

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

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4.47.2 Kammasamuṭṭhāna

Pāli-Quotation (Vs-2-249)

Both four mental aggregates consisting in every resultant mind moment of cognitive processes, including *paṭisandhi* consciousness, life-continuum and death consciousness and corporealities produced by *kamma*, such as eye-decad, vital nonad etc, totally (70) kinds, are called the *dhammas* produced by *kamma*.

4.47.3 Kamma paccaya

Pāli-Quotation (Vs-2-249) (Mahāṭī-2-400)

Above mentioned resultant four mental aggregates and (70) kinds of corporealities produced by *kamma* are also known as *kamma paccaya*, (= *dhamma* which is supported by *kamma*). It is right. The *kamma* is not only the primary cause of resultant four mental aggregates and corporealities produced by *kamma* but also the secondary cause, *upatthambhaka* (= supporting cause) of those *dhammas*. It means that the *kamma* is a factor of great dependence condition (*upanissaya paccaya*) of those *dhammas*. (*Mahāṭī-2-400*).

The *kamma* is also a protective cause (*paripālaka*) of those mental and corporeal *dhammas*. Why is it? The life-faculty of corporeality (*rūpa jhīvitindriya*) protects corporealities produced by *kamma* of same corporeal unit until perishing phase as a maintaining factor. The resultant life-faculty of mentality also protects resultant mental concomitants similarly. The heat consisting in vital nonad, which is produced by *kamma*, also protects corporealities produced by *kamma*, by digestibility of it's heat, called *udaraggi*. Both the life-faculty and the heat produced by *kamma* (*kammajaggi*), always protects for some persons of superior noble ones who are able to attain four requisites very easily. Thus the *kamma* supports to attain easily four requisites as a supporting factor. Therefore, the commentator explained that “the *kamma* is not only the primary cause of resultant four mental aggregates and corporealities produced by *kamma*, but also the secondary cause, *upatthambhaka* (= supporting cause) of those *dhammas*. It should be known the fact that the supporting factor of that *kamma* is naturally able to benefit as efficiency of relation of determinative dependence (*upanissaya satti*) for the *dhamma* produced by *kamma*, indeed. (*Mahāṭī-2-400*)

Great attributes and knowledge of *bodhisatta*, *paccekabodhisatta* and *sāvaka-bodhisatta* are due to potentialities of their previous great perfections (*pāramita*) along with their uncountable lives through million millions worlds times and then their *kamma* are not only benefittable for their *dhammas* produced by *kamma* primarily, but also benefittable by secondary cause as supporting factors (*upatthambhaka paccaya*). Indeed, great worldly gains, high attributes and great wise are apparent resultant *dhammas* caused by the supporting factor of previous *kamma*.

4.47.4 Kammapaccaya cittasamuṭṭhāna

* *Kamma paccaya samuṭṭhānam nāma vipāka cittasamuṭṭhānam rūpam. (Vs-2-249)*

In those beings with five aggregates (*pañcavokāra*), every mind moment called *manodhātu* or *manoviññādhātu*, has ability to produce corporeality called *cittaja rūpa*. Those minds which are able to produce corporeality, include *paṭisandhi* consciousness and life-continuum called *vīthimutta citta*, and receiving consciousness (*sampaṭicchana*), investigating consciousness (*santīraṇa*), registering consciousness (*tad-ārammaṇa*), which are resultant mental *dhammas* (*vipāka ñāma*). The arising phase of those resultant mental *dhammas* are also able to produce corporeality. The corporealities produced by resultant mind moments are called *kamma paccaya citta-samuṭṭhāra*. (*Vs-2-249*).

Pāli Quotation. (Mahāṭṭi-2-400)

It should be known the fact the resultant mental concomitants, associating with the resultant consciousness in the same mind moment are also caused by the resultant consciousness which is supported by *kamma*. (Sub-commentator Sayadaw said this explanation because consciousness and mental concomitants are mutually benefited to each other by means of compatibility (*sahajāta*), mutually (*aññamañña*) and dependence (*nissaya*).] In other words, due to mental concomitants belongs to *kamma samuṭṭhāna dhamma*, *kamma paccaya dhamma* and it is well understood, whereby it should not say again that the resultant mental concomitants are also included in the latter. (*Mahāṭṭi-2-400*)

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4.47.5. Kamma paccaya āhāra samuṭṭhāna

Pāli Quotation (Vs-2-249-250) (Mahāṭṭi-2-401)

Every corporeal unit produced by *kamma*, such as eye-decad, etc., consists of nutriment called *kammaja ojā*. The corporeal *dhamma* usually become strong at the static phase. Thus that *kammaja ojā*, when it reaches to static phase, produces new corporeal units called *ojaṭṭhamaka kalāpa* which consists of eighth factor, nutriment (*ojā*).

