutriments called *kabaḷīkāra āhāra* consisting in corporeal units of both *cittasamuṭṭhāna* and *nocittasamuṭṭhāna*, mentioned above, benefit

nocittasamuṭṭhāna rūpa, i.e, corporealities produced by *kamma*, temperature and nutriment, by means of indirect cause (supporting cause or *uppatthambaka āhāra paccaya*). Therefore it means one should accept commentator's explanation after scrutinizing and reasoning on it.

According to explanations found in above sub-commentaries, it should be recognized the fact that the nutriment consisting in corporeal units produced by mind is unable to benefit nutriment of other corporeal units produced by mind by means of *āhāra paccaya*. Similarly, each nutriment consisting in various corporeal units produced by *kamma*, temperature, nutriment respectively is also unable to benefit nutriment of corporeal unit produced by mind respectively.

However the nutriment consisting in corporeal unit produced by mind is able to benefit the nutriment consisting in those corporeal units produced by *kamma*, temperature, nutriment by means of indirect factor of efficiency of relation of nutriment (*upatthambaka āhāra paccaya*). The nutriments consisting in corporeal units produced by *kamma*, temperature, nutriment are able to benefit nutriments of other corporeal units produced by *kamma*, temperature, nutriment respectively. These facts should be recognized well.

4.49.5 *Āhāra paccaya utusamuṭṭhāna* = the corporeality produced by temperature, which is supported by nutriment

Pāli Quotation (Vs-2-251, Mahāṭṭi-2-403)

Every corporeal unit produced by nutriment consists of the fire-element which is called *āhārasamuṭṭhāna tejo dhātu*. That fire-element consisting in corporeal unit produced by nutriment, when it is reaching to the static phase, produce new corporeal unit called *utusamuṭṭhāna ojaṭṭhamaka rūpa*. This kind of *ojaṭṭhamaka rūpa* (pure octad with nutriment as 8th factor) is called *āhārapaccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by nutriment). (*Vs-2-251*)

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It should be recognized that “the corporeality produced by temperature which is supported by nutriment”, similar to “the corporeality produced by nutriment which is supported by temperature”, is able to produce (10) to (12) new generations of corporeal units successively. Noble teachers said that further explanation is not essential, due to finished to explain it. (*Mahāṭṭi-2-403*)

Pāli-Quotation (Vs-2-251, Mahāṭṭi-2-403, 404)

In the section of occurrence of *āhāraja rūpa*, it had been explained that the ingested *kabaḷīkāra āhāra* or the nutriment consisting corporeal unit produced by temperature, if it gets supporting factor of the fire-element of vital nonad, produces new corporeal unit called *ojaṭṭhamaka rūpa kalāpa* (pure octad with nutriment as 8th factor). Those newly produced *ojaṭṭhamaka rūpa* are called *āhāra samuṭṭhāna rūpa* because of dependence on nutriment (*kabaḷīkāra āhāra*). Therefore the nutriment called *kabaḷīkāra āhāra* benefits *āhārasamuṭṭhāna rūpa* by means of direct cause (*janaka paccaya*). It is able to benefit the remaining corporealities produced by three origins, i.e, *kamma*, mind, temperature, by means of *nissaya*, *āhāra*, *atthi*, *avigata*, so called *uppatthambaka* cause (indirect cause). Thus one should discern the nature of arising of *āhāraja rūpa*. (*Vs-2-251*)

The nutriment called *kabaḷīkāra āhāra* benefits *āhāra samuṭṭhāna rūpa* by means of *janaka* cause (direct cause). The nutriment consisting in corporeal units produced by nutriment benefits both

1. nutriment consisting in other corporeal units produced by nutriment,
2. *kammamuṭṭhāna rūpa* (= *kammaja ojā*)
3. *cittamuṭṭhāna rūpa* (= *cittaja ojā*) and
4. *utujamuṭṭhāna rūpa* (= *utuja ojā*) by means of efficiency of relations of *nissaya* (dependence), *atthi* (presence), *avigata* (non-disappearance), so-called *upatthambaka* cause (indirect cause).

