

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 451 - 500

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Among those consciousness, receiving and investigating consciousness have unfixed door and unfixed object. Sometimes it arises by taking visible-object in the eye-door. Sometimes it arises by taking audible object in the ear-door and so forth. Thus those kinds of consequence consciousness have unfixed objects and doors accordingly. However those kinds of consequence consciousness always depend on heart-base (*hadaya vatthu*), and those have fixed depended base and lying place (*thaṇā*). Receiving-consciousness has the function of receiving of object while investigating-consciousness has the function of investigating of object. Both have fixed functions respectively.

Registering-consciousness takes (6) kinds of objects accordingly, resulting in arising in (6) doors accordingly. It has unfixed objects and doors accordingly. It always depends on heart-base. It always performs function of registering. It has fixed depended base and fixed function.

2.5.4 Noticeable fact on registering-consciousness

Pāli Quotation (Vs-2-179, Abhi-A-2-145)

In *Majjhima Aṭṭhakathā* (middle commentary) it is explained that just after receiving-consciousness joyful investigating consciousness, depending on heart-base, arises contiguously both by finishing function of investigating on object which was received by that receiving-consciousness and by taking object which is taken by impulses (=by means of registering-consciousness), if each object striking in (6) kinds of doors is strong object, that investigating consciousness arises either once or twice by taking that object at the end of impulses with greed after serving continuity of life-continuum generally in the continuum of beings of sensuous sphere. In *Abhidhamma Aṭṭhakathā* (*Abhi-A-2-145*), however, it shows twice mind-moments of registering-consciousness. (Vs-2-179)

yebhuyya (generally) – After performing function of investigating by joyful investigating-consciousness, the next kind of joyful investigating-consciousness performs the function of registering continuously after end of impulses with greed again. This is the specification as general (*yebhuyya*). According to this specification, three kinds of registering-consciousness without root-cause (*ahetuka tad-ārammaṇa*) are put down accordingly as priority after unwholesome impulses in tables.

2.5.5 Adverting-consciousness (*āvajjana*) and impulse (*javana*)

If the practicing *meditator* who discerns how those consequence consciousness, i.e., fivefold-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise due to formation cultivated in previous life, wants to scrutinize and keep in mind up to the field of ultimate nature after breaking down each compactness of mentality called mental blocks occurring in both sides of causal and resultant *dhammas*, it is impossible to leave out impulses occurring between investigating and registering consciousness. Furthermore if the process, how consequence consciousness of registering which consists in mind-door cognitive process arise due to formation, is intended to be kept in mind, that kind of registering consciousness is also impossible to arise without arising of impulses previously.

Actually, registering consciousness is a kind of consciousness which can arise by taking object taken by impulses successively after impulses. After investigating-

consciousness which arises previously before impulses is discerned, if registering-consciousness is discerned after skipping impulses, each compactness of mentality, compactness of continuity (*santatighana*) could not be broken down, resulting in inability to reach up to the ultimate nature by insight really.

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Then If impulses are also discerned together with consequence consciousness, there is a question that whether those impulses are also arisen due to previous formation. It is essential to be discerned in order to break down each compactness of those mental *dhammas* which are occurring according to fixed law of mind but not relating to formation. During keeping in mind causal relationship, relationship between previous life formations *dhammas* and various consequence consciousness occurring during present life, i.e., fivefold-consciousness, receiving-consciousness, investigating consciousness, registering consciousness within five-doors-cognitive processes and only registering-consciousness within mind-door cognitive process, must be kept in mind.

Furthermore those consequence consciousness can not arise in the absence of adverting-consciousness (*āvajjana citta*). According to fixed law of mind, all consciousness of cognitive process, including those consequence consciousness, can not arise, generally, in the absence of adverting consciousness. Therefore during keeping in mind those consequence consciousness, five-doors-adverting-consciousness, mind-door-adverting-consciousness and the mind-door adverting-consciousness which is called determining-consciousness (*vuṭṭhāpana*) must also be kept in mind minglingly for breaking down each compactness and for reaching up to the field of ultimate nature by insight. It is also essential to be understood on the fact those adverting consciousness, determining-consciousness and impulses also have respective causal *dhammas* apparently. However, it should be recognized the fact that because those adverting-consciousness and impulses are not arisen through previous formations, those consciousness must be excluded during keeping in mind causal relation with previous formations.

Furthermore, after five-doors-cognitive processes, mind-door cognitive process which follows successively five-door-cognitive processes (*tadanuvattakamano dvāra vīthi*) and pure mind door cognitive process (*suddha manodvāra vīthi*) can arise in numerous times by separation of life-continuum. If objects of those mind-door-cognitive processes are strong and very obvious, registering consciousness can also arise. Those consequence registering-consciousness must also be kept in mind by joining causal and resultant *dhammas*, i.e., relationship between previous formation and those consequence consciousness.

During keeping in mind in that way, life-continuums also arise accordingly at the intervals of those consciousness of cognitive processes. Those are consequence consciousness which can arise both during *paṭisandhi* and during life accordingly.

2.5.6 Consequence consciousness of *paṭisandhi* and during life (*pavatti*)

These (19) kinds of consequence consciousness, viz.,

1. Neutral investigating unwholesome consequence without root-cause (*ahetuka akusala vipāka upekkhāsantīraṇa*)- *paṭisandhi* consciousness of woeful existence,

2. Neutral investigating wholesome consequence without root-cause (*ahetuka kusala vipāka upekkhāsantīraṇa*)= *paṭisandhi* consciousness without root-cause of joyful existence
3. Eight kinds of great consequence consciousness = *paṭisandhi* consciousness of sensual joyful existence with two roots (*kāmasugati dvihetuka*) and with three roots (*kāmasugati tihetuka*),
4. Five kinds of consequence consciousness of fine-material sphere = *paṭisandhi* consciousness of Fine-material Sphere,
5. Four kinds of consequence consciousness of Immaterial Sphere = *paṭisandhi* consciousness of Immaterial Sphere,

Arise both during life and during *paṭisandhi* accordingly, in woeful realms, sensuous realms, fine-material realms, immaterial realms. If *paṭisandhi* of mindless being is added, there are (20) kinds of *paṭisandhi* (=processes of Newly Occurrence of Next Existence, NONE) in total. (*Abhi-A-2-148*)

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1. Neutral investigating unwholesome consequence which is *paṭisandhi* consciousness of woeful existence performs the function of process of newly occurrence of next existence (NONE) during *paṭisandhi* and functions of life-continuum, investigating, registering during life and then the function of death at termination in woeful realms. It performs functions of investigating and registering while undesirable object is encountered during life in sensual joyful realms.

Although undesirable object is absent in fine-material *brahma*'s world, those *brahmas* can encounter undesirable objects sometimes while they are visiting sensual realms, human world etc, temporarily. Therefore that neutral investigating unwholesome consequence performs the function of investigating by the time undesirable object is encountered while fine-material *brahmas* is visiting to sensual realms called during life (*pavatti*).

2. Neutral investigating wholesome consequence performs the function of process of newly occurrence of next existence (NONE) during *paṭisandhi*; it performs functions of life-continuum, investigating, registering during life; and function of death at termination in the continuum of congenital blind person (*jaccandha*) etc, in sensual joyful realms. It performs functions of investigating, registering by the time desirable-objects is encountered during life in the continuum of remaining sensuous beings with two roots, three roots. If performs the function of investigating by the time desirable object is encountered in the fine-material spheres.
3. Among (8) kinds of great consequence consciousness, (4) kinds of great consequence consciousness with two roots but not knowledge (*ñāṇa vipayutta dvihetuka mahā vipāka viññāṇa*) perform the function of process of NONE during life; those perform functions of life-continuum, registering during life; those perform the function of death in the continuums of persons with two roots in sensual joyful realms. Those (4) kinds of consequence consciousness perform function of registering by the time desirable-object is encountered during life in the continuums of persons with two roots and three roots in sensual joyful realms accordingly.

Four kinds of great consequence consciousness with three roots associating with knowledge (*ñāṇa sampayutta tīhetuka mahāvipāka viññāṇa*) perform the function of process of NONE during life; those perform the function of life-continuum; those perform the function of death at termination in the continuums of persons with three roots in sensual joyful realms, accordingly. Those also perform the function of registering by the time desirable-object is encountered during life, accordingly.

4. Five kinds of consequence consciousness of Fine-material Sphere perform functions of process of NONE, life-continuum, death in respective realms, the First Absorption Realm etc.
5. Four kinds of consequence consciousness of Immaterial Sphere also perform functions of process of NONE, life-continuum, death in respective realms.

2.5.7 Nature of presence of acquired efficiency (*atthibhāva*)

tatrassa te te sañkhāra kammaṇṇa ca paccayā honti. (Abhi-A-2-146)

paṭisandhiyam nānākkhaṇika kammaṇṇa ceva upanissaya paccayena cāti dvidhā paccayo. (Abhi-A-2-158)

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According to explanations found in above commentaries, formations and actions which were cultivated in previous lives benefit for arising of various consequence consciousness of both during *paṭisandhi* and during life by means of efficiency of relations of asynchronous action (*nānākkhaṇika kamma paccaya*) and determinative dependence (*upanissaya paccaya*).

While formation is arising due to ignorance and while consciousness is arising due to formation, the nature of apparent presence of acquired efficiency of ignorance and formation is called *atthibhāva*. Those ignorance and formation are separated by numerous mind-moments, numerous continuities of cognitive processes, generally. Sometimes ignorance and unwholesome formation usually arise within the same mind-moment and the same continuity of consciousness of cognitive process simultaneously. That ignorance, however, can be separated with wholesome formation which produce wholesome consequence consciousness, consequence consciousness of *paṭisandhi* of present human's existence etc., by numerous cognitive processes.

Similarly during arising of various consequence consciousness due to formations, those formations and consequence consciousness arose in different lives separately. Thus, when resultant *dhammas* arise apparently within three-time-phases called *uppāda-ṭhiti-bhanga*, causal *dhammas* are absent within three-time-phases, *uppāda-ṭhiti-bhanga* really. Because resultant consequence round *dhammas* can be arisen when ignorance and formation were absent within three-time-phases, *uppāda-ṭhiti-bhanga*, the phrase, “due to arising of ignorance, formation, respective consequence round *dhammas* arise”, means only the nature of presence of acquired efficiency (=action potentiality) of ignorance and formation, which can give rise to occur respective resultant *dhammas*.

Those formation volition surrounded by ignorance, craving, clinging never perish away without embedding any kind of efficiency when they perish away after coming up to specified time as consequence volition. They usually perish away after embedding efficiency of action (*kamma*) (=action potentiality), which can give rise to occur various coming-into-

existences, human existence, heavenly existence, *brahma* existence etc, when it become matured in future, within continuities of corporeality-mentality. By scrutinizing that efficiency of action (*kamma*) (=action potentiality), which is apparently present in continuities of corporeality-mentality generally, if deserving consequence is not given rise to occur, and then by seeing how various consequence consciousness, *paṭisandhi* consequence consciousness etc., arise due to that efficiency of action, the righteous *meditator* must keep in mind causal and resultant *dhammas* as follow:-

Examples of keeping in mind causal and resultant dhammas-

1. Due to arising of formation, *paṭisandhi* consciousness arises.
Formation is the causal *dhamma*; *paṭisandhi* consciousness is the resultant *dhamma*.
2. Due to arising of formation, life-continuum-consciousness arises. Formation is the causal *dhamma*; life-continuum-consciousness is the resultant *dhamma*.
3. Due to arising of formation, death-consciousness arises. Formation is the causal *dhamma*; death-consciousness is the resultant *dhamma*.

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2.5.8 Way of Keeping in mind causes and results on the whole

1. Due to arising of formation, seeing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness arise.
Formation is the causal *dhamma*; seeing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness, are the resultant *dhammas*. (eye - door-cognitive process)
2. Due to arising of formation, hearing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness arise.
Formation is the causal *dhamma*; hearing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness, are the resultant *dhammas*. (ear - door-cognitive process)
3. Due to arising of formation, smelling-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness arise.
Formation is the causal *dhamma*; smelling-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness, are the resultant *dhammas*. (nose-door-cognitive process)
4. Due to arising of formation, tasting-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness arise.
Formation is the causal *dhamma*; tasting-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness, are the resultant *dhammas*. (tongue-door-cognitive process)

5. Due to arising of formation, touching-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness arise.

Formation is the causal *dhamma*; touching-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness, which are consequence consciousness, are the resultant *dhammas*. (body-door-cognitive process)

6. Due to arising of formation, registering-consequence consciousness arises.

Formation is the causal *dhamma*; registering-consequence consciousness, is the resultant *dhammas*. (mind-door-cognitive process)

This way of discerning is for very sharp wisdom virtuous persons only. Those persons can discern how those all kinds of consequence consciousness called seeing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness which consist in each continuity of cognitive process, eye-door-cognitive process etc, arise due to previous formation on the whole. Those persons with retarded knowledge, however, cannot discern in that way on the whole. If it is so, it can be discerned one after another separately. In most practicing *meditators*, if each *dhamma* is discerned specifically, it can be found the knowledge become more and more clear generally.

Furthermore, above mentioned consequence consciousness are only wholesome consequence consciousness which are arising by taking (6) kinds of desirable and moderate desirable objects accordingly through previous wholesome formation. Those unwholesome consequence consciousness, which are arising by taking (6) kinds of undesirable and moderate undesirable objects accordingly through unwholesome formation cultivated in previous life, must be discerned again when unwholesome formations can be kept in mind systematically. In this stage the way of discerning on wholesome consequence consciousness which are arisen due to wholesome formations cultivated in previous lives, is presented as priority. The righteous *meditator* who is mastery in discerning on fifth method of dependent-origination could finished to discern how various unwholesome consequence consciousness arise due to unwholesome formation cultivated in previous lives. If he can discern in that way, causal and resultant *dhammas* together with those unwholesome consequence consciousness must be kept in mind by seeing how those *dhammas* occurring during life (*pavatti*) arise due to those unwholesome formations.

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Impulsions (*javana*) – Although those consequence consciousness can be varied depending on kinds of objects, i.e., wholesome consequence consciousness arises through taking desirable or moderate desirable objects; unwholesome consequence consciousness arises through taking undesirable or moderate undesirable objects, the impulsion, actually, is not varied depending on kinds of objects, desirable or undesirable ones but it can be varied depending on attention (*manasikāra*), i.e., the wholesome impulsion arises through wise-attention (*yoniso-manasikāra*); the unwholesome impulsion arises through unwise-attention (*ayoniso-manasikāra*) accordingly. Therefore, all kinds of consequence consciousness consisting in five-doors-cognitive processes, mind-door-cognitive processes with both wholesome and unwholesome impulsions must be discerned thoroughly row by row as shown in tables of *nāmakammatthaṇā*, Volume II.

Registering-consciousness (*tadārammaṇa*)_____

All kinds of registering-consciousness consisting in five-doors-cognitive processes and mind-door-cognitive processes, mind-door-cognitive processes that always follows five-doors-cognitive processes etc, must be discerned on the whole.

Adverting-determining-impulsions

In the stage of discerning on how consciousness arises due to formation, those consciousness, both five-doors-adverting, determining, impulsions consisting in five-doors-cognitive processes and mind-door-adverting, impulsions consisting in mind-door-cognitive process, are left over during keeping in mind causal relationship because those are not consequence consciousness produced by formation. However, during performing *vipassanā* practice, if those consciousness are discerned as objects of *vipassanā* practice with the intention not to remain any kind of ultimate element, it could not be disadvantages anymore. It should be understood various consequence consciousness, seeing-consciousness etc, cannot arise in the absence of five-doors-adverting consciousness; registering-consciousness cannot fall in the absence of impulsion; consciousness of mind-door-cognitive process can not arise in the absence of mind-door-adverting-consciousness, as mentioned previously.

2.5.9 Way of keeping in mind causes and results specifically in next method

1. Due to arising of formation, seeing-consciousness arises.
Formation is the causal *dhamma*; seeing-consciousness is the resultant *dhamma*.
2. Due to arising of formation, receiving-consciousness arises.
Formation is the causal *dhamma*; receiving-consciousness is the resultant *dhamma*.
3. Due to arising of formation, investigating-consciousness arises.
Formation is the causal *dhamma*; investigating-consciousness is the resultant *dhamma*.
4. Due to arising of formation, registering-consciousness arises.
Formation is the causal *dhamma*; registering-consciousness is the resultant *dhamma*.

Notes: In five-doors-cognitive process, registering-consciousness has to be discerned twice separately. In mind-door-cognitive process, it has also to be discerned twice separately, resulting in (4) times in total. Numerous registering-consciousness can be discerned continuously in numerous mind-door-cognitive processes. As mentioned above, (5) times of mind-moments, i.e., seeing-consciousness, receiving-consciousness, investigating-consciousness, first registering and second registering-consciousness consisting in one eye-door-cognitive process and (2) times of mind-moments, i.e., first registering and second registering-consciousness consisting in mind-door-cognitive processes, mind-door-cognitive process which follows five-doors-cognitive processes etc, (7)times of mind-moments in total have to be discerned specifically. Please see again on tables of *nāmakammaṭṭhāṇa*, Volume II. Seven times for each row must be discerned specifically. Causal relationship of every row must be kept in mind thoroughly. Both wholesome and unwholesome groups must be kept in mind thoroughly. Remaining cognitive process, ear-door-cognitive process etc., must also be discerned similarly. Ways of discerning on those consequence consciousness, i.e., receiving, investigating, registering consciousness of all (6) lines (door) are the same. It will be presented on a few differences among remaining doors as follows.

1. In ear-door-cognitive process -
Due to arising of formation, hearing-consciousness arises.
Formation is the causal *dhamma*, hearing-consciousness is the resultant *dhamma*.
2. In nose-door-cognitive process -
Due to arising of formation, smelling-consciousness arises.
Formation is the causal *dhamma*, smelling-consciousness is the resultant *dhamma*.
3. In tongue-door-cognitive process -
Due to arising of formation, tasting-consciousness arises.
Formation is the causal *dhamma*, tasting-consciousness is the resultant *dhamma*.
4. In body-door-cognitive process -
Due to arising of formation, touching-consciousness arises.
Formation is the causal *dhamma*, touching-consciousness is the resultant *dhamma*.
5. In mind-door-cognitive process -
Due to arising of formation, the first registering-consciousness arises.
Formation is the causal *dhamma*, the first registering-consciousness is the resultant *dhamma*.