The ingested foods, which may be one of any kinds, before ingested or newly ingested food inside the stomach as a part of body (*koṭṭhāsa*), or undigested food in colon and rectum as faeces, are a group of corporeal units called *utuja ojaṭṭhamaka kalāpa* produced by temperature. If four great elements on those foods, or ingested foods, or undigested foods, are discerned, it can be found only four great elements as a clear block. If the space element (*ākāsa dhātu*) between that clear block can be discerned, it will be found a group of corporeal units. Those corporeal units are new generation of corporeal units which are produced by the fire-element consisting in previous corporeal units successively.

Thus the state of edible foods before ingestion or after ingestion or undigested one, faeces, are corporealities produced by temperature, indeed. The foods, before ingestion, are called *Kabalīkāra āhāra*.

Every corporeal unit called *kabalīkāra āhāra* consists of nutriment (*ojā*). That nutriment, inside mouth, pharynx, stomach, intestine, rectum, before spreading throughout body, is called *utuja ojā*, it is produced by temperature. When it gets supporting factor of temperature consisting inside the vital nonads which are situating around stomach, it become new corporeal units with eighth factor, nutriments, called *ojaṭṭhamaka kalāpa*. The nutriment consisting in those corporeal units are new generation of *utujhaojā*, and are called *āhāraja ojā*.

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Notes : It is generally said the fact that “when it gets supporting factor of temperature, consisting inside the vital nonad which are situating around stomach, it becomes new corporeal units with eighth factor, nutriment, called *ojaṭṭhamaka kalāpa*. Indeed, the ingested food can be spread out not only inside the stomach but also inside the mouth, pharynx, intestine etc., where into vital nonads are present and if the temperature consisting in vital nonads are able to support those nutriments, new generation of *āhārajaojaṭṭhamaka kalāpa* can be produced and spread out the whole body from those parts.

Āhāraja oja = It should be recognized the fact that the nutriments consisting in the new generation of corporeal units which become from original *utujaojaṭṭhamaka kalāpa*, depending upon the supporting factor of temperature within vital nonad, are called *āhāraja oja* (nutriment produced by nutriment).

Union of *Kammajaojā* and *āhāraja oja*

The nutriments, consisting in those corporeal units produced by *kamma*, such as, eye-decad, ear-decad etc..., are called *kammajaojā*. If *kammajaojā* is supported by spreading *āhārajaojā* inside the eye, new generation of corporeal units, called *ojaṭṭhamaka kalāpa* with eighth factor nutriment, can be produced. When new corporeal unit reaches to static phase, the nutriment within that unit can produce new generation of corporeal units successively. In this way, (4) to (5) generations of new corporeal units can be produced by means of the same continuity of corporeality (*sadisa santati*). It means the fact that if it is supported by *āhārajaojā*, the nutriment inside the corporeal unit produced by *kamma*, can produce (4) to (5) generations of new corporeal units successively.

Short Notes

The nutriment consisting in each corporeal unit produced by temperature, if it has got supporting factor of temperature of vital nonad, is able to produce new corporeal units called *ojaṭṭhamaka kalāpa*. Those corporeal units are caused by nutriment and called *āhāraja ojaṭṭhamaka kalāpa*. If the nutriments within corporeal units produced by *kamma* have got supporting factor of *āhārajaojā* in turn, the former are able to produce (4) to (5) generations of new corporeal units successively. Therefore the commentator explained the fact that when it reaches to static phase, *kammaja oja* produces new corporeal units called *ojaṭṭhamaka kalāpa* which consists of eighth factor, nutriment (*oja*). Ancient noble teachers explained that if an extrinsic factor like *deva*'s nutriment is available, different processes of continuity of corporealities will be continued as a result.