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Nissaya = dependence factor

1. Four mental aggregates benefit mutually each other,

2. Four great elements benefit mutually each other,
3. While *paṭisandhi* consciousness is arising mentality and corporeality benefit mutually each other,
4. Mind and mental concomitants benefit *cittajarūpa*
5. Four great elements benefit derived corporealities (*upādārūpa*) by means of *nissaya paccaya* (efficiency of relation of dependence). (*Paṭṭhanā -1-5*)

In that case, the nutriment, a kind of derived corporeality, is unable to benefit four great elements and remaining derived corporealities by means of dependence factor. Therefore, *Mahāṭṭkā Sayadaw* explained that “*nissaya bhāvo pana paṭṭhāna nayena natthi*”. = there is no efficiency of relation of dependence in the preaching methodology of *Paṭṭhāna*. However, it should be recognized the fact that the commentator Sayadaw explained, by means of *suttanta* method (= indirect way), the fact, “the corporealities produced by nutriment can be called the corporealities which has got efficiency of relation of dependence of nutriment”. It should be recognized on the explanation of relation of dependence of temperature similarly.

Atthi (presence) _____

The ability to benefit, by the time, the causal *āhārasamuṭṭhāna oja* and the resultant *kammaja ojā*, *cittajaojā*, *utujaojā*, *āhāraoja*, so called *catusamuṭṭhānika ojā* are still present simultaneously, is called the relation of presence (*atthi paccaya*).

Avigata (non-disappearance)

The mutual ability to benefit, before both the causal *dhammas* and resultant *dhammas* have not ceased yet, is called relation of non-disappearance *avigata paccaya*. Thus, it should be recognized the fact that the nutriment is able to benefit by means of relations of *atthi*, *avigata*, only when both causal *dhammas* and resultant *dhammas* are still present according to *Paṭṭhāna* method while it is able to benefit by means of relation of dependence (*nissaya*) according to *Suttanta* method. (*Mahāṭṭ-2-403, 404*)

Any *meditators* who wants to attain *nibbāna* should discern penetratively on the nature of arising of *āhāraja rūpa* by insight knowledge. (*Vs-2-251*)

4.50 The nature of utujarūpa (corporeality produced by temperature)

It should be known (5) modes of the nature of arising of corporeality produced by temperature as follows.

1. *utu* = temperature
2. *utusamuṭṭhāna* = the corporeality produced by temperature
3. *utu paccaya* = the corporeality supported by temperature
4. *utupaccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by temperature
5. *utupaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by temperature.

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4.50.1 Utu = temperature

Pāli-Quotation (Vs-2-251)

The fire-element consisting in every corporeal unit produced by four origins, i.e, *Kamma*, mind, temperature, nutriment, is called *utu* (= temperature). There are two kinds of *utu*, i.e, *uṇṇha utu* (= heat) and *sīta utu* (= cold). (*Vs-2-251*)

The commentator explained that the fire-element consisting in every corporeal unit produced by four origins, is called *utu*, due to ability of the fire-element to produce *utujarūpa*. It is divided into two kinds depending on its potency, i.e.,

1. high potential fire-element as *uṇṇautu* (= heat) and
2. low potential fire-element as *sītautu*. (*Mahāṭṭ-2-404*).

In *Mahāṭṭkā*, volume 2 page 108, 109, it is also explained as follows.

Three kinds of elements, the earth-element, the fire-element and the air-element, are called tactile objects (*phuṭṭhabbārammaṇa*). Why doesn't the water-element belongs to this tactile objects? Is it true that the nature of cold can be touched? Isn't true that nature of cold as the water-element?

If any one complains like this, it is true that the nature of cold can be touched.

However, that nature of cold is not the water-element. It is actually, only the nature of the fire element.

It is right. When the nature of the fire-element become low potential, perceiving on the nature of cold become apparent. The nature of cold is not potentiality of any kind of other elements but the fire-element only.

If it is a question that how the meaning of perceiving on the nature of cold become apparent while the nature of the fire-element become low potential, can be understood well? It should be understood similar perceiving on this bank of river and that bank of river alternatively, due to presence of inconstant nature of it.

Let us suppose that a river flows from north to south and there are two banks along with each side, east bank and west bank. For a person who stands, east bank recognized east bank as 'this bank', while west bank, 'that bank'. On the otherhand, in the aspect of a person who stands west bank recognized 'west bank' as 'this bank', while 'east bank' as that bank alternatively. Those the term 'this bank' and 'that bank' are not constant but varied depending on various situations of persons. Similarly, the term of nature of heat and cold are also not constant usages.

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For, instance in summer, a person who stands under very hot sunshine enters under shade of tree and perceives the nature of cold. However a person who comes out of air-conditioned room perceives the nature of heat under that shade of tree indeed. Thus the term of the nature of heat or cold is not constant usage.

It is also one reasonable point. If the nature of cold is the water-element, there will be two opposite kinds of nature, the nature of heat and cold within the same corporeal unit. It can not exist like this. It should, therefore, be known the nature of cold is not water-element.