It should be understood in this way. All kinds of consequence consciousness consisting in each row and each cognitive process as shown in tables of *nāmakammattḥāṇa* Volume II, thoroughly.

2.5.10 *nānākkhaṇika kamma paccaya*, (efficiency of relation of asynchronous action) and *upanissaya paccaya* (efficiency of relation of determinative dependence)

Pāli Quotation (Paṭṭhāna-1-7) (Paṭṭhāna-1-147) (Paṭṭhāna-1-150)

According to these preachings found in *Paṭṭhāna* (conditional Relations), wholesome and unwholesome actions (*kamma*) benefit for arising of consequence consciousness by means of efficiency of relations of asynchronous action and determinative dependence.

nānāakkhaṇikakammappaccaya – Those wholesome formations (unwholesome formations) actions and various consequence consciousness, during *paṭisandhi* and during life of present existence are separated by numerous mind-moments, cognitive processes. It can be separated by even worlds time. Because causal and resultant *dhammas* have different arising phases, that causal *dhamma* is designated as ***nānāakkhaṇikakammappaccaya dhamma*** (= the *dhamma* which benefits by the relation of asynchronous action), while resultant *dhamma* is designated as ***nānāakkhaṇikakammappaccayuppanna dhamma*** (= the *dhamma* which is benefited by the relation of asynchronous action), respectively.

upanissaya paccaya – Obvious occurrence of various consequence consciousness during *paṭisandhi* and during life is accomplished due to determinative dependence of those wholesome formations or unwholesome formations really. Those formations are arising of various consequence consciousness through natural determinative dependence indeed. Unless those formations are depended or unless those formations, actions had not been done, there will be no opportunity to arise various consequence consciousness apparently. It can,

therefore, be said formation benefits for arising of consequence consciousness by means of efficiency of relation of determinative dependence. It should be recognized the fact in this concern of relation of determinative dependence causal and resultant *dhammas* are separated by numerous mind-moments, cognitive processes or even numerous worlds periods really.

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2.5.11 Only the factor which had been done is the pith *Pāli Quotation (Abhi-A-2-156, Vs-2-189)*

Only when the factor had been done, formation *dhammas* can occur causal *dhammas* of their resultant *dhammas*. Due to occurrence of either apparent presence or absence, those causal *dhammas* of their resultant *dhammas* never arise really. In the *Pāli Text* of *Dhammasangani (Abhi-1-104)*, The Supreme Buddha, himself, preached these kinds of preaching, “due to only occurrence of accomplishment to be done and cultivated sensual wholesome action (*kamma*), the consequence seeing-consciousness arises within three-time-phases called *uppāda-ṭhiti-bhanga*”, etc. (*Abhi-A-2-156, Vs-2-189*)

It should, therefore, be recognized the fact during arising of consequence consciousness through this formation, only the accomplishment of cultivating formation, action is the pith. Especially for righteous *meditator* who is mankind, that formation might be any kind of (8) kinds of great wholesome consciousness of sensuous sphere. In this work, the first kind of great wholesome consciousness, joyful with knowledge, unprepared (*somanassa sahadata ñāṇa sampayutta asaṅkhārika*) is presented as example. In that kind of formation, (34) kinds of mental *dhammas* led by volition (*cetanā*) arise within one mind moment. It is continuity of impulsions of mind-door-cognitive process indeed.

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2.6 *viññāṇapaccaya nāmarūpam* due to arising of consciousness, mind-matter arise

2.6.1 The basic meaning of the term, consciousness (*viññāṇa*)

*nāmarūpassa yam hetu, viññāṇam tam dvidhā matam.
vipākamavipākañca, yuttameva yato idam. (Abhi-A-2-163, Vs-2-194)*

viññāṇa (consciousness)- There are two kinds of consciousness which are origin of mind-matter, namely, *vipāka viññāṇa* (consequence consciousness) and *avipāka viññāṇa* (non-consequence consciousness). Among those, *paṭisandhi* consciousness, life-continuum-consciousness, death-consciousness are consequence consciousness which are free from cognitive process (*vīthimutta citta*), while five-doors-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are consequence consciousness lying in the continuity of consciousness of cognitive process (*vīthicitta*). Wholesome consciousness, unwholesome consciousness, indifferent consciousness (*kiriya viññāṇa*) are non-consequence consciousness.

Among those non-consequence consciousness, wholesome and unwholesome consciousness are designated as both *abhisaṅkhāra viññāṇa* (super-formation consciousness) and *kamma viññāṇa* (action potential consciousness). (*Abhi-A-2-163, Mūlaṭṭi-2-115*)

Those super formation consciousness (= action potential consciousness) are also varied as two kinds, i.e., super-formation consciousness cultivated in past period and super formation consciousness cultivating in present period. If the righteous person has got potential future coming-into-existences definitely, there would be super-formation consciousness that could be cultivated in future also in him.

Pāli Quotation (Cūḷani-A-24)

Those action potential consciousness (*kamma viññāṇa*) which are associating with (13) kinds of wholesome volitions called wholesome formations, VIZ., (8) kinds of great wholesome volitions, (5) kinds of fine-material wholesome volitions, are designated as the wholesome formation consciousness (*puññābhisañkhāra viññāṇa*); while those action potential consciousness which are associating with (12) kinds of unwholesome volitions called unwholesome formations, are designated as the unwholesome formation consciousness (*a-puññābhisañkhāra viññāṇa*); those action potential consciousness which are associating with (4) kinds of immaterial wholesome volitions called unshakable formations, are designated as the unshakable formation consciousness (*ānenjābhisañkhāra viññāṇa*). (*Cūḷani-A-24*)

Those action potential consciousness (*kammaviññāṇa*) are capable of organizing to give rise to occur both various kinds of *paṭisandhi*, i.e. processes of newly occurrence of next existence as human, *deva* etc., and various kinds of consequences, i.e., comely personality and appearance, non-comely personality and appearance; superior lineage, inferior lineage etc.; in every coming-into-existence that would be acquired (= to give rise to occur consequence consciousness together with corporealities produced by *kamma* called *kammajarūpa*). That action potential consciousness is, therefore, also designated as *abhisañkhāravīññāṇa* (= super-formation consciousness). (*Cūḷani-A-167, Abhi-A-1-107, Abhi-A-2-134, Ang-A-2-204, Ang-ṭ-2-183*)

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In the next method, those consequence consciousness and non-consequence consciousness are also known as action potential consciousness (*kamma viññāṇa*), compatible consciousness (*sahajāta viññāṇa*), post-compatible consciousness (*pacchajāta viññāṇa*). (*Mūlaṭ-2-115*)

Those wholesome formation consciousness, unwholesome formation consciousness, unshakable formation consciousness which had been cultivated in previous lives of rounds of rebirth are designated as action potential consciousness (*kamma viññāṇa*). Those mental concomitants which are occurring throughout life from the beginning of *paṭisandhi* and those wholesome consciousness, unwholesome consciousness, consequence consciousness, indifferent consciousness, which can produce *cittajarūpa* (= corporeality produced by mind), which arise together with resultant mind-matter simultaneously, are designated as compatible consciousness (*sahajāta viññāṇa*). Two-fivefold-consciousness are compatible consciousness which can produce only mental concomitants but not *cittajarūpa*. Every succeeding consciousness which is capable of supporting to maintain corporeal *dhammas* which arise together with preceding consciousness simultaneously until end of life span (=which can

benefit those corporeal *dhammas* by means of efficiency of relation of post-compatibility) is designated as post-compatible consciousness (*pacchājāta viññāṇa*).

Among these three kinds, i.e., action potential consciousness, compatible consciousness, post-compatible consciousness, the action potential and post-compatible ones are also designated as incompatible consciousness (*a-sahajāta viññāṇa*). It means the consciousness which never arises together with resultant mind-matter simultaneously. (*Anuṭṭ-2-128*)

In this case, the group of compatible consciousness, which can produce resultant mind-matter, includes various indifferent consciousness also. In the continuum of righteous *meditator* who is still a worldly person possible indifferent consciousness are five-doors-adverting and mind-door-adverting consciousness which perform functions of adverting and determining. Mind-door-adverting consciousness performs both function of determining in five-doors-cognitive process and function of adverting in mind-door-cognitive process respectively.

Furthermore that group of compatible consciousness includes *paṭisandhi* consciousness also. That *paṭisandhi* consciousness benefits for simultaneous arising of mental concomitants together with itself by means of efficiency of relation of compatibility (*sahajātapaccaya*) etc. Although that *paṭisandhi* consciousness can not produce *cittajarūpa*, it benefits for simultaneous arising of *kammajarūpa* (= corporeality produced by action) together with itself by means of efficiency of relation of compatibility etc. It should, therefore, be recognized *paṭisandhi* consciousness can also produce mind-matter in periphrasis method (*pariyāya naya*) It will be continued to present the basic meaning of resultant mind-matter as follows.

2.6.2 The basic meaning of the term, *rūpam* (matter)

tattha katamam rūpam, cattāro ca mahābhūtā catunnaṅca mahābhūtānam upādāya rūpam. idam vaccati rūpam. (Abhi-2-142, 143, Sam-1-245, M-1-65, 66)

In above *Pāli Texts* of *Abhidhamma* and *Suttanta*, with regarding to the term, corporeal *dhamma* consisting in the word, *nāmarūpam*, it is preached consistently without any variation to infer on un-derived corporealities (*bhūta rūpa*) and derived corporealities (*upāda rūpa*) as the basic meaning. (*Abhi-A-2-160*)

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2.6.3 The basic meaning of the term, *nāma* (mind)

Pāli Quotation (Sam-1-245, M-1-65, 66) (Abhi-2-143)

In the *Pāli Text* of *Suttanta*, “the term, *nāma* (mind), consisting in the phrase *viññāṇapaccayā nāmarūpam* (= due to arising of consciousness, mind-matter arise), must be inferred feeling, perception, volition, contact, intention as basic meaning”, preached by the Supreme Buddha. In this *Pāli Text* of *Abhidhamma Vibhanga*, the Supreme Buddha instructed to infer feeling-aggregate, perception aggregate, formation-aggregate as the basic meaning relating to the term, *nāma* (mind).

In these phrases, *citassa ṭhiti* (= factor of existing of consciousness), and *arūpīnam dhammānamāyu* (=vital controlling faculty of mental *dhamma*), the phrase, “the vital controlling faculty of mental *dhamma* which is factor of existing of consciousness”, can be apparent only when the preaching is performed depending on other *dhamma* called consciousness. It says the phrase, “factor of existing”, “factor of existing”. There is a question that is it factor of existing of which *dhamma*?” It would be apparent only when the preaching is performed that “factor of existing of consciousness”. Similarly, in the phrase, “the vital controlling faculty of mental *dhamma*”, the word, *āyu* (= vital controlling faculty), can be apparent only when the preaching is performed depending on other mental *dhammas* called *arūpī*. There is a question which *dhamma*’s vital controlling faculty. If it is answered “vital controlling faculty of mental *dhammas*”, it would be completed. Only when other mental *dhammas*, out of vital controlling faculty, is preached as dependence, it can be apparent really. In this case, the term, dependence (= depending on), means the preaching methodology which is performed by relating to other *dhammas*.

Because those mental *dhammas* (i.e., mental concomitants) produced by seeing-consciousness can be kept in mind by insight without depending on other *dhamma* in this way, those are apparent through feeling, perception, volition, contact, intention. With the intention to show those apparent *dhammas*, formation aggregate is preached by dividing three kinds, i.e., volition, contact, intention, together with two kinds of aggregates called feeling and perception in the *Pāli Text* of *Suttanta*. [Contact, volition, intention are obvious in formation aggregate. Those formation aggregate *dhammas* are preached collectively in those three kinds through preaching methodologies called significant method (*padhāna naya*), obvious method (*pākaṭanaya*). If all are added together, there would also be three kinds of aggregates only, viz., feeling-aggregate, perception aggregate, formation aggregate.]

In this *Pāli Text* of *Abhidhamma Vibhanga*, however, three kinds of mental aggregates called feeling-aggregate, perception-aggregate, formation-aggregate, are preached as mental *dhammas* due to occurrence of desire to gather up all kinds of mental *dhammas* of both those *dhammas* which has been preached in the *Pāli Text* of *Suttanta* and those *dhammas* which has not been preached anymore. (*Abhi-A-2-160*)

In this way of inferring basic meaning, the causality, consciousness and the result, mental concomitant *dhammas* called feeling-aggregate, perception-aggregate, formation aggregate, are compatible *dhammas* which are occurring together within one mind-moment simultaneously. It includes all kinds of consciousness of both cognitive process and free from cognitive process occurring throughout life from *paṭisandhi* until death. By seeing how compatible mind-matter arise due to compatible consciousness with the help of penetrative insight knowledge, causal and resultant *dhammas* must be kept in mind thoroughly.

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The fact to be questioned ____ Can only three kinds of aggregates called feeling-aggregate, perception-aggregate, formation-aggregate be designated as mind (*nāma*) but not the consciousness? This is the question indeed.- **The answer-** All consciousness and mental concomitant *dhammas* have got availability to designation as mind (*nāma*) due to presence of nature of inclination towards object. The consciousness is not, therefore, in-availability to designation as mind but available one indeed. Although consciousness is also mental *dhamma* in that way, if that consciousness is inferred as the term, *nāma*, with referring to *nāmarūpa*, it will be reached into the fault called simultaneous arising of two kinds of

consciousness, i.e., resultant consciousness including in the term, *nāma*, (= *nāmaviññāṇa*) and causal consciousness which is inclusive in the phrase, *viññāṇa paccaya*. It should, therefore, be recognized only three kinds of mental aggregates called feeling-aggregate, perception-aggregate, formation-aggregate are worth preaching as mind (*nāma*) in order to instruct and to show mental concomitants called *nāma* which arise due to causality called consciousness after the consciousness is put in the place of causal *dhamma*.

2.6.4 Way of discerning on *paṭisandhi* moment

If the righteous *meditator* might be a person who has got *paṭisandhi* with the first great consequence, joyful with knowledge, unprepared (*somanassa saḥagata ñāṇasampayutta asaṅkhārika*), there would be (34) mental *dhammas* and (30) corporealities produced by *kamma*, CPK, (*kammajarūpa*) at the moment of *paṭisandhi*. After *paṭisandhi* consciousness consisting in (34) mental *dhammas* of *paṭisandhi* is put in the place of causal *dhamma*, by seeing how (33) mental concomitants and (30) corporealities produced by *kamma* CPK, arise due to that *paṭisandhi* consciousness causal relationship must be kept in mind as follows_____

Due to arising of *paṭisandhi* consciousness, *paṭisandhi* mind-matter arise. *Paṭisandhi* consciousness is the causal *dhamma*; *paṭisandhi* mind-matter are resultant *dhamma*.

At the static phase (*thiti*) of *paṭisandhi*, corporealities produced by temperature, CPT, (*utujarūpa*) begin to arise but not corporealities produced by mind, CPM, (*cittajarūpa*) and corporealities produced by nutriment, CPN, (*āhārajarūpa*). Therefore, if one wants to discern those CPT also minglingly, it is possible. If the righteous *meditator* had deficiency of sex-corporealities (*bhāvarūpa*) in any one of previous lives, there were only (20) kinds of CPK but not (30) kinds in that previous life.

If the righteous *meditator* had got an experience as spontaneous-born heavenly being (*opapātika deva*) with complete controlling faculties in any one kind of previous lives, there were (34) mental *dhammas* and (70) kinds of corporealities at the moment of *paṭisandhi* of that previous life. There were (7) kinds of decades of corporeal units (*dasaka kalāpa*) called eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and base-decad (heart-decad, *hadayadasaka*), resulting in (70) kinds of corporealities in total. Causal relationship must be kept in mind by seeing how (33) kinds of *paṭisandhi* mental *dhammas* and (70) kinds of corporealities arise due to *paṭisandhi* consciousness systematically.

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If the righteous *meditator* had got an experience as spontaneous-born *brahma*'s life in any one kind of previous lives, there were (34) mental *dhammas* and (39) kinds of corporealities at the first absorption consequence *paṭisandhi* moment of that previous life. There are (30) kinds of decades, i.e., eye-decads, ear-decads, base-decads and one kind of nonad called vital nonads (*jīvitānavaka*). [In the absorption of compassion (*karunā jhāna*), the mental concomitant called compassion (*karuṇā*) must be added. In the absorption of sympathetic joy (*mudita jhāna*), the mental concomitant called sympathetic joy (*muditā*) must be added. If it is the second absorption consequence *paṭisandhi*, it lacks initial application (*vitakka*) and sustained application (*vicāra*). If it is the third absorption consequence *paṭisandhi*, it lacks pleasurable interest (*pīti*).

It should be understood in this way etc.] Causal relationship must be kept in mind by seeing each kind of *paṭisandhi* mind-matter due to those respective *paṭisandhi* consciousness. Causal relationship must be kept in mind by seeing each kind of *paṭisandhi* mind-matter due to those respective *paṭisandhi* consciousness.

Causal relationship must be kept in mind by seeing how various kinds of mind-matter arose accordingly, due to respective various kinds of *paṭisandhi* consciousness in various previous lives. It should be understood similarly on future periods.

Only three kinds of mental aggregates arise, due to *paṭisandhi* consciousness in Immaterial Sphere. In the continuum of mindless beings, actually, only corporeal *paṭisandhi* called vital nonads (*jīvitānavaka kalāpa*) arise, due to super-formation consciousness (=action potential consciousness) which had been cultivated in the life adjacent before mindless realm.