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4.47.6 *Kamma*paccaya utusamuṭṭhāna

The corporeality produced by temperature which is supported by *kamma*

Pāli-Quotation (Vs-2-250)

Every corporeal unit produced by *kamma* consists of fire-element called temperature (*utu*). When that fire-element (*utu*) reaches to static phase, it produces new *ojaṭṭhamaka kalāpa* with eighth factor, nutriment. That corporeal unit is produced by temperature (*utu*) and called *utujasamuṭṭhāna rūpa* (corporeality produced by temperature). Then that first generation of octad produced by temperature also consists of the fire-element (= temperature or *utu*), when it reaches to static phase, it produces the second generation of pure octad called *ojaṭṭhamaka kalāpa* again. Thus, (4) to (5) generations of new corporeal units arise in the

same continuity of corporeality. This kind of corporeality is caused by the fire-element (temperature = *utu*) which is supported by *kamma* and it is known as *kamma paccaya utusamuṭṭhāna rūpa* (= the corporeality produced by temperature which is supported by *kamma*). (*Vs-2-250*)

Every gentleman who wants to attain *nibbāna* must endeavour to fulfil that responsibility by which those processes are essential to be seen by insight knowledge.

4.48 The arising of *cittaja rūpa* (corporeality produced by mind)

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

1. *citta* = mind
2. *citta samuṭṭhāna* = the *dhamma* produced by mind
3. *citta paccaya* = the *dhamma* supported by mind
4. *citta paccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by mind
5. *citta paccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by mind.

4.48.1 *Citta* = consciousness

One deficit of ninety (90), i.e., (89) kinds of consciousness are called consciousness (*citta*). (*Vs-2-250*).

Pāli Quotation (Abhi dhammattha sangaha)

= Among (89) kinds of consciousness, except (14) kinds, i.e., (4) resultant consciousness of formless world and (10) *dvipañca-viññāṇa*, the remaining (75) kinds of consciousness, are able to produce corporeality called *cittaja rūpa*, at the arising phase of the first consciousness of life-continuum (*bhavanga*), just after *patisandhi* consciousness. Only one consciousness is able to produce many corporealities as one kind of *kamma* which is able to produce various kinds of corporeal units.

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a. *Cittajarūpa, iriyāpatha, viññatti rūpa*

These (32) kinds of consciousness, i.e

- | | |
|--|----------|
| 1. great wholesome consciousness | ... 8 |
| 2. unwholesome consciousness | ... 12 |
| 3. genesis of mirth of <i>arahant (hasituppāda citta)</i> and great mere functioning consciousness (<i>mahākriyācitta</i>) | ... 9 |
| 4. determining = mind-door-adverting | ... 1 |
| 5. wholesome <i>abhiññāṇa</i> and mere functioning <i>abhiññāṇa (kriyāabhiññāṇa)</i> | ... 2 |
| | total 32 |

are able to produce, both

1. ordinary *cittaja rūpa*,
2. departments (*iriyāpatha*), i.e, walking, standing, sitting, reclining and
3. special expression corporeality (*viññatti-rūpa*).

b. Deportments (*iriyāpatha*)

Pāli Quotation (*Mahāṭṭ-2-401*)

Due to the cause of occurrence of bodily expression (*kāyaviññati*), four kinds of deportments, i.e, walking, standing, sitting, reclining, are called *iriyāpatha*. According to the aspect of ultimate reality, it is the nature of arising of corporealities during moment of walking .. etc. It means that the nature of arising of corporealities by means of walking, of standing, of sitting, of reclining are called *iriyāpatha*. (*Mahāṭṭ-2.401*)

Is it true that there is neither *iriyāpatha* nor *viññatti* free from corporeal *dhamma*? It is a question that why can either *iriyāpatha* or *viññatti* be taken out from corporeal *dhammas*, separately? The answer is as follows.

In this case, there is actually, neither *iriyāpatha* nor *viññatti* free from corporeal *dhammas*. Although it is true, all consciousnesses which are able to produce corporeality, are able to bring forth neither supporting for long lasting stability of *iriyāpatha* nor special bodily expression. Actually a such consciousness is able to occur special bodily expression (*viññatti*), those all kinds of consciousness are able to bring forth both supporting for long lasting stability of *iriyāpatha* and arising of *cittaja rūpa* (ordinary corporeality produced by mind). Due to inseparable condition of special bodily expression (*viññatti*), *iriyāpatha* and *cittaja rūpa*, every mind which can produce special bodily expression corporeality (*viññatti rūpa*) can produce *iriyāpatha* and *cittaja rūpa* (as natural fixed law). (It means *cittajaojattḥamaka rūpa*, excluding *viññatti* and *iriyāpatha*, are called ordinary *cittaja rūpa*.)