This is the answer for those persons who accept that the nature of inseparable condition of the four great elements. However this is also the answer for those persons who do not accept that the nature of inseparable condition of the four great elements, due to perceiving the specific function of each element within the same corporeal unit.

Such teacher assumed that 'the nature of cold is the air-element. Above mentioned explanation is also the answer for that person. For instance, if the nature of cold is the air-element, there will be two opposite kinds of nature, the nature of heat and cold within the same corporeal unit. It can not exist like this. It should, therefore, be known the nature of cold is not air-element.

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Then, such teachers assumed that the nature of flowing is the water-element, and the flowing nature of a liquid can be perceived by touching it. It can be complained them the fact that "this assumption is caused by great wrong conceit (*ahimāna*) because it is similar to assumption that the shape can be perceived by touching. It is right._____ The elder teachers of olden days explained as follows.

Pāli Quotation (Mahāṭī-2-109)

All beings always conceive that they can touch three great elements called the earth-element, the fire-element, the air-element, which arise together with the nature of flowing.

As a person who touches the four great elements impresses in the mind that the shape is touched practically, it should be known on the nature of flowing similarly. (*Mahāṭī-2-108,109*)

4.50.2 *Utusamuṭṭhāna* = the corporeality produced by temperature

Pāli Quotation (Vs-2251, 252, Mahāṭī-2-404)

The corporeality which is obsessed by means of craving and wrong view as "I, mine", etc., which is produced by *kamma* surrounded by ignorance, craving, clinging, which had been performed in any previous life is called *upādinnakarūpa*.

After receiving the supporting factor of *upādinnaka rūpa*, the fire-element consisting in each corporeal unit produced by four origins is able to produce new corporeal unit called *utuja rūpa* when it reaches to the static

phase. Sound nonad (*sadda navaka kalāpa*) which consists of basic (8) factor plus sound; the space-element; physical agility; physical plasticity; physical adaptability; *upacaya*; and *santati*, totally, these (15) kinds of corporealities are called *utusamuṭṭhāna rūpa*.

The fire-element (*utu*) is able to produce *utujarūpa* in the absence of *upādinna rūpa*. However, due to lack of ability to produce *utujarūpa* in the absence of the *upādinna rūpa* related with corporealities of controlling faculties, such as eye controlling faculty, (*cakkhundare*), ear controlling faculty (*sotindare*) etc., the commentator explained that “*upādinna kam paccyam labittavā*” = “after receiving the supporting factor of *upādinna rūpa*”. Only the fire-element consisting in pure octad produced by temperature is able to produce *utujarūpa* in the absence of *upādinna rūpa*. (*Mahāṭṭ-2-404*) (see 4.50.4. *utupaccaya utusamuṭṭhāna*)

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4.50.3 *Utupaccaya* = the corporeality supported by temperature

Pāli Quotation (Vs-2-252)(Mahāṭṭ-2-404)

The corporealities produced by (4) origins *kamma*, mind, temperature, nutriment, so-called *utupaccaya rūpa* are called *utupaccaya rūpa* (= the corporeality supported by temperature). *Sabhāga utu* favourable temperature and *visabhāga utu* unfavourable temperature (= one-sidedly extreme heat or cold), i.e., favourable and unfavourable temperatures are cause of arising and perishing away of *catusamuṭṭhānika rūpa* respectively. (*Vs-2-252*)

There are (15) kinds of corporealities produced by temperature and other three kinds of corporealities produced by *kamma*, mind, temperature. The favourable temperature (*sabhāga utu*) benefits for arising of those all *catusamuṭṭhāna rūpa* by supporting factor (*uppatthambhaka paccaya*). It should be known like this.

However, unfavourable temperature *visabhāga utu* can bring forth different continuity of corporeality from previous ones, similar to a phenomenon, snow falls on lotus. (It means that before snow falls the continuity of corporeality of lotus is normal but after snow had fallen on it the continuity of corporeality is altered.) Thus, the snow destroys previous continuity of corporeality of lotus through causality of arising of different continuity of corporeality.

Therefore the commentator explained that favourable and unfavourable temperatures are causes of arising and perishing away of *catusamuṭṭhānika rūpa* respectively in order to show commonly on both *sabhāga utu* and *visabhāga utu*. (*Mahāṭṭ-2-400*)

It means that favourable temperature is the cause of arising of *catusamuṭṭhānika rūpa*, while unfavourable temperature, the cause of perishing away of the latter. In this case, the word, “perishing away” refers to succeeding process of the continuity of corporealities which is different from preceding process of the continuity of corporealities.