All kinds of corporealities produced by four origins (*catusamuṭṭhānika rūpa*) called CPK (*kammajarūpa*), CPM (*cittajarūpa*), CPT (*utujarūpa*), CPN (*āhārajarūpa*) can be discerned on the whole at the beginning of arising of those corporealities during life. Corporeal *dhammas* which can arise due to compatible consciousness are only CPM (*cittajarūpa*) in accordance with the preaching, “*cittacetāsikā dhammā cittasamuṭṭhaṇānam rūpānam sahaṇāta paccayena paccayo,*” (*Paṭṭhāna-1-5*)

Pāli Quotation (Abhi-A-2-162, Vs-2-194)

Among these corporealities produced by four origins, although corporealities produced by *kamma* (CPK) exist the earliest in all kinds of corporealities of all coming-into-existences, conceptions (*yonī*), existences (*gati*), lying places of consciousness (*viññāṇa ṭṭhiti*), realms of beings (*sattavasa*), it is unable to exist in the absence of supporting factor of corporealities produced by three origins (*tisamuṭṭhānika rūpa*) called CPM, CPT, CPN and vice versa. Actually as four bundles of reeds, which are upright standing by tying on the top and spreading out at the base, cannot fall down, even though they are blown by strong wind; as those boats which are lying at a harbour by attaching together with each other cannot be separated by beating of waves and wind, because of presence of supporting to each other---similarly, CPK (*kammajarūpa*) and corporealities produced by three origins are existing within the same body throughout life by depending on each other. (*Abhi-A-2-162, Vs-2-194*)

With regarding to the words, corporeal *dhamma* which arises due to compatible consciousness, it should, therefore, be inferred not only corporealities produced by mind, CPM, but also all kinds of corporealities produced by four origins through inevitable method (*avinābhāva naya*). It means all un-derived and derived corporealities produced by four origins. If all those corporealities are discerned minglingly, there will be no disadvantage really.

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With regarding to associating mental concomitant which arise due to compatible consciousness, it must be inferred at various mind-moments as mentioned in tables of *nāmakammaṭṭhaṇā*, **Volume II**, accordingly.

1. In four immaterial realms called *catuvokāra* (=four-groups-existence), only mental concomitants arise due to compatible consciousness but not corporealities at all the time both during *paṭisandhi* and during life.
2. In five-groups-existence (*pañcavokāra bhumi*), two-fivefold-consciousness cannot produce CPM (*cittajarūpa*) during life. According to *Mūlaṭṭhā Sayadaw*, all kinds of death-consciousness cannot produce CPM (*cittajarūpa*). (*Mūlaṭṭhā-1-152*). Therefore only mental concomitants can arise but not corporealities, due to compatible consciousness called two-fivefold-consciousness. According to *Mūlaṭṭhā Sayadaw*, compatible consciousness called death-consciousness can also produce mental concomitant only but not corporealities. However CPK (*kammajarūpa*), CPT (*utujarūpa*), CPN (*āhārajarūpa*) are still arising at the moment of fivefold consciousness although CPM (*cittajarūpa*) do not arise. If those corporealities are also kept in mind mingling through inevitable method, there would be no disadvantage. [Those fivefold consciousness benefit corporealities produced by four origins, which are produced at five-doors-adverting consciousness, which are still reaching into static phase (*ṭhitikāla*), by means of efficiency of relation of post-compatibility (*pacchājāta paccaya*).]
3. In the realm of mindless beings, only corporealities called vital nonads corporeal units (*jīvitānavaka kalāpa*) arise both during *paṭisandhi* and during life, due to the fourth absorption, according to tetrad method (*catukka naya*): due to the fourth absorption, according to pentad method (*pañcakanaya*), called fine-material wholesome formation which had been cultivated in previous life adjacent to realm of mindless being. Mentality never arise in this realm.
4. In five-groups-existences, consequence mental *dhammas*, the first life-continuum after *paṭisandhi* and consequence corporeal *dhammas* produced by *kamma*, of present life, arise during life, due to action (=action potential consciousness) which had been cultivated in previous life. Corporealities produced by *kamma* can arise due to other kind of action out of those actions which can produce consequence corporeality-mentality, that life-continuum etc. Thus during arising of consequence consciousness, life-continuum etc. _____

There would be two kinds of CPK (*kammajarūpa*), i.e.,

- (a) corporealities produced by *kamma* which can produce consequence consciousness, life-continuum etc.,
- (b) corporealities produced by other kind of *kamma* which is out of that *kamma*. For instance, various bad consequences of the supreme Buddha should be taken as object.

Pāli Quotation –(Abhi-A-1-307)

All *bodhisatta* (=future the Supreme Buddha with Knowledge of Omniscience) always take *paṭisandhi* (= process of newly occurrence of next existence, NONE) with the first great consequence consciousness, joyful with three roots, unprepared, (*somanassasahajāta tihetuka asaṅkhārika mahāvīpāka citta*) which is produced by the first great wholesome volition with knowledge, unprepared, which is predominated with loving-kindness (*mettā*) and agreeable feeling. (*Abhi-A-1-307*)

Then the Supreme Buddha had got headache and sprain back. During headache and sprain back, unwholesome consequence consciousness with bodily disagreeable feeling (*dukkha saḥagata akusalavipāka viññāṇa*) and unwholesome CPK (*kammajarūpa*) arise simultaneously. The headache of the Supreme Buddha was due to unwholesome action which was very glad to see numerous fishes caught by relatives during existing as mankind who was *bodhisatta* in fishers village. The sprain back was due to unwholesome action which had been performed by breaking another boxer's back during boxing-match in one previous life of *bodhisatta* as a champion boxer.

While unwholesome consequence mental *dhammas* and unwholesome CPK (*kammajarūpa*) were arising due to those unwholesome actions, those CPK were also arising apparently due to great wholesome action predominated with loving-kindness as mentioned above. It is noticeable the fact that (32) kinds of Noble Gentleman's characters were occurring obviously without disappearing at that time.

Furthermore while consequence mental *dhammas*, life-continuum etc., and CPK were arising due to that great wholesome action predominated with loving-kindness (=action potential consciousness called *kamma viññāṇa*), on the other hand, those CPK which were occurring through the state of headache, sprain back, were also occurring obviously. During occurring consequence mental *dhammas*, life-continuum etc., unwholesome CPK were possible to arise although unwholesome consequence consciousness with bodily disagreeable feeling (*dukkha saḥagata akusala vipāka viññāṇa*) were impossible to arise.

Therefore both unwholesome consequence CPK (*kammajarūpa*) which were possible to arise while wholesome consequence consciousness mental *dhammas*, life-continuum etc were arising and wholesome consequence CPK (*kammajarūpa*) which were possible to arise while unwholesome consequence consciousness mental *dhammas* were arising, are only corporeal *dhammas* produced by action potential consciousness (*kammaviññāṇa*). This is how mere corporealities arise due to action potential consciousness.

Furthermore as consequence mental *dhammas*, life-continuum etc., and wholesome CPK arose due to great wholesome volition predominated with loving-kindness (=action potential consciousness) in the continuum of the Supreme Buddha, similarly_____ other kinds of wholesome consequence consciousness mental *dhammas* and wholesome CPK or corporealities produced by temperature (CPT) which were supported by *kamma* (*kammapaccaya utujarūpa*) were also possible to arise accordingly due to other kinds of wholesome actions during life.

For instance_____ Due to wholesome action (= action potential consciousness) called cleaning grass, spreading sand, sprinkling, offering miniature paper umbrella used as offertory and pennant on flat ground around the pagoda and on the pagoda with relies of the Supreme *Pacceka buddha* called *Susima* after final death of that *Pacceka buddha*, the Supreme Buddha was worshipped by dragons, human beings, heaving beings, *brahmas* along with the journey from *Rājagaha* to *Vesāli* for noble preaching of *Ratana Sutta*.

While consequence mental *dhammas* and CPK were arising due to another kinds of actions, excluding great wholesome action predominated with loving-kindness, there were possible to arise only CPK, due to action potential consciousness called that great wholesome action predominated with loving-kindness. Similarly_____ While consequence mental *dhammas*, life-continuum etc., were arising, only CPK were possible to arise but not

consequence mental *dhammas*, due to another kinds of wholesome actions. Those CPK are also only corporeal *dhammas* produced by previous action potential consciousness. These are how mere corporealities arise due to consciousness (*viññāṇa*).

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By following above examples it should be understood similarly on how mere corporealities arise, in the continuum of the righteous person due to consciousness in the continuum of the righteous person.

Furthermore during entering into the Cessation –Absorption (*nirodha samāpatti*), consciousness, mental concomitants and CPM (*cittajarūpa*) are ceasing but CPK, CPT, CPN only are occurring. At that time it is only the period of mere corporeal *dhammas* are occurring, due to past action potential consciousness, during life in five-groups-existences. (*Mūlaṭī-2-115, Mahāṭī-2-319*)

Furthermore, the Supreme Buddha entered into the Fruition-Absorption (*arahatta phalasamāpatti*) through way of corporeal septad (*rūpasattaka*), non-corporeal septad (*arūpa sattaka*) in order to remove disagreeable feeling adjacent to death, as the beginning of full moon day of wazo, 10 months before final death-consciousness. During those impulsions of *vipassanā* practice, both corporealities produced by great wholesome action predominated by loving-kindness, corporealities produced by other wholesome actions and corporealities produced by unwholesome action which arose through state of sprain back were arising in the continuum of the Supreme Buddha. Those CPK were also only corporeal *dhammas* which arose due to past action potential consciousness. This is how mere corporeality arise due to consciousness.

5. *yañca pañcavokārabhave sabbattha viññāṇa paccayā nāmarūpam, (Abhi-A-2-163, Vs-2-194)*

sabbatthāti paṭisandhiyam pavattee ca.

sahajāta viññāṇapaccayā nāmarūpam, kamma viññāṇapaccayā ca nāmarūpañca yathāsambhavam yojetabbam. (Mūlaṭī-2-115)

- Both during *paṭisandhi* and during life (*pavatti*) in five-groups-existence,
- due to compatible consciousness of present life, both mental concomitant (=mind) and CPM (*cittajarūpa*) can arise:
 - due to action potential consciousness (*kammaviññāṇa*) cultivated in past lives, both consequence mental *dhammas* and CPK (*kammajarūpa*) can arise.

Mental *dhammas* produced by compatible consciousness are mental concomitants (=mind) and corporeal *dhammas* produced by that consciousness are CPM only. Mental *dhammas* produced by action potential consciousness are all kinds of consequence consciousness, mental concomitants (= mind) and corporeal *dhammas* produced by that consciousness are CPK only. Those *dhammas* produced by post-compatible consciousness (*pacchājāta viññāṇa*) are preceding corporeal *dhammas* produced by four origins only. (Please See *Mūlaṭī-2-115*)

In accordance with above explanations—

1. There are relations that mere matter (corporeality) arises due to consciousness:

2. mere mind (mentality) arises due to consciousness:
3. both mind-matter arise due to consciousness.

Therefore it should be recognized the fact it was preached as “*viññāṇa paccayā nāmarūpam* = due to arising of consciousness, mind-matter arise” through preaching methodology called *ekadesa sarūpekasesa naya* = words with partial similarity in form are designated collectively as one word, i.e., *nāmañca rūpañca nāmarūpañca nāmarūpam* = both mind, matter, and mind-matter are designated collectively as mind-matter. (*Abhi-A-2-163, Vs-2-194*)

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*ekadesa sarūpekasesa*_____ It means that among three words called *nāmañca, rūpañca, nāmarūpañca*, both *nāmam* (mind) and *rūpam* (matter) which are partially similar to the third, *nāmarūpam*, are cancelled out to remain one word (*ekasesa*) resulting in designating as *nāmarūpam* (mind-matter) collectively.

In accordance with above explanations, it will be continued to present way of discerning how mind-matter arise due to three kinds of consciousness called action potential consciousness (*kamma viññāṇa*), compatible consciousness (*sahajātaviññāṇa*), post-compatible consciousness (*pacchājāta viññāṇa*). Previously the righteous *meditator* should like to discern only how present life’s mind-matter arise due to various kinds of consciousness. Only when the penetrative knowledge can be sent toward successive previous lives and successive future lives, can he discern how each matter, each mind, each mind-matter arise, due to respective consciousness in various lives, woeful existence, human existence, heavenly existence, *brahma* existence etc, respectively. Causal and resultant *dhammas* must be kept in mind for each coming-into-existence respectively, such as, for during life of mindless being, how corporealities arose due to super-formation consciousness: for during life of Immaterial sphere, how mentality arose due to action potential consciousness and compatible consciousness (*sahajāta viññāṇa*): for during life of human being, heavenly being, *brahma*, how mind-matter arose due to action potential consciousness, compatible consciousness and post-compatible consciousness (*pacchājāta viññāṇa*) etc.

2.6.5. A. *viññāṇa paccayā nāmarūpam*

(i) How mind-matter arise due to action potential consciousness (*kamma viññāṇa*)

With regarding to the term, *kamma viññāṇa*, the consciousness associating with super-formations (= wholesome and unwholesome formations) which had been cultivated in past lives must be inferred. With regarding to the term, *nāma* (= mind), wholesome consequence mental *dhammas* or unwholesome consequence mental *dhammas* which are produced by those wholesome formations or unwholesome formations, must be inferred accordingly. With regarding to the term, *rūpam* (=matter), wholesome CPK (*kammajarūpa*) which are produced by wholesome formations and unwholesome CPK which are produced by unwholesome formations must be inferred accordingly.

Discerning on how mind-matter arise due to wholesome formation consciousness would be presented previously. Causal and resultant *dhammas* must be kept in mind by seeing how consequence mind-matter arise due to past action potential consciousness as follows:

1. Due to arising of past action potential consciousness, *paṭisandhi* mind-matter arise. Past action potential consciousness is causal *dhamma*; *paṭisandhi* mind-matter are resultant *dhammas*.
2. Due to arising of past action potential consciousness, *bhavanga* mind-matter arise. Past action potential consciousness is causal *dhamma*; *bhavanga* mind-matter are resultant *dhammas*.
3. Due to arising of past action potential consciousness, *cuti* mind-matter arise. Past action potential consciousness is causal *dhamma*; *cuti* mind-matter are resultant *dhammas*.

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[Notes: These are way of discerning on three kinds of consciousness which are free from cognitive process (*vīthimutta citta*). If action potential consciousness is superior joyful great wholesome deed with three roots (*tihetuka ukkaṭṭha somanassa mahā kusala*), it consists of (34) mental *dhammas* which are belonging to mind-door cognitive process. Those mental *dhammas* must be discerned in order to break down each kind of compactness (*ghana*) up to ultimate nature by insight knowledge. If *paṭisandhi-bhavanga-cuti* are also joyful kinds with three roots (*tihetuka somanassa*), those consist of (34) mental *dhammas* respectively. Those mental *dhammas* must also be kept in mind after breaking down each compactness. Corporeal *dhammas* are CPK (*kammajarūpa*) but all kinds of corporealities produced by four origin must be discerned according to inevitable method. Causal and resultant *dhammas* must be kept in mind by seeing the nature of causal relationship between ultimate *dhammas*. Now discerning on consequence mind-matter occurring in cognitive processes, due to action potential consciousness, would be presented as a trace.]

Examples of way of discerning as a whole

1. Due to arising of past action potential consciousness, consequence mind-matter of seeing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of seeing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are resultant *dhammas*.

2. Due to arising of past action potential consciousness, consequence mind-matter of hearing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of hearing-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are resultant *dhammas*.

3. Due to arising of past action potential consciousness, consequence mind-matter of smelling-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of smelling-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are resultant *dhammas*.

4. Due to arising of past action potential consciousness, consequence mind-matter of tasting-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of tasting-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are resultant *dhammas*.

5. Due to arising of past action potential consciousness, consequence mind-matter of touching-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of touching-consciousness, receiving-consciousness, investigating-consciousness, registering-consciousness are resultant *dhammas*.

6. Due to arising of past action potential consciousness, consequence mind-matter of registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; consequence mind-matter of registering-consciousness are resultant *dhammas*.

[Notes:_____ Wholesome and unwholesome consciousness, which are associating with present formations and actions cultivated for the purpose of attainment of any kind of future coming- into-existences, are also action potential consciousness (*kammaviññāṇa*). The causal relationship how consequence mind-matter, such as *paṭisandhi* mind-matter of future coming-into-existence, arise due to those present life action potential consciousness, must also be discerned. However that way of discerning is inclusive in the way of discerning called *bhava paccaṃ jāti* (= due to arising of *kamma* coming-into-existence, birth arises). During discerning as a whole, all kinds of mental *dhammas* of wholesome groups and unwholesome groups shown in each row of tables of *nāmakammaṭṭhaṇā* for eye-door cognitive process, mind-door cognitive process etc., must be discerned thoroughly. During discerning in that way two kinds of registering-consciousness, i.e., registering-consciousness consisting in eye-door cognitive process and succeeding mind-door cognitive process, must be discerned thoroughly. It should be recognized similarly on remaining doors. However way of discerning separately as follows can improve clear under standing.]

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Examples of way of discerning as separately-

1. Due to arising of past action potential consciousness, mind-matter of seeing-consciousness arise.

Past action potential consciousness is causal *dhamma*; mind-matter of seeing-consciousness are resultant *dhammas*.

2. Due to arising of past action potential consciousness, mind-matter of receiving-consciousness arise.

Past action potential consciousness is causal *dhamma*; mind-matter of receiving-consciousness are resultant *dhammas*.

3. Due to arising of past action potential consciousness, mind-matter of investigating-consciousness arise.

Past action potential consciousness is causal *dhamma*; mind-matter of investigating-consciousness are resultant *dhammas*.

4. Due to arising of past action potential consciousness, mind-matter of registering-consciousness arise.

Past action potential consciousness is causal *dhamma*; mind-matter of registering-consciousness are resultant *dhammas*.

So far as this extent it can be understood easily. Both wholesome and unwholesome groups of each row shown in tables, must be discerned thoroughly. Remaining doors, ear-door cognitive process etc., must be discerned in similar way. As causal and resultant *dhammas* are kept in mind by seeing how mind-matter arise due to wholesome action potential consciousness cultivated in past lives, similarly_____ causal and resultant *dhammas* must be kept in mind by seeing how mind-matter arise due to unwholesome action potential consciousness cultivated in those past lives. Similarly the relationship between arising of consequence mind-matter and the wholesome action other than definite action which can produce consequence mind-matter, i.e., *paṭisandhi*, *bhavanga* etc., can also be discerned in this stage. Causal and resultant *dhammas* can be kept in mind thoroughly.