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Similarly a such consciousness which is able to supporting for long lasting stability of *iriyāpatha*, can produce ordinary *cittaja rūpa*. It is because no *iriyāpatha rūpa* can arise without *cittaja ojattḥamaka rūpa*. The commentator, in order to express this kind of special note, used the term “both ... and” (= *Ca*) in the phrase, “these (32) kinds of consciousness ... R ... are able to produce, both ... R ... and special expression corporeality (*viññatti rūpa*).

c. *Cittajarūpa* and Deportments (*iriyāpatha*)

The following (26) kinds of consciousness of full concentration impulsions,

- | | | |
|---|---------|--------|
| 1. lofty wholesome impulsion (<i>mahaggata</i>) | ... | 9 |
| 2. lofty mere functioning impulsion (<i>mahaggatakriya</i>) | ... | 9 |
| 3. supra mundane consciousness (<i>lokuttara</i>) | ... | 8 |
| | totally | ... 26 |

are able to produce both

1. ordinary *cittaja rūpa* .. and
2. deportments (*iriyāpatha*), but not able to produce special bodily expression corporeality (*viññatti rūpa*). (Among these full concentration impulsions, it should be recognized that impulsions of Super-psyhic Knowledge (*abhiññāṇa*) are excluded).

The reason why these (26) kinds of consciousness of full concentration impulsions are unable to produce *viññatti rūpa* is that ___ due to calmness and lack of expansion and moving of those lofty wholesome impulsions etc. It is true. ___ Impulsions of sensuous world and psychic knowledge, which have expansion and moving, are able to produce *viññatti rūpa*. Although those consciousness of full concentration impulsions are unable to produce *viññatti rūpa*, they are able to maintain and support for long lasting stability of deportments (*iriyāpatha*), because of the presence of effort (*ussāha*) with the help of absorption (*jhāna*).

Due to presence of apparent effort, those (26) kinds of consciousness have the function of impulses by which lofty impulses are able to feel taste of object of either *samatha*, such as *paṭibhāga nimitta* of *kaṣiṇa* etc., or bliss of tranquility of *nibbāna* continuously.

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Pāli Quotation (Mūlaṭī-1-151)

Due to unable to produce *viññatti rūpa*, those (26) kinds of consciousness of lofty wholesome impulses, etc., are unable to produce new deportment (*iriyāpatha*) for which *viññatti rūpa* is essential. However, deportments which are produced by determining (*vuṭṭhāpana*), impulse of sensuous world and super-psychic Knowledge, can be supported for long lasting stability in it's position by those kinds of consciousness. The meaning of "supported" (*upatthambhinti*) means "it is able to maintain original deportment to be continued, walking, standing, sitting or reclining".

d. Ordinary *cittajarūpa*

The following (19) kinds of consciousness,

- | | |
|---|----------------|
| 1.(a) Rootless neutral investigating (<i>ahetuka upekkhā santīraṇa</i>) | ... 2 |
| (b) Great consequence consciousness called consciousness of life-continuum of ...
sensuous world (It refers performing function of life-continuum) | ... 8 |
| 2. Fine-material consequence called Fine-material life-continuum consciousness | ... 5 |
| 3. five adverting and two kinds of receiving | ... 3 |
| 4. Rootless wholesome consequence joyful investigating <i>ahetuka kusala vipāka somanassa santīraṇa</i> | ... 1 |
| | total 19 |

are able to produce only ordinary *cittaja rūpa* (without *iriyāpatha* and *viññatti rūpa*), but are unable to produce *iriyāpatha*, *viññatti*. (*Vs-2-402*)

Pāli Quotation (Mahāṭī-2-402)

= Due to lack of diligent effort, presence of calmness and weakness, (19) kinds of these consciousnesses are able to produce only ordinary *cittaja rūpa*, but not *iriyāpatha*, *viññatti rūpa*. (*Mahāṭī-2-402*)

e. Efficiency of consciousness

Pāli Quotation (Mūlaṭī-1-151) (Anuṭī-1-164) (Mahāṭī-2-402)

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Above mentioned (32) kinds, and (26) kinds of consciousness are called vigilant consciousness (*jāgaraṇa citta*) or *kriyāmaya citta* (the consciousness which is able to achieve process of behavioural expression). While the consciousness of life-continuums are arising continuously, it is able to maintain the whole body without moving of any bodily parts, such as shoulder etc. (*Mahāṭī-2-402*)

It is right. ___ Although the bodily parts, such as .. shoulder, seems to be contracted while the consciousness of life-continuums are arising continuously, those parts do not fall back and contract while vigilant consciousness and *kriyāmaya citta* are arising. While vigilant consciousness and *kriyāmaya citta* are arising, the bodily parts, such as shoulder etc.,

become strong, resulting in continuous positions of walking, standing, sitting or reclining. It should be recognized in this way.