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4.50.4 *Utupaccaya utu samuṭṭhāna* = the corporeality produced by temperature, which is supported by temperature

Pāli Quotation (Vs-2-252) (Mahāṭṭ-2-404)

The fire-element consisting in every corporeal unit produced by *kamma*, mind, temperature, nutriment, is called *utu* (temperature). The corporeality which is produced by that *catusamuṭṭhāna utu*, is called *utusamuṭṭhāna rūpa*. The fire-element consisting in that corporeal unit produced by temperature is called *utusamuṭṭhāna tejo*. That *utusamuṭṭhāna tejo*, when it reaches to static phase, is able to produce new corporeal unit called pure octad with nutriment as eighth factor (*ojjaṭṭhamaka kalāpa*) again. Then the fire-element consisting in that pure octad produces new pure octad again. Thus (10) to (12) generations of new pure octads arise successively as a group of *anupādinna rūpa*.

Further Explanation

In the first becoming process of human life, (30) kinds of corporealities, i.e., body-decad, sex-decad, and base-decad, arise simultaneously and are produced by previous *kamma* and those are called *kamma samuṭṭhāna rūpa*.

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1. The fire-element consisting in those *kamma samuṭṭhāna rūpa*, when it reaches to static phase, produces new pure octad (*ojjaṭṭhamaka rūpa*) which is called *kamma paccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by *kamma*). (*Vs-2-250*)
In order to produce new pure octad by temperature, it is essential to attain supporting factors of both *kammaja tejo* and remaining *kammaja rūpa*. If supporting factor this kind is absent, it is unable to produce new pure octad by temperature. Due to this reason, the commentator explained that “*upādiṇṇakam paccayam labittvā*” (= only when it gets supporting factor of *upādiṇṇaka rūpa*).
2. Those *kammaja rūpa* include *hadaya vatthu* (physical base of mind). Only when dependence factor of physical base of mind is available, can *manodhātu*, such as first *bhavanga* (life-continuum) and *manoviññāṇadhātu* arise. In the realm of five group existence (*pañcavokāra*), if dependence factor of physical base of mind called heart-base is absent, *manodhātu* and *manoviññāṇadhātu* can not arise. Thus, only when supporting factor of *kammaja rūpa* including heart-base (*hadaya vatthu*) is available, can the first *bhanvanga* produce *cittaja rūpa* called pure-octad produced by mind (*cittajaojjaṭṭhamaka rūpa*). Those pure-octad produced by mind consists of the fire-element (*tejo-dhātu*) which is able to produce new pure-octad when it reaches to static phase. This kind of pure-octad is called *cittapaccaya utusamuṭṭhāna rūpa*. The arising of *cittapaccaya utusamuṭṭhāna rūpa* is related to presence of dependence factor of *kammaja rūpa* including physical base of mind called heart-base depending on which mind arises. Thus supporting factor of *kammaja rūpa* is really, essential to produce new pure-octad by *cittasamuṭṭhāna tejo*.
3. The fire-element consisting in corporeal units produced by nutriment also produces pure octad when it reaches to static phase. This kind of corporeality is called *āhārapaccaya utu samuṭṭhāna rūpa* (= the corporeality produced by temperature, which is supported by nutriment). It is impossible to arise *āhāra samuṭṭhāna rūpa* without supporting factor of *kammaja rūpa*. Only when supporting factor of the fire-element consisting in vital nonad, the nutriment consisting in ingested pure octad called *kabaḷīkāra āhāra* can produce *āhārasamuṭṭhāna rūpa* (corporeality produced by nutriment). Consequently, only when *āhāra samuṭṭhāna rūpa* arises, the fire-element consisting in those pure octad produced by nutriment is able to produce new pure octad. Thus it is essential to attain supporting factor of *kammaja rūpa* for production of pure-octad called *utu samuṭṭhāna rūpa*, which is supported by nutriment (*āhāra paccaya utu samuṭṭhāna rūpa*).

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4. The fire-elements consisting in three kinds of *utusamuṭṭhāna rūpa*, i.e., (*kamma paccaya*) *utusamuṭṭhāna*, (*cittapaccaya*) *utusamuṭṭhāna*, (*āhārapaccaya*) *utusamuṭṭhāna*, are able to produce new pure octads, when those reach to static phase. These are called *utusamuṭṭhāna rūpa* which are also interconnected with the supporting factor of *kammaja rūpa*. As *kammaja rūpa*, *cittaja rūpa*, *āhāraja rūpa* are impossible to arise without supporting factor of *kammaja rūpa*, these *kammajatejo*, *cittajatejo*, *āhārajatejo* are also impossible to produce new pure octads without supporting factor of *kammaja rūpa*. Thus the arising of *utusamuṭṭhāna rūpa* depends on supporting factor of *kammaja rūpa*.