(ii) *viññāṇa paccayā rūpam* (= due to arising of consciousness, matter arises)

Pāli Quotation (Abhi-A-2-163, Vs-2-194) (Mūlaṭī-2-115, Mahāṭī-2-319)

As mentioned above, while past wholesome or unwholesome actions, other than past actions which can produce consequence mind, produce its consequence, only matter is produced by past action potential consciousness. During entering into the Cessation-Absorption (*nirodha samāpatti*), only matter is produced by past action potential consciousness. In five-groups-existences, during life, while five-doors-adverting-consciousness, determining-consciousness, impulses are occurring, out of arising of consequence consciousness, *bhavanga* etc., within five-doors-cognitive processes and while mind-door-adverting-consciousness, impulses are occurring within mind-door-cognitive process, only matter (= *kammajarūpa*, CPK only) is produced by past action potential consciousness really. (*Mūlaṭī-2-115, Mahāṭī-2-319*)

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The phenomenon of arising of matter due to action potential consciousness during Cessation-Absorption, actually, does not concern with the worldly *meditator*. Therefore there would be two sections for discerning how pure matter arises due to consciousness.

1. While consequence mind-matter, such as life-continuum (death) fivefold consciousness, receiving, investigating, registering consciousness etc., are arising due to any kind of past action potential consciousness, CPK (*kammajarūpa*) can also be produced due to wholesome or unwholesome actions cultivated in past lives, other than that action potential

consciousness. By seeing how CPK (*kammajarūpa*) arise due to that other action _____ causal and resultant *dhammas* must be kept in mind as follows: _____

Due to arising of action potential consciousness, CPK (*kammajarūpa*) arise. Action potential consciousness is causal *dhamma*; CPK (*kammajarūpa*) are resultant *dhammas*.

2. While five-doors-adverting consciousness, determining-consciousness, impulses, mind-door-adverting consciousness and impulses are arising, CPK (*kammajarūpa*) are also arising due to wholesome consciousness called wholesome formation (*puññābhisañkhāra*) and other wholesome or unwholesome action potential consciousness.

[During discerning on this way of practice it should not be forgotten on explanations found in scriptures that CPK are always arising every three-time-phases called *uppada*, *ṭhiti*, *bhanga* of every mind-moment throughout life from *paṭisandhi* up to 17th mind-moment counted backward from death consciousness.] By seeing arising of CPK at moment of those consciousness called five-doors-adverting, determining, impulses, mind-door-adverting, impulses _____ causal and resultant *dhammas* must be kept in mind as follows: _____

Due to arising of past action potential consciousness, CPK (*kammajarūpa*) arise past action potential consciousness is causal *dhamma*; CPK (*kammajarūpa*) are resultant *dhammas*.

If these number (1) and (2) ways of discerning are connected to each other, it can be concluded that in five-groups-existence, during life, the phenomena of arising of CPK (*kammajarūpa*) due to past action potential consciousness can be discerned and kept in mind during occurring both life-continuum and cognitive process mind moment. However way of inferring the basic meaning of action potential consciousness (*kamma viññāṇa*) and CPK (*kammajarūpa*) must be recognized separately as mentioned above.

Therefore after keeping in mind pure CPK during life-continuum, the phenomena of arising of pure matter called *kammajarūpa* due to respective past action potential consciousness in various mind-moments of cognitive processes, eye-door-cognitive process etc., can be kept in mind in sequence in order to recognize easily on arising of each pure CPK due to arising of respective past action potential consciousness. Furthermore if one righteous *meditator* can see an experience of coming-into-existence as mindless being in any one of previous lives, causal and resultant *dhammas* must be kept in mind by seeing how pure matter called vital nonads arose due to fine-material wholesome formations called fourth absorption or fifth absorption of fine-material sphere.

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(iii) *viññāṇapaccayā nāmam*

yam āruppe pavattipaṭisandhisu, pañcavokārabhave ca pavattiyam viññāṇapaccayā nāmameva. (Abhi-A-2- 163, Vs-2-194)

If the righteous *meditator* had experienced as *paṭisandhi* of Immaterial Sphere in any one of previous lives, only mind called four mental aggregates can be arisen due to action potential consciousness called unshakable wholesome formation (*ānenjābhisañkhāra*) at that

time. Causal and resultant *dhammas* must be kept in mind by seeing phenomena of arising of mentality only, due to that action potential consciousness.

However phenomenon of arising of only (7) kinds of mental concomitants which always associate with every mind-moment (*sabbacitta sādadhāraṇa*), due to fivefold-consciousness (*pañca viññāṇa*), must be kept in mind for present life. Those mental concomitants and each fivefold consciousness are arising simultaneously within same mind moment.

Those fivefold consciousness are, therefore designated as compatible consciousness (*sahajāta viññāṇa*) because they arise simultaneously with resultant mental concomitants. This way of discerning must, therefore, be performed together with the section of compatible consciousness. Those fivefold consciousness can not produce CPM (*cittajarūpa*) but mind called mental concomitants only. It should be recognized similarly on death-consciousness. It can be said appropriately that in five-groups existence, both kinds of mind-matter always arise due to action potential consciousness. (*Mūlaṭṭ-2-115*)

(iv) Formations and *kamma* coming-into-existence (*kammabhava*) (= action)

In this stage of knowledge of Discerning Cause and condition (*paccaya pariggaha ñāṇa*), causal and resultant *dhammas* must be kept in mind by seeing the nature of relationship between efficiency of relation of asynchronous action (*nānakkhāṇika kamma pacaya*) and consequence mind-matter. During performing *vipassanā* practice, however, that efficiency of action (*kamma*) is not suitable to be discerned as object of *vipassanā* practice through three general characters and then it should be recognized on significant difference between formations (*saṅkhāra*) and *kamma* coming-into-existence (=action).

1. When various functions of wholesome deeds and unwholesome deeds are performed the volition (*cetanā*) which arises before accomplishment of the function is designated as formation (*saṅkhāra*). The after-volition (*muñca cetanā*) which has been accomplished the function, (=it is also called *sinnaṭṭhapaka cetanā*) is designated as *kamma* coming-into-existence (*kammabhava*).
2. In the next method _____ the volitions which are associating with preceding (6) times of impulsions of all cognitive processes which are occurring while various wholesome and unwholesome deeds are performing, are designated as formations. The volition associating with seventh impulsion is designated as *kamma* coming-into- existence.
3. In the next method _____ all consciousness and mental concomitants which are associating with wholesome volitions or unwholesome volitions occurring in all impulsions, are designated as formations. Every wholesome volition or unwholesome volition is designated as *kamma* coming-into-existence. This is significant difference between formations and *kamma* coming-into-existence. (*Abhi-A-2-182-183*)

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According to this definition _____ if those continuities of consciousness of cognitive processes which are consisting in before, during and after performing various wholesome or unwholesome deeds, can be kept in mind by breaking down each compactness of mentality, both two kinds, formations and *kamma* coming-into-existence are accomplished to be discerned as objects of *vipassanā* practice. These formations and *kamma* coming-into-existence are suitable to be discerned as objects of *vipassanā* practice indeed.

2.6.5. B Examples of way of discerning on phenomena of arising of compatible mind-matter, due to compatible consciousness

In the relation called *viññāṇapaccaya nāmarūpam*, if the term, *viññāṇa* (= consciousness), is inferred as the past action potential consciousness (*kammaviññāṇa*), the term, *nāma* (=mind) which consists in the words *nāmarūpam* (mind-matter), must be inferred as consequence consciousness and mental concomitants (= all mental *dhammas*). If the term, *viññāṇa* (=consciousness), is inferred as compatible consciousness which is inclusive in present life and it is associating with the resultant mental *dhammas*, the term, consequence *nāma* (=mind), must be inferred as only mental concomitants which are associating with that compatible consciousness. The term, consequence *rūpa* (=matter), must be inferred as only corporealities produced by mind (CPM) (= *cittajarūpa*) through significant method (*padhānaya*). All kinds of corporealities produced by four origins can be discerned indiscriminately as objects of *vipassanā* practice through inevitable method (*avinābhāvanaya*). Among consciousness and mental concomitants which are associating and arising within one mind moment, this section is the way of preaching how consciousness benefits both mental concomitants and CPM. In this section of compatible consciousness it must, therefore, be inferred on not only consequence consciousness but also all kinds of wholesome, unwholesome, consequence, indifferent consciousness and then the term, *nāma* (=mind), must be inferred on all associating mental concomitants accordingly.

Furthermore, it should be recognized the fact only mind arises due to fivefold consciousness because fivefold consciousness can not produce corporeality. Consciousness, mental concomitants and CPM which are arising simultaneously within one mind-moment must be seen by insight knowledge previously. Then the phenomenon how associating mental concomitants arise due to leadership of consciousness and the phenomenon how CPM arise due to those consciousness and mental concomitants must be scrutinized again. After knowing and seeing by penetrative knowledge called eye of wisdom causal and resultant *dhammas* must be kept in mind as follows.

1. Due to arising of *paṭisandhi* consciousness, *paṭisandhi* mind-matter arise. *Paṭisandhi* consciousness is causal *dhamma*; *paṭisandhi* mind-matter are resultant *dhammas*.
(mind= (33) kinds of mental concomitants; matter – (30) kinds of CPK, *kammajarūpa*).
2. Due to arising of life-continuum consciousness, life-continuum mind-matter arise. Life-continuum consciousness is causal *dhamma*; life-continuum mind-matter are resultant *dhammas*.
(mind = (33) kinds of mental concomitants; matter = CPM, *cittajarūpa*)
3. Due to arising of death consciousness, death mentality arise. Death consciousness is causal *dhamma*; death mentality are resultant *dhammas*.
(According to another opinion of teachers of other thought, death-consciousness can also produce CPM, *cittajarūpa*)

These are ways of discerning on those consciousness which are free from cognitive processes. Ways of discerning on those consciousness of cognitive processes are as follows:

1. Due to arising of “five-doors-adverting” consciousness, “five-doors-adverting mind-matter” arise.

“Five-doors-adverting” consciousness is causal *dhamma*; “five-doors-adverting mind-matter” are resultant *dhammas*.

(mind = (10) kinds of mental concomitants; matter = CPM, *cittajarūpa*)

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2. Due to arising of “seeing” consciousness, “seeing-consciousness mentality” arise. “Seeing” consciousness is causal *dhamma*; “seeing-consciousness mentality” are resultant *dhammas*.

(mind = (7) kinds of mental *dhammas*)

Remaining fivefold consciousness, i.e., hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness, must also be discerned in similar way.

3. Due to arising of “receiving” consciousness, “receiving mind-matter” arise. “Receiving” consciousness is causal *dhamma*; “receiving mind-matter” are resultant *dhammas*.

(mind = (10) kinds of mental concomitants, matter = CPM.)

4. Due to arising of “investigating” consciousness, “investigating mind-matter” arise. “Investigating” consciousness is causal *dhamma*; “investigating mind-matter” are resultant *dhammas*.

(mind = (11) or (10) kinds of mental concomitants, matter = CPM.)

5. Due to arising of “determining” consciousness, “determining mind-matter” arise. “Determining” consciousness is causal *dhamma*; “determining mind-matter” are resultant *dhammas*.

(mind = (11) kinds of mental concomitants, matter = CPM.)

6. Due to arising of “impulsion” consciousness, “impulsion mind-matter” arise. “Impulsion” consciousness is causal *dhamma*; “impulsion mind-matter” are resultant *dhammas*.

(mind = associating mental concomitants must be inferred accordingly, matter = CPM.)

7. Due to arising of “registering” consciousness, “registering mind-matter” arise. “Registering” consciousness is causal *dhamma*; “registering mind-matter” are resultant *dhammas*.

(mind = associating mental concomitants must be inferred accordingly, matter = CPM.)

Both wholesome groups and unwholesome groups for all (6) lines must be discerned thoroughly. As shown in tables of *nāmakammaṭṭhāna*, Volume II, numbers of associating mental concomitants of investigating, impulsions and registering consciousness must be inferred accordingly.

All (7) mind moments of impulsions and (2) mind-moments of registering must be discerned thoroughly. As shown in tables, all mind-moments must be scrutinized in order to be kept in mind causal and resultant *dhammas* systematically.

2.6.5. C How matter arises due to arising of post compatible consciousness.

From the beginning of the first life-continuum (*bhavanga*) all consciousness of both cognitive process and free from cognitive process benefit and support corporealities produced by four origins, which arise simultaneously with preceding mind moments of themselves, which are still reaching into the static phase (*thitikāla*), in order to continue to exist before perishing phase (*bhangakkhaṇa*), by means of efficiency of relation of post-compatibility (*pacchājāta paccaya*). Causal and resultant *dhammas* must be kept in mind as follows by seeing this nature by insight knowledge.

1. Due to arising of post-compatible consciousness, corporealities arise.

Post-compatible consciousness is causal *dhamma*; corporealities are resultant *dhammas*.

As shown in tables of *nāmakammaṭṭhāna*, Volume II, causal and resultant *dhammas* must be kept in mind by dividing at least two times, i.e., once for eye-door-cognitive process and once for the following mind-door-cognitive process in each row of tables.

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Both wholesome and unwholesome groups of (6) lines must be discerned thoroughly. For instance _____

due to arising of post-compatible consciousness of eye-door cognitive process, corporealities arise.

Post-compatible consciousness of eye-door-cognitive process are causal *dhammas*; corporealities are resultant *dhammas*. This way of discerning is on the whole. However separate discerning on each mind-moment is better and it can improve clear understanding:

Way of separate discerning on each mind-moment

1. Due to arising of post-compatible life-continuum consciousness, corporealities arise. Post-compatible life-continuum consciousness is causal *dhamma*; corporealities are resultant *dhammas*.

(Life-continuum may be any kind of *bhavanga* consciousness, the first life-continuum after *paṭisandhi* etc, while matters are all kinds of corporealities produced by four origins which arise simultaneously with preceding consciousness of itself, *paṭisandhi* consciousness etc, which are still reaching into the static phase called *thitikāla*.)

2. Due to arising of post-compatible five-doors-adverting consciousness, corporealities arise.

Post-compatible five-doors-adverting consciousness is causal *dhamma*; corporealities are resultant *dhammas*.

(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with life-continuum (interruption) that is previous mind-moment itself, which are reaching into static phase.)

3. Due to arising of post-compatible seeing consciousness, corporealities arise.

Post-compatible seeing consciousness is causal *dhamma*; corporealities are resultant *dhammas*.

(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with five-doors-adverting consciousness, which are still reaching into static phase.)

4. Due to arising of post-compatible receiving consciousness, corporealities arise.
Post-compatible receiving consciousness is causal *dhamma*; corporealities are resultant *dhammas*.
(Matters are three kinds of corporealities produced by three origins (tija*rūpa*), i.e., CPK, CPT, CPN. Five-doors-adverting consciousness can not produce CPM (*cittajarūpa*) resulting in lacking this kind for resultant *dhammas*.)
5. Due to arising of post-compatible investigating consciousness, corporealities arise.
Post-compatible investigating consciousness is causal *dhamma*; corporealities are resultant *dhammas*.
(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with receiving-consciousness.)
6. Due to arising of post-compatible determining consciousness, corporealities arise.
Post-compatible determining consciousness is causal *dhamma*; corporealities are resultant *dhammas*.
(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with investigating-consciousness.)
7. Due to arising of post-compatible first impulsion consciousness, corporealities arise.
Post-compatible first impulsion consciousness is causal *dhamma*; corporealities are resultant *dhammas*.
(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with determining-consciousness.)

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8. Due to arising of post-compatible second impulsion consciousness, corporealities arise.
Post-compatible second impulsion consciousness is causal *dhamma*; corporealities are resultant *dhammas*.
(Matters are all kinds of corporealities produced by four origins, which arise simultaneously with first impulsion consciousness.)

So far as this extent, way of discerning can be easily understood. Every corporeal *dhamma*, which arises simultaneously with preceding consciousness of itself, which is still reaching into static phase, is benefited by succeeding consciousness through efficiency of relation of post-compatibility (*pacchājāta paccaya*). Both wholesome and unwholesome groups of (6) lines must be discerned thoroughly.

2.6.6. *paccayanaya* = efficiency of relation

1. Consequence consciousness benefits for arising of associating three mental aggregates (which are mingling with corporealities in five-groups-existence but not mingling with corporealities in four-groups-existence) by means of efficiency of (9) kinds of relations, viz., compatibility (*sahajāta*), mutuality (*aññāmaññā*), dependence (*nissaya*), association (*sampayutta*), *kamma*-consequence (*vipāka*), nutriment (*āhāra*), controlling

faculty (*indriya*), presence (*atthi*), non-disappearance (*avigata*) both during *paṭisandhi* and during life.

2. During *paṭisandhi*, *paṭisandhi* consequence consciousness benefits for arising of heart-base (*hḍaya vatthu*) by means of efficiency of (9) kinds of relations, viz., compatibility, mutuality, dependence, *kamma*-consequence, nutriment, controlling faculty, dissociation, presence, non-disappearance.
3. During *paṭisandhi*, that *paṭisandhi* consequence consciousness benefits for arising of remaining kinds of corporeal *dhammas* (= 29 kinds) by means of efficiency of (8) kinds of relations, viz., compatibility, dependence, *kamma*-consequence, nutriment, controlling faculty, dissociation, presence, non-disappearance. (*Abhi-A-2-163, Vs-2-195*)
4. Super-formation consciousness (*abhisañkhāra viññāṇa*) (= *kamma viññāṇa*) benefits for arising of corporeality of mindless being and CPK (*kammajarūpa*) of five-groups-existence by means of efficiency of relation of determinative dependence (*upanissaya*) only according to preaching methodology of *Suttanta* method (= periphrasis method). (*Abhi-A-2-163, Vs-2-195*)

[It should be noticeable fact that consciousness is never preached as efficiency of relation of asynchronous action (*nanakkhaṇika kamma paccaya*) but volition (*cetanā*) only is preached through that kind of relation.]