Pure octads which are produced by the fire-elements consisting in

1. (*kamma paccaya*) *utusamuṭṭhāna*
2. (*cittapaccaya*) *utusamuṭṭhāna*
3. (*āhārapaccaya*) *utusamuṭṭhāna*

are called *utusamuṭṭhāna rūpa*. That *utusamuṭṭhāna rūpa* consists of the fire-element which is called *utusamuṭṭhāna tejo*. When it reaches to static phase, that *utusamuṭṭhāna tejo* produces new pure octad. The fire-element consisting in that pure octad is also able to produce next generation of pure-octad successively and these are called *utupaccaya utusamuṭṭhāna* (= the corporeality produced by temperature, which is supported by temperature). Thus (10) to (12) generations of pure octads can be produced successively as a group of *anupādiṇṇaka rūpa*. (*Vs-2-252*)

It is right___ If the supporting factor of favourable temperature is available, the fire-element can bring forth very long continuity of corporealities with same kind even in the absence of *upādiṇṇaka rūpa*. If the

supporting factor of *upādiṇṇaka rūpa* is available, infinite long continuity of corporealities will be resulted. Therefore, the commentator explain that “*anupādinna pakkhe thatvāpi*” = “although it exists as inanimate group”, it can produce *utusamuṭṭhāna rūpa*. [According to the word ‘*pi*’ (= although), “if it is available *upādiṇṇaka rūpa*”, can be understood]

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It means that two kinds of worlds, i.e.,

1. animate world, hairs, bodily hairs, nails, claws, corn, mole, etc., of the living body,
2. inanimate world, the corpse, can be seen very long continuity of corporeality produced by temperature in the absence of supporting factor of *kammaja rūpa*, but as a *anupādinna pakkha*. (*Mahāṭṭ-2-404*)

[Before ingestion is taken place, the foods in the bowl and dishes, etc., are also long continuity of corporealities produced by temperature. It should be understood the fact it also belongs to *anupādiṇṇaka pakkha* (= inanimate world)].

vipassanobhāsa = the light of *Vipassanā* Knowledge

During arising of very strong *Vipassanā* Knowledge, the continuity of *utuja rūpa* which is produced by the fire-element consisting in *cittaja rūpa* can arise for a long time. It can spread from a room to very far external world depending on the power of *Vipassanā* Knowledge. The light of *Vipassanā* Knowledge is the bright colour of pure octads produced by both mind and temperature. The pure-octad produced by mind which is associating with *vipassanā* knowledge, can arise inside the body but not spread out external world. Many successive generations of pure-octads produced by the fire-element consisting in *cittaja rūpa*, are able to spread out not only internal body but also (10) directions of external world for very long distance. Those kinds of corporealities arising in external world successively are called *utupaccaya utusamuṭṭhāna rūpa*, situating as *anupādiṇṇaka pakkha*.

4.50.5 *Utupaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by temperature

Pāli Quotation (Vs-2-252)

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The nutriments consisting in pure-octads produced by four kinds of *utu* (= fire-element) i.e, *kamma samuṭṭhāna utu*, *cittasamuṭṭhāna utu*, *utusamuṭṭhāna utu*, *āhāra samuṭṭhāna utu*, are able to produce new pure octads when they reach to static phase. These nutriment consisting in those pure-octads, if the supporting factor of *āhāraja oja* is available, can produce next generations of pure-octads again. Thus, (10) to (11) generations of pure-octads produced by nutriments arise continuously. (*Vs-2-252*)

Janaka and *upatthambhaka*

Pāli Quotation (Vs-2-252)
(*Mahāṭṭ-2-404*)

For these kinds corporeal units mentioned above, this fire-element benefits for arising of *utusamuṭṭhāna rūpa*, *āhāra samuṭṭhāna utu* by *janaka* cause (= direct cause for arising). The fire-element benefits for arising of the remaining three kinds, *kammamuṭṭhāna*, *cittasamuṭṭhāna*, *āhāra samuṭṭhāna*, by *paccaya* or *upatthambhaka* cause (indirect cause or supporting) as efficiency of relations of *nissaya*, *atthi*, *avigata* (dependence, presence, non-disappearance).

Thus one should like to discern on the nature of arising of *utujarūpa* by penetrative *vipassanā* insight.