***Suttantikapariyāya* (periphrasis method found in *Suttanta*)_____**

In the preaching of Conditional Relations (*paṭṭhāna*) it was not preached the fact Super-formation-consciousness benefits corporeal *dhammas* by means of efficiency of relation of natural determinative dependence (*pakatūpanissaya paccaya*). In the preaching methodology of *Suttanta*, however, it is preached in a way that _____ "*yasamimsati yam hoti, asatica na hoti, so tassa upanissayo nidānam hetupabhavo*" = if such causal *dhamma* is present, such resultant *dhamma* arises, if such causal *dhamma* is not present, such resultant *dhamma* does not arise, that causal *dhamma* is the relation of determinative dependence of that resultant *dhamma* indeed; it is the origin, the fundamental factor, primary cause indeed.", By means of bearing in mind in this way, it is preached the fact "*viññāṇūpanisam nāmarūpam* = mind-matter has got the relation of determinative dependence called consciousness," resulting in preaching in a way that matter has also got the relation of determinative dependence called consciousness.

Furthermore, in the preaching of *vanapattha* (= praise on forest), it was preached on the fact dwelling with four kinds of departments called *iriyāpatha vihāra*, which have the relation of determinative dependence with forest, village, hamlet, town, person.

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It is worth preaching in a way that due to presence of dwelling with those departments, paraphernalia, robe etc, which are protection of life would be attained either grudgingly or not-grudgingly. Furthermore forest etc, never approach to occurrence of relations of object-determinative dependence (*ārammaṇūpanissaya*), natural determinative dependence (*pakatūpanissaya*) for arising of either departments or robe etc. It should, therefore, be recognized only non-occurrence without cause is the relation of determinative dependence through preaching methodology of *Suttanta*. (*Mūlaṭī-2-116*)

Those consequence mental *dhammas* called *paṭisandhi*, life-continuum, death-consciousness always take any object of three kinds called action-emblem of action-emblem of destination (*kamma -kamma nimitta-gatinimitta*) as natural fixed law.

If mental *dhammas* of *paṭisandhi* takes the object of action (*kamma*) it is the same situation to be said as it takes the object of super-formation consciousness (*abhisāṅkhāravīññāṇa*). When mental *dhammas* of *paṭisandhi* arise by taking the object of super-formation-consciousness called action, the action so called super-format-consciousness benefits for arising of mentality of *paṭisandhi*. It is very obvious fact without necessity to say any more, resulting in explaining in the commentary that only the matter is benefited by the efficiency of relation of determinative dependence only through preaching methodology of *Suttanta*. It is right.____ It should be recognized the fact if it is said on uncertain phenomenon that “super-formation consciousness is the causal *dhamma* of corporeal *dhamma*,” it would be not necessity to say the certain phenomenon that “that super-formation consciousness is the causal *dhamma* of mental *dhamma* also”. (*Mūlaṭī-2-116*)

5. All kinds of consciousness from the beginning of the first life-continuum after *paṭisandhi*, excluding super-formation-consciousness (= every consciousness, except fivefold consciousness) (= it means compatible consciousness) benefit for arising of various mind-matter by means of efficiency of relations of various kinds accordingly. (the relation of compatibility etc., please see *paṭṭhāna*.)

2.6.7 How the meaning can be understood?

There is a reasonable question that “how the meaning, *paṭisandhi* mind-matter is produced by consciousness, can be understood.” It is worth understanding through both *Pāli Text (sutta)* and credibility.

In the *Pāli Text* of *Dhammasangani (Abhi-1-10)*, it is preached that “*cittanuparivattino dhammā* = mental concomitants are *dhammas* which always follows consciousness”.

According to ways of preaching in this kind etc., the obvious occurrence of causal *dhamma* called consciousness of three kinds of mental aggregates, i.e., feeling-aggregate, perception-aggregate, formation-aggregate is accomplished well.

Furthermore—in the aspect of credibility, in the world if a being’s mind is clear, that being’s corporeal *dhammas* also arise clearly. If a being’s mind is not clear, that being’s corporeal *dhammas* also arise unclearly.

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That correlation between mind and corporeal *dhammas* can be seen directly. Guesswork-knowledge which can know the corporeality which is not worth knowing directly appears through CPM (*cittajarūpa*) which is worth knowing and seeing directly. In this world, therefore, this meaning, *paṭisandhi* consciousness can benefit for arising of *paṭisandhi* CPK (*kammajarūpa*) which is not worth seeing directly through CPM (*cittajarūpa*) which is worth seeing directly.

kammasamutṭhānassāpi hi tassa cittasamutṭhānasseva viññāṇapaccayatā paṭṭhāne āgatā.
(*Abhi-A-2-164*)

paṭisandhikkhaṇe vipākāvyākato eko khandho tiṇṇannam khandhānam kaṭattā ca rūpānam sahaṇāpaccayena paccayo. (Paṭṭhāna-1-140)

It is right. – As the fact, during life both three kinds of consequence, indeterminate mental aggregates (*vipāka avyākata nāmakkhanda*) and CPM (*cittajarūpa*) are produced by consequence indeterminate consciousness (*vipāka avyākata viññāṇa*) in *Paṭṭhāna*, similarly_____ during *paṭisandhi* consequence, indeterminate consciousness benefits both three kinds of mental aggregates and CPK (*kaṭattā rūpa = kammaja rūpa*) by means of efficiency of relation of compatibility. (*Abhi-A-2-164*)

Furthermore in this *Pāli Text* of *Paṭiccasamuppāda Vibhanga*, the Supreme Buddha who preached that *viññāṇa paccayā nāmarūpam* = due to arising of consciousness, mind-matter arise, revolved the Incomparable Supreme Wheel of *Dhamma* which is not revolved opposite nature by anyone, *samaṇa* (one who is designated as Noble-one), or *brahmaṇa* (one who is designated as righteous and purified person), or *deva* or *māra* (evil heavenly being), or *brahma* in the world because in the aspect of ultimate nature, only mind-matter is worth seeing but not being, man, in the insight of virtuous wise person who can discern and keep in mind that nature by experiential right view knowledge. (*Abhi-A-2-164*)

A practicing *meditator* sees the phenomenon, “due to consciousness, only mind-matter arise”, but not arising of person or being by right view knowledge. Therefore the Supreme Buddha who preached that “*viññāṇa paccayā nāmarūpam* = due to consciousness, mind-matter arise”, preached the same meaning that there is no being, person but mind-matter only due to arising of consciousness. That way of preaching can not be opposite or rejected by anyone. Therefore the Supreme Buddha who preached the phenomenon of arising of mind-matter, due to consciousness, set in motion well the Incomparable Supreme Wheel of *Dhamma*. It is right – Revolving and occurring wheel of *Dhamma* shows the occurrence of void of self (*atta*) indeed. This is the essence of commentary indeed. (*Mūlaṭṭi-2-116*)

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In the next method – by means of the noble preaching, *viññāṇa paccayā nāmarūpam*, which directs the fact that “there are mind-matter only”, it is shown the fact incessant arising mind-matter are the Noble Truth of Suffering (*dukkha sacca*). Due to direct showing on the Noble Truth of Suffering, the craving (= the Noble Truth of Cause of Suffering called *samudayasacca*), which is the origin of that Noble Truth of Suffering, has also been shown through the preaching methodology called *phalūpacāra* (= metaphorical usage by which the result is said directly but the cause can also be inferred indirectly.) Both the Noble Truth of Cessation of Suffering (*nirodha sacca*) which is the factor to cease those sufferings and the Noble Truth of Course Leading to the Cessation of Suffering (*magga sacca*) have also been shown through inevitable method called *avinābhāvanaya*. This is because – there is no *dukkha sacca dhamma* which lacks any cause and there is no resultant *dukkha sacca dhamma* which does not cease, due to cessation of causal *samudaya sacca dhamma* and then due to direct preaching on *dukkha sacca*, the craving (= the Noble Truth of Cause of Suffering called *samudaya sacca*), which is the origin of that Noble Truth of Suffering, has also been shown through the preaching methodology called *phalūpacāra*. Furthermore due to occurrence of non-deserving to attain *nirodha sacca dhamma*, which is the factor of cessation of *dukkha sacca* and *samudaya sacca* in the absence of the causal *magga sacca*, both kinds of Noble Truths, *nirodha* and *magga*, have also been shown really. The noble preaching which shows Four Noble Truths is *dharmacakkapavattana sutta* (Setting in Motion the Wheel of Truth) indeed. It is right – Obvious showing on Four Noble Truths, such

as “*idam dukkham ariyasaccanti me bhikkhave*” etc., in the *Dhammacakkapavattana Sutta*, is preached in a way that “*anuttaram dhamma cakkam pavattitam* = the Incomparable Supreme Wheel of *Dhamma* is worth setting motion well.” (*Mūlaṭṭ-2-116, 117*)

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2.7 *nāmarūpa paccayā salāyatanam* = due to arising of mind-matter, six-bases arise

Pāli Quotation (Abhi-A-2-165, Vs-2-196)

The term, *nāma* (mind), must be inferred as three mental aggregates called feeling-aggregate, perception-aggregate, formation-aggregate.

The term, *rūpa* (matter), must be inferred as four kinds of great elements, six base-corporeality, vital-controlling faculty, which always benefit six-bases certainly, which are inclusive in the continuity of aggregates of oneself.

The term, *salāyatana* (six-bases), must be inferred as six-bases called eye-base, ear-base, nose-base, tongue-base, body-base, mind-base (*manāyatana*).

The mind-matter, which is collective noun deriving from canceling out to remain one of (*ekases*) these words, “*nāmañca rūpañca nāmarūpañca nāmarūpam*” can benefit for arising of six-bases which is also collective out deriving from canceling out to remain one of these words, as “*chaṭṭhāyatanañca salāyatanañca salāyatanam*”. Three kinds of mental aggregates existing in Immaterial Sphere benefit for arising of sixth base (= mind-base). Therefore *salāyatana* (base) is a designation resulting from collection and cancellation. (*Abhi-A-2-165, Vs-2-196*)

2.7.1 Explanations

1. Four great elements benefit eye-base, ear-base, nose-base, tongue-base, body-base which are existing within the same corporeal units by means of efficiency of relations of compatibility, dependence, presence, non-disappearance.
2. Among (6) kinds of base-corporeality, during *paṭisandhi*, the heart-base benefits *paṭisandhi* mind-base by means of efficiency of relations of compatibility, dependence, mutuality, dissociation, presence, non-disappearance.
3. During life, the heart-base benefits mind-element (*manodhātu*), mind-consciousness-element (*manoviññāṇadhātu*) including life-continuum by means of efficiency of relation of pre-compatibility, dependence, dissociation, presence, non-disappearance. (During life mind-element and mind-consciousness-element do not depend on the heart-base which arises simultaneously with themselves but on the heart-base which arose simultaneously with contiguous preceding mind-moment, resulting in in-availability to efficiency of relation of compatibility.)
4. Eye-base-corporeality, ear-base-corporeality, nose-base-corporeality, tongue-base-corporeality, body-base-corporeality benefit mind-base called their respective fivefold-consciousness by means of efficiency of relation of basic pre-compatible controlling faculty (*vatthupure jātindriyapaccaya*).

5. Physical vitality benefits CPK (*kammajarūpa*) within same corporeal unit by means of efficiency of relations of controlling faculty, presence, non-disappearance. (*Anuṭṭ-2-130*)

Thus four great elements, six base-corporeality physical vitality benefit six-bases which are still arising certainly by means of efficiency of relations of compatibility, dependence, pre-compatibility, controlling faculty accordingly.

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Those objects, visible-base etc, also benefit mind-base by means of efficiency of relations of object, pre-compatibility etc. However, those visible-object etc, which are relation of object, have neither compatible occurrence with respective mind-bases which are owner of object (*ārammaṇika*) and resultant *dhammas*, depended occurrence of mind-bases, as base-corporealities, eye-base-corporeality etc., nor protective occurrence (*anupālanabhāva*) of corporealities within the same corporeal unit, as physical vitality. In the causal *dhamma* called *nāmarūpa*, the term, *rūpa* (=matter), is not inferred as visible-object etc. (*Mūlaṭṭ-2-117*)

It will be continued – those external bases, visible-base etc, benefit mind-base by means of efficiency of relations of object, object-pre-compatibility (*ārammaṇa purejāta*). However those are not *dhammas* which are inclusive in the continuity of oneself only as internal bases, eye-base etc, but might also be inclusive in the continuity of others (*para santatipariyāpanna = aññasantati pariyāpanna*). External bases which are existing in the continuities of both oneself and others and external bases which are inclusive in continuities of non-living things can benefit for arising of mind-base by means of efficiency of relation of object, object-pre-compatibility etc, really. Those corporeal *dhammas* preached in this section of Dependence-Origination, actually, are only corporealities, which are inclusive in the continuity of corporeality-mentality of oneself, which are connected and descended from the relation, *avijjā paccayā sañkhāra* (= due to arising of ignorance, formations arise). Because it is impossible to rule fixed law in a way that only corporeal *dhamma* which is inclusive in continuity of corporeality-mentality of oneself, is the causal *dhamma*, relating to the term, *rūpa* (matter) in the relation, *nāmarūpa paccayā saḷāyatanam* (= due to arising of mind-matter, six-bases arise), visible-object etc., must not be inferred in this case. (*Mūlaṭṭ-2-117*)

Furthermore when base-corporealities, eye-base etc., benefit mind-base which is consisting in six-bases, they relates with only one function. For instance, when eye-base benefits the mind-base called seeing-consciousness it always relates with the strict function of seeing (*dassanakkicca*) only. It should be recognized similarly on the relation between ear-base etc., and mind-base called hearing-consciousness etc. It always benefits through only strict single function (*niyama*) in this way.

When visible-base, visible-object etc., benefit mind-base, actually, it is not always benefits through strict single function only. Various kinds of efficiency called visible-object, audible-object, olfactory-object, gustative-object (sapid-object), tactile-object, ideational-object (*dhammārammaṇa*), also benefit mind-base. Because the way of relation is not strict single (*niyama*) definitely, those external-bases, visible-object etc, are not put in the *rūpa* (matter) according to the phrase, *nāmarūpapaccaya*. (*Mūlaṭṭ-2-117, Mahāṭṭ-2-321, Anuṭṭ-2-130*)

2.7.2. Way of inference in the next method

niyamato cattāribhūtāni cha vatthuni jīvitindriyanti evanti ettha ‘evam’ – saddena vā rūpāyatanādīnampi sangaho daṭṭhabbo. (Mūlaṭī-2-117, Mahāṭī-2-321)

In this way of inference, in the phrase, *nāmarūpa paccaya*, the term, *rūpa* (matter), must be inferred as visible-object etc also. It must be inferred indiscriminately through the word, *evam*, which is found in “*jīvitindriyanti evam*” explained by the commentary.

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That word, *evam*, has the meaning called varieties (*pakāra*). It means various kinds of corporeal *dhammas* which are basic meaning of the term, “*rūpa*” found in the words, *viññāpaccaya nāmarūpam*, must be inferred as the basic meaning of the term, *rūpa* (matter) found in these words, “*nāmarūpa paccayā saḷāyatanam*, also through the term, *evam* which has that meaning, varieties (*pakāra*). This is the way of inference which is not opposite to the explanation of commentary. (*Mūlaṭī-2-117, Mahāṭī-2-321*)

2.7.3 The basic meaning of the word, *manāyatana* (mind-base)

Pāli Quotation (Abhi-A-2-165, Abhi-2-187) (Mūlaṭī-2-118)

The words, *nāmapaccayā chaṭṭhāyatanam* = due to arising of the mind called mental concomitants, the sixth-base = mind-base (*manāyatana*) arise, includes in both unwholesome section (*akusala vāra*) and wholesome section (*kusala vāra*). In this preaching methodology of *Suttantabhājanīya*, however, it should be recognized only these words, “*nāmapaccayā chaṭṭhāyatanam*,” which are concerning with consequence and including in *avyākata vāra* (indeterminate section), are extracted as example in order to be understood on the fact “consequence sixth-base = mind-base only must be inferred.”

Furthermore in the section of *paccayanaya*, which shows how conditional relations occur, it is explained that—

avipākam pana avipākassa chaṭṭhassa avakamsatova tato vipākapaccayam apanetvā chadhāva paccayo hoti. (Abhi-A-2-166)

= Three kinds of wholesome mental aggregates which are not consequence benefit wholesome mind-base which is not consequence; three kinds of unwholesome mental aggregates which are not consequence benefit unwholesome mind-base which is not consequence; three kinds of mere functioning mental aggregates which are not consequence benefit mere functioning mind-base which is not consequence; by means of efficiency of (6) kinds of relations.

In this way the phenomena, how conditional relations (*paccayanaya*) occur, are extracted as examples. It should be recognized those phenomena, how conditional relations occur, are extracted as examples in order that all kinds of ultimate *dhammas* are explicit without any remainder. (*Mūlaṭī-2-118*)

In accordance with of this explanation of *Mūlaṭīkā*, it should be understood similarly in every case. If causal and resultant *dhammas* are kept in mind and *vipassanā* practice is performed with the purpose not to remain ultimate elements, after understanding the fact wholesome, unwholesome and mere functioning *dhammas* are not inclusive in consequence round (*vipāka vaṭṭa*), it will not be disadvantages.

2.7.4 Why it can be known?

There is a question why it can be known the fact mind-matter benefit six-bases. The answer is that it can be known because when mind-matter arise six-bases arise consequently.

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If obvious occurrence of either various mind (*nāma*) or various matters (*rūpa*) are present, various kinds of bases (*āyatana*) arise apparently. Unless obvious occurrence of either various mind (*nāma*) or various matters are present, various kinds of bases (*āyatana*) can not arise apparently. That principle called usual occurrence of those six-bases, due to arising of those mind-matter, will be clear in the section showing how conditional relations occur. (*Abhi-A-2-165, Vs-2-196*)

2.7.5 How conditional relations occur

a. How the mind (*nāma*) benefits six-bases

1. In Immaterial Sphere, during *paṭisandhi*, *paṭisandhi* mental concomitants called mind benefit *paṭisandhi* consciousness (= mind-base) by means of efficiency of at least (7) kinds of relations, viz., compatibility, mutuality, dependence, association, *kamma*-consequence, presence, non-disappearance.

Among immaterial consequence mental concomitants called mind, some mind called **greedlessness, hatelessness, non-delusion** (*a-lobha-a-dosa-a-moha*) can benefit associating consequence mind-base by means of efficiency of relation of root (*hetupaccaya*) (during both *paṭisandhi* and life). Those mental factors (*nāma āhāra*) called contact (*phassa*), volition (*cetanā*) can benefit mind-base by means of efficiency of relation of nutriment (*āhārapaccaya*). Therefore when it is benefited by the relation of root there are (8) kinds of relations and when it is benefited by the relation of nutriment there are (9) kinds of relations. (*Abhi-A-2-165, Vs-2-196*)

In sub-commentaries called *Mūlaṭṭi-2-118, Mahāṭṭi-2-322*, it is shown maximum relations that there are (10) kinds of relations with referring to the time when mental concomitants, which are worth designating as mental controlling faculties, (= mental vital controlling faculty, neutral controlling faculty, controlling faculty of faith, controlling faculty of effort, controlling faculty of mindfulness, controlling faculty of concentration, controlling faculty of knowledge) benefit associating mind-base by means of efficiency of relation of controlling faculty.

In those Immaterial Sphere, during life, consequence mental concomitants called mind group benefit associating consequence mind-base by means of efficiency mentioned above only.

b. Instructions of the most Venerable *Pyi Sayadaw*

1. By the time, greedlessness, hatelessness are occurring, (7) kinds of relations, compatibility etc, are added with the relation of root, resulting in (8) kinds of relations.
2. By the time, nutriment of contact (*phassāhāra*) is also occurring, previous (7) kinds of relations are added with the relation of nutriment, resulting in (8) kinds of relations.

3. By the time, volitional nutriment is occurring, previous (7) kinds of relations are added with relations of compatible action (*sahajāta kamma*) and compatible nutriment (*sahajāta āhāra*), resulting in (9) kinds of relations.
4. By the time, non-delusion is occurring, previous (7) kinds of relations are added with relations of root, controlling faculty, path (*magga paccaya*), resulting in (10) kinds of relations. Thus it should be inferred accordingly.

This is the instruction found in **Myanma Translation of Visuddhi Magga (Phyi-4-167)**, translated by the most Venerable *Pyi Sayadaw*.

In the sub-commentary called *Anuṭṭhā* (2-130), however, the relation of absorption (*jhāna paccaya*) is also explained that “*jhānādānampi vasena veditabbo*”. It should be inferred by scrutinizing variation of numbers of relations within the range of at least (7) kinds and the maximum, (10) kinds of relations accordingly.

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2. In Five-groups-existence, during *paṭisandhi*, mental concomitants called mind group become association of heart-base and then those benefit associating *paṭisandhi* consciousness called mind-base by means of efficiency of at least (7) kinds of relations, viz., compatibility, mutuality, dependence, association, *kamma*-consequence, presence, non-disappearance. (*Abhi-A-2-166, Vs-2-197*)

In this case, with regarding to the words, “become association of heart-base,” it shows only this meaning that mental concomitants called mind-group are not lacking association as Immaterial Sphere, the heart-base, together with mental concomitants called mind-group, also benefits *paṭisandhi* mind-base. Actually, the meaning, “as heart-base benefits mind-base, mental concomitants called mind-group also benefit mind-base”, should not be desired (= inferred). Why it should not be desired ? Heart-base benefits mind-base by means of efficiency of relation of dissociation (*vippayutta paccaya*). Mental concomitants called mind-group, actually, do not benefit mind-base by means of efficiency of relation of dissociation (but by means of efficiency of relation of association only). Furthermore mental concomitants called mind-group benefit mind-base by means of efficiency of relations of *kamma*-consequence, root etc. Heart-base, actually, does not benefits mind-base by means of efficiency of relations of *kamma*-consequence, root etc. This is the reason why the meaning mentioned above should not be desired. (*Mūlaṭṭhā-2-118, Mahāṭṭhā-2-322*)

3. During *paṭisandhi* of Spontaneous born beings (*opapātika satta*), those consequence mental concomitants called mind-group benefit (5) kinds of bases, viz., eye-base, ear-base, nose-base, tongue-base, body-base, other than mind-base, by means of efficiency of (6) kinds of relations, viz., compatibility, dependence, *kamma*-consequence, dissociation, presence, non-disappearance after associating with four great elements. [It should be recognized it refers especially those beings, spontaneous born etc, who have got those bases which are simultaneous arising with *paṭisandhi* consciousness.]

Among these *paṭisandhi* mind-groups, some mental *dhammas* called greedlessness, hatelessness, non-delusion can benefit *paṭisandhi* consequence mind-base by means of efficiency of relation of root and some mental *dhammas* called contact, volition can benefit *paṭisandhi* consequence mind-base by means of efficiency of relation of nutriment. In this way it should be recognized on range of variation of relations. (*Abhi-A-2-166*)

4. **In five-group-existence**, during life, as occurring in during *paṭisandhi*, each consequence mental concomitants called mind-group which associate with various consequence consciousness called life-continuum, fivefold-consciousness, receiving, investigating, registering, death, benefit respective associating consequence consciousness mind-base by means of efficiency of at least (7) kinds of relations, viz., compatibility, mutuality, dependence, association, *kamma*-consequence, presence, non-disappearance. (It might be related with efficiency of relations of root, nutriment also.). (*Abhi-A-2-166*)

A. Non-consequence mind-group—non-consequence mind-base

5. Non-consequence mind-group benefit non-consequence mind-base (*avapākanāyatana*) as follows:_____
- (a) Wholesome mental concomitants mind-group benefit wholesome consciousness = mind-base;
- (b) Unwholesome mental concomitants mind-group benefit unwholesome consciousness = mind-base;
- (c) Mere functioning mental concomitants mind-group benefit mere functioning consciousness = mind-base

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by means of efficiency of at least (6) kinds of relations, viz., compatibility, mutuality, dependence, association, presence, non-disappearance. It should be recognized efficiency of those relations, root and nutriment can also benefit in maximum range of variation of relations as mentioned above. (*Abhi-A-2-166, Vs-2-197*)

- (d) It is intended to be without remainder

Wholesome, unwholesome and mere functioning *dhammas* are called non-consequence *dhamma* (*avipāka dhamma*). According to the term, *manāyatana* (mind-base) only consequence consciousness must be inferred through preaching methodology of *Suttanta*. Wholesome, unwholesome and mere functioning *dhammas* are not inclusive in mind-base. In this case, it should be recognized the reason why the ways of benefiting of respective associating non-consequence mental concomitants called mind group for non-consequence wholesome, unwholesome and mere functioning mind-base, are extracted and shown in that during keeping in mind causal and resultant *dhammas* by seeing the nature of causal relationship of consequence mind-group during life, it is intended to show conditional relations of all kinds of ultimate elements without any remainder by putting wholesome, unwholesome, and mere functioning *dhammas* which are occurring in the interval of those consequence mental *dhammas* within single continuity of cognitive process. (*Mūlaṭṭi-2-118*)

The righteous *meditator* should like to take the object of continuity of mind-moments of cognitive processes in sequence. The mere functioning five-doors-adverting consciousness lies between life-continuum and fivefold consciousness. Furthermore the mere functioning determining consciousness and wholesome, unwholesome (mere functioning) impulses lie accordingly between consequence investigating and registering consciousness, for five-doors-cognitive processes. In mind-door cognitive processes, mere functioning mind-door adverting consciousness and wholesome, unwholesome (mere functioning) impulses lie accordingly

previous to consequence registering consciousness. If causal relationship and efficiency of conditional relations of consequence mind group and consequent mind-base is shown selectively, causal relationship and efficiency of conditional relations of those wholesome, unwholesome (mere functioning) impulsions and advertent consciousness will be left remain. It means that all kinds of ultimate *dhammas* are shown thoroughly not to be left any remain in that way. Therefore if those wholesome, unwholesome and mere functioning *dhammas* are also kept in mind minglingly there will be no disadvantage really. However those wholesome, unwholesome impulsions include in the list of *kamma* coming-into-existence (*kammabhava*) which are present causal *dhammas*. It should be recognized those are not inclusive in the list of six-bases, in the next method, in the list of mind-base through *Suttanta* method. Mere functioning impulsions occur only in the continuum of Arahant but not in the continuums of worldlings and *sekkha ariya* (still practicing to attain the fruit-Knowledge of Arahant). Therefore in the continuum of righteous *meditator* who is only worldling person, only mere functioning consciousness called five-doors-adverting, determining, mind-door-adverting can arise really.

6. In that five-groups-existence, during life, consequence mind-group called fivefold-consciousness which arise depending on base-corporealities, eye-base etc., and consequence mind-group called life-continuum, receiving, investigating, registering consciousness, which arise depending upon heart-base, benefit eye-base, ear-base, nose-base, tongue-base, body-base by means of efficiency of (4) kinds of relations called post-compatibility, dissociation, presence, non-disappearance. (*Abhi-A-2-166*)
7. In that five-groups-existence, during life, non-consequence mind-group called wholesome, unwholesome, mere functioning also benefit those eye-base, ear-base, nose-base, tongue-base, body-base by means of efficiency of (4) kinds of relations called post-compatibility, dissociation, presence, non-disappearance. (*Abhi-A-2-166*)

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[Notes:_____ If above number (6) and (7) are added, mental *dhammas* of both five-doors-cognitive processes and mind-door-cognitive process together with life-continuum, which are deserving to occur the relation of post-compatibility, are already finished. During life, mental *dhammas* benefit CPK (*kammajarūpa*) called eye-base, ear-base, nose-base, tongue-base, body-base, which are still reaching into the static phase (*thiti*) by means of efficiency of relations of post-compatibility etc. They do not benefit CPK which are still reaching into the arising phase (*uppāda*) as *paṭisandhi* mental *dhamma*. Therefore, wholesome, unwholesome, consequence, mere functioning mind groups, which are consisting in five-doors-cognitive processes, eye-door-cognitive process etc., and mind-door-cognitive process, benefit eye-base etc., by means of efficiency of relations of post-compatibility, dissociation, presence, non-disappearance. (It should be recognized those do not benefit eye-base etc, by means of efficiency of relations of compatibility, pre-compatibility.) (*Mūlaṭī-2-118, Mahāṭī-2-322, Anuṭī-2-131*)

This is the section showing how mind-group, according to the term, *nāma* (mind-group), benefit appropriately (6) kinds of bases, according to the term, *saḷāyatana* (six-bases), in the conditional relation called “*nāmarūpapaccaya saḷāyatanam*.” Now it will be continued to present how the matter-group, according to the term, *rūpam* (matter), benefit (6) kinds of bases.

- (e). Way of benefiting of the matter for six-bases

1. In the conditional relation called *nāmarūpa paccayā saḷāyatanam*, during *paṭisandhi*, the heart-base benefits *paṭisandhi* consciousness called mind-base by means of efficiency of (6) kinds of relations, viz., compatibility, mutuality, dependence, dissociation, presence, non-disappearance. (*Abhi-A-2-166, Vs-2-198*)
2. If it is said generally, either during *paṭisandhi* or during life, such such base arises; (5) kinds of corporeal bases, eye-base etc, within the same corporeal unit, which arise by means of that that base, are benefited by (4) kinds of **great elements** by means of efficiency of (4) kinds of relations, viz., compatibility, dependence, presence, non-disappearance. [It should be understood the fact four great elements benefit eye-base within the same corporeal unit by means of efficiency of (4) kinds of relations etc.] (*Abhi-A-2-166, 167, Vs-2-198*)
3. Either during *paṭisandhi* or during life, (5) kinds of corporeal bases, eye-base etc., are benefited by physical vitality which is simultaneous arising with those bases, within the same corporeal unit, by means of efficiency of (3) kinds of relations, viz., presence, non-disappearance, controlling faculty. (*Abhi-A-2- 167, Vs-2-198*)
4. If the digestive five-element (*pācakatejor*) which is capable of digesting food is available, the nutriment (*ojā*) consisting in the pure-octad produced by temperature, which is called ingested nourishment (*kabaḷīkāra āhāra*), produces new generations of pure-octad produced by nutriment. Those are corporealities with eighth factor nutriment produced by nutriment (*āhāraja ojāṭṭhamaka rūpa*).

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Those corporealities are spreading throughout body by means of production of generation by generation. The nutriment consisting in those corporeal units is called the nutriment produced by nutriment (*āhāraja ojā*). It is called *kabaḷīkāra āhāra*.

In other words, various nutriments produced by four origins (*catusamuṭṭhānika ojā*) which is available to attain supporting factor of nutriment produced by nutriment (*āhāraja ojā*) is called *kabaḷīkāraāhāra*. That nutriment so-called *kabaḷīkāraāhāra* benefits (5) kinds of bases, eye-base etc., by means of efficiency of (3) kinds of relations, viz., presence, non-disappearance, nutriment (*āhārapaccaya*). This way of benefiting (relation) can occur in the body, which is always followed by (= supported by) nourishment, of those beings who exist depending on nourishment, during life only but not during *paṭisandhi*. (*Abhi-A-2-167, Vs-2-198*)

[Notes:_____ The nutriment produced by nutriment called *kabaḷīkāra āhāra* benefits those kinds of nutriments, nutriment produced by *kamma* (*kammaja ojā*) etc., which are consisting in various kinds of corporeal units by means of efficiency of relations of presence, non-disappearance, nutriment, resulting in proliferation of new generations of corporealities with nutriment as eighth factor (*ojāṭṭhamaka rūpa*). Due to proliferation of corporealities in that way, corporeal *dhammas* become stronger and stronger, resulting in durability and stability. Because the nutriment produced by nutriment supports various nutriments within various decads, eye-decad etc, new generations of corporeal units with nutriment as eighth factor are proliferating and then corporeal *dhammas* together with nutriment which are consisting in various corporeal units, eye-decad etc., are durable and stable consequently. It can therefore be said the nutriment benefits eye-decad etc., by means of efficiency of relation of nutriment.

It can be noticed the fact if appropriate medicines, such as Vitamin A containing tablets, are taken as nourishment, the sight usually becomes powerful. While both causal and resultant *dhammas* are present apparently it (appropriate medicine) benefits the sight by means of efficiency of relation of nutriment.]

f. Way of benefiting of matter for mind-base

1. **Eye-base-corporeality** benefits the mind-base called seeing-consciousness;
2. **Ear-base-corporeality** benefits the mind-base called hearing-consciousness;
3. **Nose-base-corporeality** benefits the mind-base called smelling-consciousness;
4. **Tongue-base-corporeality** benefits the mind-base called tasting-consciousness;
5. **Body-base-corporeality** benefits the mind-base called touching-consciousness;

by means of efficiency of (6) kinds of relations, viz., dependence, pre-compatibility, controlling faculty, dissociation, presence, non-disappearance, during life only, but not during *paṭisandhi*. (During *paṭisandhi*, actually, fivefold consciousness, seeing consciousness etc., are not arising instant but *paṭisandhi* consciousness only.) (*Abhi-A-2-167, Vs-2-198*)

6. **Heart-base** benefits all kinds of mind-bases, except fivefold consciousness, by means of efficiency of (5) kinds of relations, viz., dependence, pre-compatibility, dissociation, presence, non-disappearance, during life but not during *paṭisandhi* in five-groups-existence. (Way of benefiting during *paṭisandhi* has been presented above previously.) (*Abhi-A-2-167, Vs-2-198*)

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g. Way of benefiting of mind-matter for six-bases

- a. In five-groups-existence, during *paṭisandhi*, mental concomitants called three kinds of mental aggregates (if it is joyful *paṭisandhi* with three roots called *tīhetuka somanassa paṭisandhi*, there are (33) mental concomitants) and heart-base, which are co-called mind-matter benefit the mind-base called *paṭisandhi* consciousness by means of efficiency of relations of compatibility, mutuality, dependence, *kamma*-consequence, association, dissociation, presence, non-disappearance etc. These are trace only. (*Abhi-A-2-167, Vs-2-199*)

Among these kinds of relations, relations of compatibility, mutuality, dependence, presence, non-disappearance etc., concern with both kinds of mind and matter which benefit mind-base.

Those kinds of relations, viz., association, *kamma*-consequence, root, nutriment, controlling faculty etc., concern with mental concomitants called mind-group which benefit mind-base.

The relation of dissociation concerns with the causal *dhamma*, heart-base which benefits mind-base. Thus it should be differentiated and paralleled appropriately. (*Mūlaṭṭi-2-118, Mahāṭṭi-2-323, Anuṭṭi-2-131*)

h. Way of benefiting of matter for (5) kinds of corporeal bases

1. Four great elements corporeal *dhammas* consisting in the eye-decad benefit the eye-base within the same corporeal unit;
2. Four great elements corporeal *dhammas* consisting in the ear-decad benefit the ear-base within the same corporeal unit;
3. Four great elements corporeal *dhammas* consisting in the nose-decad benefit the nose-base within the same corporeal unit;
4. Four great elements corporeal *dhammas* consisting in the tongue-decad benefit the tongue-base within the same corporeal unit;
5. Four great elements corporeal *dhammas* consisting in the body-decad benefit the body-base within the same corporeal unit;
6. Physical vitality consisting in the eye-decad benefits the eye-base within the same corporeal unit;
7. Physical vitality consisting in the ear-decad benefits the ear-base within the same corporeal unit;
8. Physical vitality consisting in the nose-decad benefits the nose-base within the same corporeal unit;
9. Physical vitality consisting in the tongue-decad benefits the tongue-base within the same corporeal unit;
10. Physical vitality consisting in the body-decad benefits the body-base within the same corporeal unit;

by means of efficiency of relations of compatibility, dependence, dissociation, controlling-faculty, presence, non-disappearance. This way of benefiting is explained with the purpose of referring how corporeal *dhammas* benefit (5) kinds of corporeal bases during entering into the Cessation Absorption (*nirodha samāpatti*). However it should be recognized the fact because this way of benefiting does not concern with common people (the righteous *meditator* also), it is not shown in *Pāli Text*, but showing apparently the fact, mind-matter are causal *dhammas* not only during *paṭisandhi*, but also during life, by following general preaching methodology only. (*Mahāṭṭ-2-323*)

i. Way of keeping in mind causal and resultant *dhammas*

In this section, according to these Conditional Relations, *nāmarūpa paccayā saḷāyatanam*, __ there are three divisions, viz., 1. how mind group benefit six-bases;

2. how matter benefits six-bases;

3. how mind-matter benefit six-bases.