The *meditator*, who is discerning on the nature of arising of corporeality by insight as mentioned above, can be designated as “sometimes he discerns the corporeal *dhamma*”. (*Vs-2-2-252*)

After the nature of arising of corporeal *dhammas* has been known and seen by penetrative insight knowledge, due to presence of very short instant of ultimate *dhammas*, the dissolution of those corporeal *dhammas* is also deserving to see for him. The commentator, therefore, explained that the *meditator* who is

discerning on the nature of arising of corporeality by insight, can be designated as “sometimes he discerns the corporeal *dhamma*”.

It is right. ___ Discerning on only the nature of arising can not be designated as “generalizing by three characteristics”. It is, actually, the process of discerning which connects way of discerning on both nature of arising and nature of perishing away”. It should be recognized similarly on way of discerning on arising of corporeal *dhammas* in later explanations. (This refers on *vipassanā* stage) (*Mahāṭī-2-404*)

Mode of discerning on the nature arising of corporeality (*rūpanibbattipassanākāra*) has been finished.

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4.51 Way of discerning on transparent corporeal units in eye

It should be read above explanations on the nature of arising of corporeality repeatedly in order to understand it. Then the following way of discerning on corporeal *dhammas* can be accepted well.

There are two kinds of transparent corporeal units, i.e., eye-decad, body-decad, in eye door, as mentioned tables previously (page640). In this stage, the *meditator* can see both transparent and non-transparent corporeal units. Both eye-decad and body-decad are mixed together in eye as mixture rice grains and wheat grains in petri dish.

The seeing-consciousness which perceives the colour arises depending on eye-clear-sensitivity within the eye-decad and the touching-consciousness which perceives the tangible object (= the earth-element, the fire-element, the air-element) arises depending on body-clear-sensitivity within the body-decad.

It can be understood the fact that “if any part of the eye is touched by tiny material, the touching-consciousness can arise. It shows that many body-decads are spreading throughout eye, due to arising of touching-consciousness which always depends on body-clear-sensitivity.

Numerous eye-decads are situated on very small part which is about the size of head of louse within the eye. Body-decads and eye-decads mix together in there and it is very important to differentiate between two transparent corporeal units.

*** *rūpābhigāhātārahābhūtapasādalakkhaṇam cakkhu.* (Vs-2-74)**

The corporeality, characterized by transparent four great elements, which is deserving to strike by visible-object, is called *cakkhu pasāda* (= eye-clear-sensitivity). The corporeal unit consisting of eye-clear-sensitivity as tenth factor, is called *cakkhu dasaka kalāpa* (=eye-decad).

*** *Phoṭṭhabbābhigāhātārahābhūtapasādalakkhaṇa kāyo.* (Vs-2-74)**

= The corporeality, characterized by transparent four great elements, which is deserving to strike by tangible-object, is called *kāyapasāda* (= body-clear-sensitivity). The corporeal unit consisting of body-clear-sensitivity as tenth factor, is called *kāyadasaka kalāpa* (= body-decad).

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Thus it should be distinguished on each clear-sensitivity by discerning on both striking object and respective clear-sensitivity simultaneously. After it is scrutinized on combination of striking object and respective clear-sensitivity simultaneously, it should be differentiate between eye-decad and body-decad systematically.

Way of discerning on decads existing in eye.

Develop concentration step by step and four great elements must be emphasized in the eye region. When corporeal units can be seen clearly, analyze on transparent one on which (10) kinds of nature of corporealities are consisted. Keep in mind the clear-sensitivity within that transparent decad. Then either transparent decad or non-transparent one adjacent to that transparent decad must be discerned simultaneously. If the colour of adjacent corporeal unit is striking to the clear-sensitivity of that decad, the latter is eye-clear-sensitivity, resulting in determination that decad is eye-decad. When the eye-decad is scrutinized and analyzed

it's constituents one by one, (10) kinds of ultimate nature of corporalities will be found in it. If the colour of adjacent decad does not strike on the clear-sensitivity, that might be body-clear-sensitivity. Thus the practising person should scrutinize frequently on those decads consisting of clear-sensitivity of any kind.

Then any transparent decad inside the eye must be emphasized and analyzed clear-sensitivity of that decad. Then any of three elements, the earth-element, the fire-element, the air-element, called touching element (*phoṭṭhabba dhātu*), consisting in adjacent corporal unit, must be discerned and kept in mind. For instance, if the nature of hardness, i.e., the earth-element, of adjacent corporal unit which is striking to the clear-sensitivity, that decad consisting of clear-sensitivity is body-decad. Then those (10) kinds of nature of corporealities on that decad must be scrutinized one by one. If the touching element does not strike on the clear-sensitivity, it might be the eye-clear-sensitivity. Thus it must be scrutinized again and again in order to differentiate between two kinds of clear-sensitivities inside the eye.