If those divisions are sub-divided, it will be (5) sub-divisions as follows: _____

1. Due to arising of mind-group, how mind-base arises;
2. Due to arising of mind-group, how corporeal bases arise;
3. Due to arising of matter, how mind-base arises;
4. Due to arising of matter, how corporeal bases arise;
5. Due to arising of mind-matter, how mind-base arises. Now it will be presented significantly on the way of discerning which concerns with mankind as an example of a gentleman who has got joyful *paṭisandhi* with three roots by following those (5) kinds of sub-divisions. _____

(i)1. Due to arising of mind-group, how mind-base arises

Among associating mental *dhammas* within one mind-moment, mental concomitants are inferred as mind-group (*nāma*), while the consciousness, as the mind-base (*manāyatana*) respectively. Previously associating mental *dhammas* within one mind-moment must be differentiated and kept in mind. Then the phenomenon how consciousness called mind-base arises, due to arising of mental concomitants called mind-group, must be scrutinized by insight. Afterwards causal and resultant *dhammas* must be kept in mind.

For example – if causal and resultant *dhammas* within *paṭisandhi* mind-moment are intended to be kept in mind, (34) associating mental *dhammas* within *paṭisandhi* mind-moment must be kept in mind previously. Afterwards the phenomenon how *paṭisandhi* consciousness called mind-base arises, due to arising of mind-group must be scrutinized by insight and causal and resultant *dhammas* must be kept in mind as follows: _____

1. Due to arising of (33) kinds of *paṭisandhi* mind-group, *paṭisandhi* mind-base arises. (33) kinds of *paṭisandhi* mind-group are causal *dhammas*; *paṭisandhi* mind-base is resultant *dhamma*. (It should not be forgotten the fact this phenomenon of benefiting is performed by association with the heart-base)
2. Due to arising of (33) kinds of *bhavanga* mind-group, *bhavanga* mind-base arises. (33) kinds of *bhavanga* mind-group are causal *dhammas*; *bhavanga* mind-base is resultant *dhamma*.
3. Due to arising of (33) kinds of *cuti (death)* mind-group, *cuti (death)* mind-base arises. (33) kinds of *cuti (death)* mind-group are causal *dhammas*; *cuti (death)* mind-base is resultant *dhamma*.
4. Due to arising of (10) kinds of **five-doors-adverting**, **five-doors-adverting** mind-base arises. (10) kinds of **five-doors-adverting** are causal *dhammas*; **five-doors-adverting** mind-base is resultant *dhamma*.
5. Due to arising of (7) kinds of **seeing-consciousness**, **seeing-consciousness** mind-base arises. (7) kinds of **seeing-consciousness** are causal *dhammas*; **seeing-consciousness** mind-base is resultant *dhamma*.
6. Due to arising of (10) kinds of **receiving**, **receiving** mind-base arises. (10) kinds **receiving** are causal *dhammas*; **receiving** mind-base is resultant *dhamma*.

7. Due to arising of (11) kinds of **investigating, investigating** mind-base arises. (11) kinds of **investigating** are causal *dhammas*; **investigating** mind-base is resultant *dhamma*.
8. Due to arising of (11) kinds of **determining, determining** mind-base arises. (11) kinds of **determining** are causal *dhammas*; **determining** mind-base is resultant *dhamma*.
9. Due to arising of (33) kinds of **impulsion, impulsion** mind-base arises. (33) kinds of **impulsion** are causal *dhammas*; **impulsion** mind-base is resultant *dhamma*. (Seven times of impulsions must be discerned separately.)
10. Due to arising of (33) kinds of **registering, registering** mind-base arises. (33) kinds of **registering** are causal *dhammas*; **registering** mind-base is resultant *dhamma*. (Two times of registering must be discerned separately.)
11. Due to arising of (11) kinds of **mind-door-adverting, mind-door-adverting** mind-base arises. (11) kinds of **mind-door-adverting** are causal *dhammas*; **mind-door-adverting** mind-base is resultant *dhamma*.
12. Due to arising of (33) kinds of **impulsion, impulsion** mind-base arises. (33) kinds of **impulsion** are causal *dhammas*; **impulsion** mind-base is resultant *dhamma*. (Seven times of impulsions must be discerned separately.)
13. Due to arising of (33) kinds of **registering, registering** mind-base arises. (33) kinds of **registering** are causal *dhammas*; **registering** mind-base is resultant *dhamma*. (Two times of registering must be discerned separately.)

These are showing how causal and resultant *dhammas* arise within every mind-moment in the first row of eye-door-cognitive process and mind-door cognitive process in which wholesome impulsions fall by taking visible-object, as shown in Tables of *nāmakammaṭṭhāna*, Volume II. Causal and resultant *dhammas* of every mind-moment for each row must be kept in mind by taking example of these ways. Those eye-door-cognitive processes and mind-door-cognitive processes with which unwholesome impulsions called unwholesome groups must also be discerned in similar way. Remaining doors, ear-door-cognitive process etc. , must be discerned in similar way. Both wholesome and unwholesome groups for all (6) lines must be discerned thoroughly. Variations of numbers of mental concomitants must be noticed, as shown in Tables of *nāmakammaṭṭhāna*.

(i) 2. Due to arising of mind-group, how corporeal bases arise

This section concern with the relation of post-compatibility. According to the term, *nāma* (mind-group), wholesome, unwholesome, consequence, mere functioning consciousness and mental concomitants, which are occurring in the continuum of righteous person throughout life from the beginning of the first life-continuum, just after *paṭisandhi*, must be inferred. According to the term, corporeal bases, (5) kinds of corporeal bases called eye-base, ear-base, nose-base, tongue-base, body-base, which arise simultaneously with preceding consciousness and those are still reaching into the static phase (*thiti*), must be inferred.

Those corporeal bases arise throughout life from the beginning of arising until authority of action (*kamma*) is finished off. Those corporeal bases, which arise simultaneously with preceding mind-moment and those are still reaching into the static phase (*ghiti*), are benefited by consciousness and mental concomitants within succeeding mind-moment through efficiency of relation of post-compatibility. Causal and resultant *dhammas* must be kept in mind by seeing those phenomena with the help of penetrative insight knowledge.

1. Due to arising of post-compatible mental *dhammas* of **life-continuum**, corporeal bases arise.
Post-compatible mental *dhammas* of **life-continuum** are causal *dhammas*; corporeal bases are resultant *dhammas*.

(Corporeal bases are pre-compatible called *purejāta dhammas* while life-continuum mental *dhammas* are post-compatible called *pacchājāta dhammas*. Any one of life-continuums must be discerned randomly.)

2. Due to arising of post-compatible mental *dhammas* of **five-doors-adverting**, corporeal bases arise.
Post-compatible mental *dhammas* of **five-doors-adverting** are causal *dhammas*; corporeal bases are resultant *dhammas*.

(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with life-continuum (interruption), which are still reaching into the static phase, must be inferred.)

3. Due to arising of post-compatible mental *dhammas* of **seeing-consciousness**, corporeal bases arise.
Post-compatible mental *dhammas* of **seeing-consciousness** are causal *dhammas*; corporeal bases are resultant *dhammas*.

(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with five-doors-adverting consciousness, which are still reaching into the static phase, must be inferred.)

4. Due to arising of post-compatible mental *dhammas* of **receiving**, corporeal bases arise.
Post-compatible mental *dhammas* of **receiving** are causal *dhammas*; corporeal bases are resultant *dhammas*.

(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with **seeing** consciousness, which are still reaching into the static phase, must be inferred.)

5. Due to arising of post-compatible mental *dhammas* of **investigating**, corporeal bases arise.
Post-compatible mental *dhammas* of **investigating** are causal *dhammas*; corporeal bases are resultant *dhammas*.

(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with **receiving** consciousness, which are still reaching into the static phase, must be inferred.)

6. Due to arising of post-compatible mental *dhammas* of **determining**, corporeal bases arise.
Post-compatible mental *dhammas* of **determining** are causal *dhammas*; corporeal bases are resultant *dhammas*.
(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with **investigating** consciousness, which are still reaching into the static phase, must be inferred.)
7. Due to arising of post-compatible mental *dhammas* of **the first impulsion**, corporeal bases arise.
Post-compatible mental *dhammas* of **the first impulsion** are causal *dhammas*; corporeal bases are resultant *dhammas*.
(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with **determining** consciousness, which are still reaching into the static phase, must be inferred.)
8. Due to arising of post-compatible mental *dhammas* of **the second impulsion**, corporeal bases arise.
Post-compatible mental *dhammas* of **the second impulsion** are causal *dhammas*; corporeal bases are resultant *dhammas*.
(According to the term, *rūpa* (matter), (5) kinds of corporeal-bases, which arise simultaneously with **the first impulsion** consciousness, which are still reaching into the static phase, must be inferred.)

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So far as this extent, way of discerning would be understood. Those remaining mind-moments, i.e., impulsions and registering of eye-door-cognitive process and mind-door-cognitive process must be discerned by taking as above examples. Both wholesome and unwholesome groups of all (6) lines must be discerned thoroughly. Every mind-moment consisting in each row of Tables of *nāmakammaṭṭhāna*, **Volume II**, must be discerned meticulously.

(i) 3. Due to arising of matter, how mind-bases arise

In the five-groups-existence, mental *dhammas* has got ability to arise only when depended base corporeality is present. By seeing the phenomena of arising of each mental *dhamma* only when respective base-corporeality benefits them by means of efficiency of relations of base-pre-compatibility, dependence etc., the following ways of discerning must be carried out.

1. Due to arising of eye-base-corporeality, seeing-consciousness mind-base arises. Eye-base-corporeality is causal *dhamma*; seeing-consciousness mind-base is resultant *dhamma*.
2. Due to arising of ear-base-corporeality, hearing-consciousness mind-base arises. Ear-base-corporeality is causal *dhamma*; hearing-consciousness mind-base is resultant *dhamma*.

3. Due to arising of nose-base-corporeality, smelling-consciousness mind-base arises. Nose-base-corporeality is causal *dhamma*; smelling-consciousness mind-base is resultant *dhamma*.
4. Due to arising of tongue-base-corporeality, tasting-consciousness mind-base arises. Tongue-base-corporeality is causal *dhamma*; tasting-consciousness mind-base is resultant *dhamma*.
5. Due to arising of body-base-corporeality, touching-consciousness mind-base arises. Body-base-corporeality is causal *dhamma*; touching-consciousness mind-base is resultant *dhamma*.
6. Due to arising of heart-base-corporeality, “mind-element, mind-consciousness element”-consciousness mind-base arises. Heart-base-corporeality is causal *dhamma*; “mind-element, mind-consciousness element”-consciousness mind-base is resultant *dhamma*.

These ways of discerning can be performed as a whole. The mind-base called mind-element, mind-consciousness-element include both those consciousness freeing from cognitive process, i.e., *paṭisandhi*, life-continuum and death-consciousness, and those consciousness of cognitive processes, i.e., five-doors-adverting, receiving, investigating, determining, impulsion, registering, mind-door-adverting, impulsion, registering. It is very wide field. If discerning knowledge is unable to discern those ultimate *dhammas* on the whole, separate discerning must be performed by dividing base and door (*āyatana*, *dvāra*) as follows. During discerning in that way, if associating mental concomitants are also discerned minglingly and the mind-base is discerned as priority, there will be no disadvantages.

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The next method-way of separate discerning according to base-door (ayatanadvara)

1. Due to arising of **heart-base-corporeality**, *paṭisandhi* mind-base arises.
Heart-base-corporeality is causal *dhamma*; *paṭisandhi* mind-base is resultant *dhamma*.

(In this case, base-corporeality benefits *paṭisandhi* mind-base by means of efficiency of relations, compatibility etc. During life, however each depended base-corporeality benefits respective mind-base by means of efficiency of relations of base-pre-compatibility, dependence etc. During *paṭisandhi*, cause and result arise simultaneously but during life they arise asynchronously, the cause, base-corporeality arises beforehand.)
2. Due to arising of **heart-base-corporeality**, **life-continuum** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **life-continuum** mind-base is resultant *dhamma*
3. Due to arising of **heart-base-corporeality**, **cuti (death)** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **cuti (death)** mind-base is resultant *dhamma*
4. Due to arising of **heart-base-corporeality**, **five-doors-adverting** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **five-doors-adverting** mind-base is resultant *dhamma*

5. Due to arising of **eye, seeing-consciousness** mind-base arises.
Eye is causal *dhamma*; **seeing-consciousness** mind-base is resultant *dhamma*
6. Due to arising of **heart-base-corporeality, receiving** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **receiving** mind-base is resultant *dhamma*
7. Due to arising of **heart-base-corporeality, investigating** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **investigating** mind-base is resultant *dhamma*
8. Due to arising of **heart-base-corporeality, determining** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **determining** mind-base is resultant *dhamma*
9. Due to arising of **heart-base-corporeality, the first impulsion** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **the first impulsion** mind-base is resultant *dhamma*
(Seven times of impulsions must be discerned meticulously.)
10. Due to arising of **heart-base-corporeality, the first registering** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **the first registering** mind-base is resultant *dhamma*
(The second registering must also be discerned similarly.)
11. Due to arising of **heart-base-corporeality, mind-door-adverting** mind-base arises.
Heart-base-corporeality is causal *dhamma*; **mind-door-adverting** mind-base is resultant *dhamma*

The life-continuum existing between eye-door-cognitive process and mind-door cognitive process must be discerned as the life-continuum mentioned above. Those mind-moments, impulsions and registerings, which are consisting in the mind-door cognitive process, must also be discerned as impulsions and registering which are consisting in the eye-door-cognitive process.

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Paṭisandhi consciousness arises depending on the heart-base-corporeality which arises simultaneously with it. Death-consciousness arises depending on the heart-base-corporeality which arose simultaneously with 17th mind-moment backward from it (counting is made including itself). Fivefold-consciousness, seeing-consciousness etc., arise depending on the respective base- corporealities, eye-base corporeality with middle-life duration (*majjhimāyuka cakkhu vatthurūpa*) etc., which arise simultaneously with the life-continuum arisen just before life-continuum (past) called *aññabhavanga*. During life, remaining life-continuum and all consciousness of cognitive process called mind-element, mind-consciousness-element arise depending on respective heart-bases which arise simultaneously with preceding mind-moments of themselves. For instance___ five-doors-adverting consciousness arises depending on the heart-base-corporeality which arises simultaneously with the life-continuum (interruption). This way of discerning is the same as the way of discerning, such as, “due to arising of base, feeling-aggregate arises; base is causal *dhamma*;

feeling-aggregate is resultant *dhamma* etc.,” found in the fifth method of dependent-origination.

(i) 4. Due to arising of matter, how corporeal bases arise

Four kinds of great elements, within eye-decad benefit the eye-base within the same corporeal unit by means of efficiency of relations of compatibility etc. Physical vitality within the same corporeal unit also benefits the eye-base by means of relations of controlling faculty etc. The nutriment produced by nutriment called *kabaḷīkārahāra* also supports the nutriment within eye-decad and produces new generations of corporeal units with the nutriment as eighth factor, resulting in benefiting for eye-base by means of efficiency of relations of nutriment etc. It should be understood on remaining bases, ear-base etc, in similar way. Afterwards causal and resultant *dhammas* must be kept in mind by seeing how each resultant *dhamma* arises, due to arising of respective causal *dhamma*, as follows.—

1. Due to arising of **Four kinds of great elements** within eye-decad, the eye-base within the same corporeal unit arises.
Four kinds of great elements within eye-decad are causal *dhammas*; the eye-base within the same corporeal unit is resultant *dhamma*.
2. Due to arising of **Physical vitality** within eye-decad, the eye-base within the same corporeal unit arises.
Physical vitality within eye-decad are causal *dhammas*; the eye-base within the same corporeal unit is resultant *dhamma*.
3. Due to arising of the nutriment which is present in eye-decad (which obtains the supporting factor of *kabaḷīkārahāra*), eye-bases of both the same and different corporeal units arise.

The nutriment, which is present in eye-decad, is causal *dhamma*; eye-bases of both the same and different corporeal units are resultant *dhammas*.

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4. Due to arising of **Four kinds of great elements** within ear-decad, the ear-base within the same corporeal unit arises.
Four kinds of great elements within ear-decad are causal *dhammas*; the ear-base within the same corporeal unit is resultant *dhamma*.
5. Due to arising of **physical vitality** within ear-decad, the ear-base within the same corporeal unit arises.
Physical vitality within ear-decad are causal *dhammas*; the ear-base within the same corporeal unit is resultant *dhamma*.
6. Due to arising of the nutriment which is present in ear-decad (which obtains the supporting factor of *kabaḷīkārahāra*), ear-bases of both the same and different corporeal units arise.

The nutriment, which is present in **ear**-decad, is causal *dhamma*; **ear**-bases of both the same and different corporeal units are resultant *dhammas*.

7. Due to arising of **Four kinds of great elements** within **nose**-decad, the **nose**-base within the same corporeal unit arises.

Four kinds of great elements within **nose**-decad are causal *dhammas*; the **nose**-base within the same corporeal unit is resultant *dhamma*.

8. Due to arising of **Physical vitality** within **nose**-decad, the **nose**-base within the same corporeal unit arises.

Physical vitality within **nose**-decad are causal *dhammas*; the **nose**-base within the same corporeal unit is resultant *dhamma*.

9. Due to arising of the nutriment which is present in **nose**-decad (which obtains the supporting factor of *kabaḷīkāra āhāra*), **nose**-bases of both the same and different corporeal units arise.

The nutriment, which is present in **nose**-decad, is causal *dhamma*; **nose**-bases of both the same and different corporeal units are resultant *dhammas*.

10. Due to arising of **Four kinds of great elements** within **tongue**-decad, the **tongue**-base within the same corporeal unit arises.

Four kinds of great elements within **tongue**-decad are causal *dhammas*; the **tongue**-base within the same corporeal unit is resultant *dhamma*.

11. Due to arising of **Physical vitality** within **tongue**-decad, the **tongue**-base within the same corporeal unit arises.

Physical vitality within **tongue**-decad are causal *dhammas*; the **tongue**-base within the same corporeal unit is resultant *dhamma*.

12. Due to arising of the nutriment which is present in **tongue**-decad (which obtains the supporting factor of *kabaḷīkāra āhāra*), **tongue**-bases of both the same and different corporeal units arise.