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Now the *meditator* is able to differentiate and keep in mind sex-decad (*bhāva dasaka kalāpa*) mentioned previously and eye-decad, body-decad systematically. These kinds of corporeal units are decads produced by previous *kamma* (*kammaja kalāpa*). It should be recognized the fact that for a *meditator* who is able to discern three kinds of decads produced by *kamma*, discerning on vital nonad (*jīvita navaka kalāpa*) has also been accomplished. Discerning on the vital nonad, therefore, has not been presented separately. [It will be explained kind of *kamma* is able to produce those *kammaja rūpa* and how to discern those kinds of *kamma* by insight in later section, *paccayapariggaha ñāṇa*, due to presence of interrelationship between those corporealities and causal relation of previous *kamma*. In this stage, it should be recognized the fact, “these three decads are produced by *kamma*” only.]

Important facts to be scrutinized

At the beginning stage of discerning on corporeal unit of various kinds, practising person must discern on the earth-element, the water-element, the fire-element, the air-element, colour, smell, taste, nutriment, life-faculty, eye-clear-sensitivity etc., which constitute in eye decad. One should scrutinize to know the fact that only when these (10) kinds of nature of corporealities constitute together with each other, the transparent corporal unit called eye-decad can arise in the eye. When discerning knowledge is able to break through eye-decad and it is situated well on the nature of each corporeality, the form of eye-decad will be disappeared in him. One should discern on body-decad similarly in order to reach ultimate nature of corporealities. If the form of corporeal unit disappears but only the nature of ultimate corporeality becomes apparent in insight knowledge, the compactness of form of corporeality called *samūhaghana* becomes broken down and form-concept (*samūha paññatti*) has been removed. However, one must continue to discern specific function of each corporeal *dhamma* in order to break down the compactness of function of corporeality (*kiicca ghana*). Way of discerning to break down this kind of compactness will be presented in **Volume IV, Lakkhaṇādicatukka**.

In this stage of distinguishing on corporeality (*rūpa pariggaha*), only the specific nature of each corporeality, called ultimate reality of corporeal *dhamma*, must be emphasized and kept in mind one by one. Due to lack of sufficient concentration and sharp wisdom, some corporeal units still remains as particles in the insight knowledge of *meditator*. When the *vipassanā* knowledge becomes powerful in later stage, like knowledge of dissolution (*Bhanga ñāṇa*) by which only dissolution of *sankhāra dhammas* can be discerned; The form of corporeal unit called *saviggaha* will become disappeared; and only the ultimate corporeal *dhamma* can be seen by insight.

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After (10) kinds of nature of corporealities within each decad are able to be distinguished, one must continue to discern nature of simultaneous arising of (10) kinds of corporealities within each decad. He must try to see only ultimate nature of corporealities whenever the object of corporeal units of every kind is intended to be taken clearly. In this stage, it should be emphasized on the nature of hardness, flowing, heat, supporting in order to see the four great elements within each decad. It should be recognized similarly on later explanation for vital-nonad, and pure octad.

When the practising person is able to scrutinize proficiently on eye-decad, body-decad and sex-decad in the eye, three kinds of decads produced by *kamma*, found in the ear, must also be discerned one by one.

4.52. Way of discerning on decads existing in ear

Due to spreading throughout body, body-decad, and sex-decad in remaining doors can be discerned as mentioned above. Now, it will be explained how to discern ear-decad as follows.

Saddābighātārahabhūtappasāda lakkhanam sotam. (Vs-2-74)

The corporeality, characterized by transparent four great elements, which is deserving to strike by sound-object, is called *sotapasāda* (= ear-clear-sensitivity). The corporeal unit consisting of ear-clear-sensitivity as tenth factor, is called *sotadasaka kalāpa* (= ear-decad).

Four-great elements must be emphasized at inner region of ear where clear-sensitivity may be present. After seeing corporeal units, transparent decads must be emphasized and scrutinized the nature of corporealities one by one. Then either internal sound, such as sound of breathing, or external sound, such as bird's sound, should be taken into heart as object. If that sound strikes the clear-sensitivity which is kept in mind by oneself, the latter is ear-clear-sensitivity (*sotapasāda*) and that decad with ear-clear-sensitivity is called ear-decad (*sotadasaka kalāpa*). If ear-decad is analyzed, (10) kinds of ultimate nature of corporealities can be found.

He must scrutinized each specific character of those corporealities consisting in ear-decad one by one. Nature of simultaneous arising of those ultimate corporealities must be discerned by insight. If any kind of sound object never strike on clear-sensitivity, that kind of decad might be body-decad, due to presence of two kinds of transparent corporeal units only in the ear.

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Due to presence of ability to tactile object which strikes on any part of the ear, body-decad which is consisting of body-clear-sensitivity as dependence of touching-consciousness, is also existing in the ear. Similarly, sex-decad which consists of sex-corporeality by which ear of male or female can be differentiate each other, is also existing in ear. Those body-decads and sex-decad should be discerned as mentioned in eye-door previously.

4.53. Way of discerning on decads of nose

** Gandābhighātāraha bhūtappasāda lakkhanam ghānam. (Vs-2-274)*

The corporeality, characterized by transparent four great elements, which is deserving to strike by smell object, is called *ghānapasāda* (= nose-clear-sensitivity). The corporeal unit consisting of nose-clear-sensitivity as tenth factor, is called *ghānadasaka kalāpa* (= nose-decad).

Four great elements must be emphasized at inner region of nose where clear-sensitivity may be present. After seeing corporeal units, transparent decads must be emphasized and scrutinized each nature of corporealities one by one. Then the smell of adjacent corporeal unit must be taken into heart as object. If that smell strikes on the clear-sensitivity which is kept in mind by oneself, the latter is nose-clear-sensitivity (*ghānapasāda*) and that decad with nose-clear-sensitivity is called nose-decad (*ghānadasaka kalāpa*). If nose-decad is analyzed, (10) kinds of nature of corporealities can be found. The practising person must scrutinize each specific character of those corporealities consisting in nose-decad one by one. Nature of simultaneous arising of those ultimate corporealities must also be discerned by insight. If any kind of smell object never strike on clear-sensitivity, that kind of decad, might be body-decad, due to presence of only two kinds of transparent corporeal units in the nose.

Due to presence of ability to know tactile-object which strikes on any part of nose, body-decad with body-clear-sensitivity which is dependence of touching-consciousness is also existing in the nose. Similarly, sex-decad with sex-corporeality by which nose of male or female can be differentiated each other is also existing in the nose. Those body-decads and sex-decads must be discerned as mentioned in eye-door previously. Thus, there are three kinds of corporeal units produced by *kamma* in the nose.

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4.54. Way of discerning on decads existing in tongue

* *Rasābhīghātārahābhūtappasādalakkhaṇājivhā. (Vs-2-74)*

The corporeality, characterized by transparent four great elements, which is deserving to strike by sapid-object, is called *jivhāpasāda* (= tongue-clear-sensitivity). The corporeal unit consisting of tongue-clear-sensitivity as tenth factor, is called *jivhādasakakalāpa* (= tongue-decad).

Four great elements must be emphasized at inner region of the tongue. After seeing corporeal units, transparent decads must be emphasized and scrutinized each nature of corporealities one by one. Then the taste of adjacent corporeal unit must be taken into heart as object. If that taste strikes the clear-sensitivity which is kept in mind by oneself, the latter is tongue-clear-sensitivity and that decad with tongue-clear-sensitivity is called tongue-decad (*jivhādasakakalāpa*). If tongue decad is analyzed, (10) kinds of nature of corporealities can be found. Practising person must scrutinize each specific character of those corporealities consisting in tongue-decad one by one. Nature of simultaneous arising of those ultimate corporealities must be discerned by insight. If any kind of sapid-object never strike on clear-sensitivity, that kind of decad might be body-decad, due to presence of only two kinds of transparent corporeal units in the tongue.

Due to presence of ability to know tactile-object which strikes on any part of tongue, body-decad with body-clear-sensitivity which is dependence of touching-consciousness, is also existing in the tongue. Similarly, sex-decad with sex-corporeality is also existing in the tongue. Those body decads and sex-decads must be discerned as mentioned in eye-door previously. Thus there are three kinds of corporeal units produced by *kamma* in the tongue.

4.55. Way of discerning on decads which are produced by *kamma*, existing on body

Body-clear-sensitivities, as a dependence of touching-consciousness, which are able to know every tactile-object, are situated throughout body. The corporeal unit consisting of body-clear-sensitivity, is called body-decad (*kāyadasaka kalāpa*). Sex-decads (*bhāvadasaka kalāpa*) also spread throughout body. Sex-corporeality consisting in sex-decad, bring forth recognition of male or female in order to differentiate between every parts of body of male and female. The practising person must discern on these body-decads and sex-decads which are produced by *kamma* in body-door as previous mentioned in the eye-similarly.