The nutriment, which is present in **tongue**-decad, is causal *dhamma*; **tongue**-bases of both the same and different corporeal units are resultant *dhammas*.

13. Due to arising of **Four kinds of great elements** within **body**-decad, the **body**-base within the same corporeal unit arises.

Four kinds of great elements within **body**-decad are causal *dhammas*; the **body**-base within the same corporeal unit is resultant *dhamma*.

14. Due to arising of **Physical vitality** within **body**-decad, the **body**-base within the same corporeal unit arises.

Physical vitality within **body**-decad are causal *dhammas*; the **body**-base within the same corporeal unit is resultant *dhamma*.

15. Due to arising of the nutriment which is present in **body**-decad (which obtains the supporting factor of *kabaḷīkāra āhāra*), **body**-bases of both the same and different corporeal units arise.

The nutriment, which is present in **body**-decad, is causal *dhamma*; **body**-bases of both the same and different corporeal units are resultant *dhammas*.

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[Notes:___ Ingested nourishments, as a kind of bodily part in the stomach, are pure-octads with nutriment as eighth factor, which are produced by temperature. When the supporting factor of digestible five called *pācaka tejo dhātu* within vital nonads which are lying in the stomach, is available, those nutriments within pure-octads produced by temperature give rise to occur new generations of corporeal units with nutriment as eighth factor. Those nutriments consisting in new corporeal units with nutriment as eighth factor support the stability of various kinds of nutriments consisting incorporeal units produced by four origins, which are called *kammaja ojā, cittaaja ojā, utuja ojā, āhāraja ojā*. Due to presence of supporting in this way, those four kinds of nutriments consisting in various corporeal units, eye-decad etc., give rise to occur new generations of corporeal units with nutriment as eighth factor again, resulting in durability and stability of corporeal bases, eye-base etc. The phenomenon how nutriment benefits corporeal bases must be discerned by seeing above nature with the help of penetrative knowledge.

(i) 5. Due to arising of mind-matter, how mind-base arises

According to the term, *nāma* (mind), three kinds of mental aggregates called mental concomitants must be inferred. According to the term, *rūpa* (matter), depended base-corporeality, which are dependence of respective mental *dhammas*, must be inferred. In five-groups-existence, those mind-matter benefit associating mind-base by means of efficiency of relations of compatibility, mutuality, dependence, *kamma* consequence, association, dissociation, presence, non-disappearance. (*Abhi-A-2-167, Vs-2-199*) This way of discerning is the same as the way of discerning, such as, “due to arising of mind-matter, consciousness aggregate arises; mind-matter are causal *dhammas*; consciousness aggregate is resultant *dhamma*” found in the fifth method of dependent-origination. The following ways of discerning must be performed by seeing the phenomenon, “due to arising of each mind-matter, how respective mind-base arise.”

1. Due to arising of *paṭisandhi* mind-matter, *paṭisandhi* mind-base arises.
Paṭisandhi mind-matter are causal *dhammas*; *paṭisandhi* mind-base is resultant *dhamma*.
2. Due to arising of life-continuum mind-matter, life-continuum mind-base arises.
Life-continuum mind-matter are causal *dhammas*; life-continuum mind-base is resultant *dhamma*.
3. Due to arising of death (*cuti*) mind-matter, death (*cuti*) mind-base arises.
Death (*cuti*) mind-matter are causal *dhammas*; death (*cuti*) mind-base is resultant *dhamma*.

[Note:___ According to the term, base (*vatthu*), (6) kinds of base-corporealities are significant ones. However according to inevitable preaching methodology called *avinābhava naya*, if those kinds of corporealities (54-44) etc, which are occurring together with various base-corporealities, heart-base etc, inside the heart, are also kept in mind minglingly with the purpose of breaking down each compactness called *ghana* and reaching into the field of the

ultimate nature, there will be no disadvantage. Thus during *paṭisandhi*, according to the term, mind, (33) mental concomitants; and according to the term, matter, (30) kinds of corporealities; for the life-continuum mind-moment, the term, mind, (33) mental concomitants; and according to the term, matter, (54) kinds of corporealities can be inferred respectively. It should be understood similarly for every mind-moment.]

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4. Due to arising of five-doors-adverting mind-matter, five-doors-adverting mind-base arises.
Five-doors-adverting mind-matter are causal *dhammas*; five-doors-adverting mind-base is resultant *dhamma*.
[Mind = (10) kinds of mental concomitants; matter = (54) kinds of corporealities including heart-base, which arise simultaneously with life-continuum (interruption).]
5. Due to arising of seeing-consciousness mind-matter, seeing-consciousness mind-base arises.
Seeing-consciousness mind-matter are causal *dhammas*; seeing-consciousness mind-base is resultant *dhamma*.
[mind = (7) kinds of mental concomitants; matter = (54) kinds of corporealities including eye-base-corporeality which arise simultaneously with one mind-moment before past life-continuum (*aṭṭabhavanga*)]
6. Due to arising of receiving mind-matter, receiving mind-base arises.
Receiving mind-matter are causal *dhammas*; receiving mind-base is resultant *dhamma*.
[Mind = (7) kinds of mental concomitants; matter = (54) kinds of corporealities including heart-base, which arise simultaneously with seeing-consciousness (interruption).]
7. Due to arising of investigating mind-matter, investigating mind-base arises.
Investigating mind-matter are causal *dhammas*; investigating mind-base is resultant *dhamma*.
8. Due to arising of determining mind-matter, determining mind-base arises.
Determining mind-matter are causal *dhammas*; determining mind-base is resultant *dhamma*.
9. Due to arising of the first impulsion mind-matter, the first impulsion mind-base arises.
The first impulsion mind-matter are causal *dhammas*; the first impulsion mind-base is resultant *dhamma*. (7-times of impulsions must be discerned.)
10. Due to arising of the first registering mind-matter, the first registering mind-base arises.
The first registering mind-matter are causal *dhammas*; the first registering mind-base is resultant *dhamma*. (The second registering must also be discerned similarly.)
11. Due to arising of mind-door-adverting mind-matter, mind-door-adverting mind-base arises.
Mind-door-adverting mind-matter are causal *dhammas*; mind-door-adverting mind-base is resultant *dhamma*.

[Notes:_____ Those impulsions and registering mind-moments consisting in mind-door-cognitive process must be discerned similarly as shown in eye-door-cognitive process. As shown in Tables of *nāmakammaṭṭhāna*, every mind-moment consisting in each row must be discerned thoroughly. Both wholesome and unwholesome groups for all (6) lines must be discerned thoroughly. Those mind-moments, i.e., five-doors-adverting, determining, impulsions, and mind-door-adverting ought to be discerned minglingly with the intention not to remain any ultimate element.]

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2.8. *Salāyatana* paccaya phasso

Due to arising of six-bases, contact arises

2.8.1. Phassa (contact) – There are (6) kinds of contacts in brief, viz., eye-contact (*cakkhusamphassa*), ear-contact (*sotasamphassa*), nose-contact (*ghānasamphassa*), tongue-contact (*jihvāsamphassa*), body-contact (*kāyasamphassa*), mind-contact (*manosamphassa*). There are (32) kinds of contacts which associate with (32) kinds of mundane consequence consciousness in detail. It means those are contacts associating with consciousness of *paṭisandhi*, life-continuum, death, fivefold-consciousness, receiving, investigating, registering. (*Abhi-A-2-168, Vs-2-199*)

Salāyatana (six bases)--- There are two kinds of inferring the basic meaning of six bases which are causal *dhammas* of those contacts. These are the method which infers (6) kinds of internal bases (*ajjhātikāyatana*) only, the eye-base etc., and the next one which infers both those (6) kinds of internal bases and (6) kinds of external bases (*bāhirāyatana*) called the sight-base (*rūpāyatana*), the sound-base (*saddāyatana*), the odour-base (*gandhāyatana*), the flavour-base (*rasāyatana*), the touch-base (*phoṭṭabbāyatana*), the ideational-base (*dhammāyatana*).

2.8.2. The first method_____ Those wise person who prefer the first method of inferring said as follows:_____

This section of preaching on dependent-origination is, actually, *upādinnakapavattikathā* = the preaching showing how causal relationship of all corporeality-mentality, which are existing in the continuity of living aggregates, occurs successively. Those noble teachers, therefore, showed both causal *dhammas* and resultant *dhammas* which are inclusive in the continuity of internal corporeality-mentality of oneself only (*sakasantati pariyāpannameva, Vs-2-199*) = a single continuity of internal corporeality-mentality (*ekasantati pariyāpannameva*) only. Six bases called internal bases only are desired to be inferred as *salāyatana*. With referring to the *Pāli Text, chaṭṭhāyatana paccayā phasso, (Abhi-2-187)* = due to arising of the sixth base called mind-base, contact arises, those wise persons preferred to infer in a way that – in the Immaterial Sphere, the mind-base which is the sixth base, and in the five-groups-existence six bases benefit contact through indiscriminate inferring all kinds of bases, with the result that (6) kinds of internal bases called the sixth base, mind-base together with eye-base etc, are desired to be inferred as *salāyatana* after performing partial cancellation of words (*ekadesasarūpekasesa*) as “*chaṭṭhāyatanañca salāyatanañca salāyatanaṃ*”. It is right._____ Those internal base are worth designating as *salāyatana* in accordance with partial cancellation of words, “*chaṭṭhāyatanañca salāyatanañca salāyatanaṃ.*” (*Abhi-A-2-168, Vs-2-199*)

2.8.3 The second method _____ Such wise and virtuous persons, actually, showed only the resultant contact is inclusive in a single continuity of corporeality-mentality, and aggregates, The causal *dhamma*, six bases, however, is shown as two kinds, viz., the *dhamma* which is inclusive in a single continuity of corporeality-mentality (*ekasantatipariyāpanna*) and the *dhamma* with different continuum (*binna santāna*). Such such base benefits for arising of contact, all kinds of base which benefit for arising of that contact are desired to be shown and then those wise and virtuous persons, actually, desired indiscriminately in a way that those (6) kinds of internal bases, the eye-base etc, together with (6) kinds of external bases, the sight-base etc, are inferred as *saḷāyatana*.

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It is right._____ If cancellation of the words is performed through double saying (*dvannavacanattha*) as *chaṭṭhāyatanañca saḷāyatanañca saḷāyatanañca saḷāyatanam*, those *dhammas*, the sixth mind-base, (6) kinds of internal bases, (6) kinds of external bases, are worth designating as *saḷāyatana*. (*Abhi-A-2-168, Vs-2-199, 200*)

In the first opinion of teachers _____ with regarding to the term, *ajjhata* (internal), (6) kinds of internal bases only, eye-base etc., which are inclusive in the continuity of corporeality-mentality of oneself, must be inferred as *saḷāyatana*. It is right. – Only those bases which are inclusive in the continuity of corporeality-mentality of oneself and are produced by previous action (*kamma*), benefit the contact, which is worth discerning in similar way, which is inclusive in the continuity of corporeality-mentality of oneself and are produced by previous action. Furthermore, in the aspect of those external bases, visible-object etc., actually, not only the visible-object which is inclusive in the continuity, of corporeality-mentality of oneself but also those visible-objects which are inclusive in continuity of corporeality-mentality of others and external non-living visible-objects also can occur as the relation of object for arising of contact: Those external living and non-living visible-objects are not the causal *dhammas* of contact through the occurrence in which those are produced by action-defilement which are inclusive in the continuity of corporeality-mentality of oneself as internal bases, eye-base etc. (It means those external bases, external living and non-living visible-objects etc., also have respective causal *dhammas* and the former arise due to the latter only.) Therefore those external bases are not inferred as *saḷāyatana* in the first opinion of teachers. (*Mūlaṭī-2-119, Mahāṭī-2-323*)

In the second opinion of teachers _____ if any kind of external bases which may be whatever kind, it may be inclusive in the continuity of corporeality-mentality of oneself or others; it may be external living or non-living ones; can benefit for arising of contact through the relation of object, it is impossible to avoid to designate as non-related *dhamma*. It should, therefore, be recognized external bases are also inferred as *saḷāyatana*. (*Mūlaṭī-2-119, Mahāṭī-2-323*)

2.8.4 The Opinion of noble teachers who stay in Mahāvihāra Monastery *Pāli Quotation (Mahāṭī-2-323)*

According to the opinion of noble teachers who stayed in *Mahāvihāra* Monastery, as the consequence consciousness only must be inferred as the consciousness produced by formation, similarly, among those factors of dependent-origination called (consciousness) mind-matter, six base, contact, feeling, they wanted to infer only consequence round

dhammas by showing only the *dhammas* which are inclusive in the continuity of corporeality-mentality of oneself for both sides of causality and result. (*Mahāṅg-2-323*)

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2.8.5 The way of preaching as *phasso* which is singular noun

1. Due to all kinds of bases, a single contact never arise.
2. Due to a single kind of bases, all kinds of contacts never arise
3. Actually – due to many kinds of bases a single contact can arise.

For instance—Due to these (4) kinds of bases, viz., (1) the eye-base (2) the sight-base (3) seeing-consciousness = the mind-base (4) associating ideational-base called six kinds of associating mental concomitants, excluding contact (= 6 kinds of mental concomitants resulting from subtraction of contact from “7” kinds of mental concomitants which associate all consciousness), the eye-contact (*cakkhu-samphassa*) arises. Similarly all kinds of contacts should be yoked together accordingly. (*Abhi-A-2-168, Vs-2-200*)

Because of a single contact can arise through many kinds of bases in that way, the Supreme Buddha with nobility called *tādi* (= the quality of patience forbearance which resists resolutely to (8) kinds of natural *dhammas*, blame or praise etc, which is possessed by the Arahant only), had been shown and preached in a way that a single contact has got many factors called bases by directing the postpositional marker with singular as *phasso* in this *Pāli Text*, “*saḷāyatanapaccaya phasso*”. (*Abhi-A-2-169, Vs-2-200*)

[**Notice:**_____ It is explained merely how a single kind of contact, eye-contact etc., can arise through many causal *dhammas*. It should not be misunderstood that contact only, eye-contact etc., can arise without associating *dhammas*. The fact, "those associating *dhammas* lie in the side of causal *dhammas*", is the noticeable one.]

2.8.6 Conditional relations

1. Five kinds of corporeal bases, eye-base etc, benefit (5) kinds of each contacts, eye-contact etc, by means of efficiency of (6) kinds of relations, viz., dependence, pre-compatibility, controlling-faculty, dissociation, presence, non-disappearance.
2. Consequence mind-bases benefit various kind of consequence mind-contacts of receiving, investigating within (6) kinds of cognitive processes, eye-door-cognitive process etc., by means of efficiency of (9) kinds of relations, viz., compatibility, mutuality, dependence, *kamma*-consequence, nutriment, controlling faculty, association, presence, non-disappearance.
3. Among external bases, the sight-base benefits the eye-contact by means of efficiency of (4) kinds of relations, viz., object, pre-compatibility, presence, non-disappearance. It should be recognized similarly on remaining external bases, sound-base etc.
4. Both sight-base, sound-base, odour-base, flavour-base, touch-base, which are still reaching into the present three-time-phases and real corporealities called the water-element, sex-corporeality, physical vitality, heart-base, nutriment, which are inclusive in the ideational-base and are reaching into the present three-time-phases, benefit mind-contact by means of efficiency of (4) kinds of relations, viz., object, pre-compatibility, presence, non-disappearance.

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5. Both above (6) kinds of external bases which are not reaching into the present three-time-phases but past and future ones, non-real corporealities which are inclusive in the ideational-base and and *nibbāna*, concept (pannatti), which are free from three periods, benefit mind-contact by means of efficiency of relation of object only. (*Abhi-A-2-169*, *Vs-2-200*, *201*, *Mahāṭī-2-324*)

To be recognized in advance _____ Each contact has got (4) kinds of causal *dhammas*, viz., (1) depended base-corporeality (2) object (3) associating consciousness called mind-base (4) associating mental concomitants called ideational-base. Among depended corporealities, the eye-base for *cakkhu vatthu*, the ear-base for *sotavatthu*, the nose-base for *ghānavatthu*, the tongue-base for *jihvāvatthu*, the body-base for *kāyavatthu*, the ideational-base for *hadayavatthu* are depended corporealities (*vatthurūpa*) respectively. Six kinds of objects are (6) kinds of external bases.

The resultant contact and associating consciousness are mind-base, while every associating mental concomitant is associating ideational-base.

In this case, those sharp wisdom persons can discern (6) kinds of contacts separately. However the mind-contact concerns with enormous field, resulting in difficulty to discern on a whole. Therefore it can be clear understood by dividing base-door and each mind-moment and separate discerning on each base-door and each mind-moment. It will be presented on separate discerning on each base-door and each mind-moment as follows. _____

2.8.7 Way of keeping in mind causal and resultant *dhammas***A. How *paṭisandhi* mind-contact arises**

1. Due to arising of the “heart-base (= ideational-base)”, *paṭisandhi* mind-contact arises.
The “heart-base (= ideational-base)” is causal *dhamma*; *paṭisandhi* mind-contact is resultant *dhamma*.
2. Due to arising of the “*kamma*-object (= ideational-base)”, *paṭisandhi* mind-contact arises.
The “*kamma*-object (= ideational-base)” is causal *dhamma*; *paṭisandhi* mind-contact is resultant *dhamma*.
3. Due to arising of the “*paṭisandhi*-consciousness (= mind-base)”, *paṭisandhi* mind-contact arises.
The “*paṭisandhi*-consciousness (= mind-base)” is causal *dhamma*; *paṭisandhi* mind-contact is resultant *dhamma*.
4. Due to arising of the “(32) kinds of associating ideational-base”, *paṭisandhi* mind-contact arises.
The “(32) kinds of associating ideational-base” is causal *dhamma*; *paṭisandhi* mind-contact is resultant *dhamma*.

Kamma-object _____ The object of mental *dhammas* of *paṭisandhi* is any one of three kinds of objects, *kamma*-emblem of action-emblem of destination which had been taken as object by impulses of near death of adjacent past life. Those three kinds of

emblems might be (6) kinds of objects accordingly. In this case the *kamma*-object is presented as example. For a righteous *meditator* if that object was experienced as *kamma*-object, it was the wholesome volition called sensual wholesome formation. That wholesome volition is an ideational-object really.