f. Only impulsion of mind-door-cognitive process (*manodvārika javana*)

Pali Quotation (Abhi-A-2-388)

Among above mentioned determining, impulsions of sensuous world, impulsions of Super-psyhic Knowledge, which are able to produce both ordinary *cittaja rūpa*, *iriyapatha* and *viññatti rūpa*, impulsions of Super-psyhic Knowledge are only impulsions of mind-door-cognitive process, indeed. The determining and impulsions of sensuous world, however, are both *pañca dvārika* (five-doors-cognitive processes) and mind-door-cognitive process. In this case, it should be recognized mind-door-advertence (= determining) and impulsions of sensuous world of mind-door cognitive process are intended to be meant. Five-doors-cognitive processes are very weak and then determining and impulsions which are included in five-doors-cognitive processes can produce neither *viññatti rūpa* nor *iriyāpatha rūpa*.

g. Various kinds of consciousness which are unable to produce *cittaja rūpa*

The following (16) kinds of consciousness,

1. Fivefold-consciousness (<i>dve pañca viññāṇa</i>) i.e, seeing-consciousness etc.,	...	10
2. <i>paṭisandhi</i> consciousness of all beings	...	1
3. death consciousness of <i>arahants</i>	...	1
4. Immaterial consequence consciousness	...	4
	total	16

are unable to produce any kind of

1. ordinary *cittaja rūpa*,
2. *iriyāpatha* (deportments)
3. *viññatti rūpa* (special expressions). (*Vs-2-250*)

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h. The reason of inability to produce *cittaja rūpa* through *paṭisandhi* consciousness

Due to the following reasons,

1. weakness of dependence factor called heart-base (*hyadaya vatthu*),
2. lack of stable foot-hold,
3. lack of supporting factors, such as pre-compatibility (*purejāta*) etc.,
4. just after arriving as a guest of newly existence,
5. *kammaja rūpa* have already got occupation which is the cause of existing of *cittaja rūpa*, every *paṭisandhi* consciousness is unable to produce *cittaja rūpa*.

1. At arising phase, corporealities are weak but they become strong at the static phase. This is the natural fixed law of corporeality. Either while *paṭisandhi* consciousness is arising or during life (*pavatti*) it is the fixed law of corporeality, that the arising stage of corporeality is weak, due to lack of supporting factors of relation of post-compatibility (*pacchājāta*) and nourishment (*āhāra*) etc. The *paṭisandhi* consciousness, which occurs depending on weak physical base of mind, is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*)
2. Due to not only weakness of physical base of mind but also lack of stable foot-hold of just newly existence, as a such man who reaches to edge of chasm, is unable to resist

dependence of others, similarly the *paṭisandhi* consciousness is unable to produce *cittaja rūpa* by means of compatibility (*sahajāta*) and dependence (*nissaya*). (*Abhi-A-2-22*).

3. The consciousness of first life-continuum, etc, just after *paṭisandhi* consciousness, are also lack of stability in newly existence because previous *kamma* produces that resultant mind. However, *paṭisandhi* consciousness supports it by means of efficiency of relation of contiguity (*anantara paccaya*) and the heart-base which arises simultaneously with *paṭisandhi* consciousness, is strong in static phase in order to support it by means of efficiency of relation of pre-compatibility (*purejāta*). The consciousness of the first life-continuum ... etc, therefore, are able to produce *cittaja rūpa*.

The *paṭisandhi* consciousness, on the other hand, arises depending upon the heart-base simultaneously. That physical base of mind called heart-base is unable to support by means of efficiency of relation of pre-compatibility. If it is able to arise previously and to support the *paṭisandhi*-consciousness through efficiency of relation of pre-compatibility, the *paṭisandhi* consciousness is also able to produce *cittaja rūpa*.

The heart-base which arose previously for such mind moment will be able to support through relations of base-pre compatibility- dependence (*vatthupurejātanissaya*) for depending consciousness of such kind. For instance while the eye-clear-sensitivity etc ... is present as corporeal continuity, those other heart-bases are also continuous arising and passing away but those corporealities are adjacent to each others and joined by means of corporeal continuity. It is different from interval of heart-base of death-consciousness of previous life and heart-base of *paṭisandhi*-consciousness of new life, at which the corporeal continuity is discontinuous.

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[An example _____ let us suppose (17th) mind moment after *paṭisandhi* consciousness as an example. *Kammaja rūpa* which arise simultaneously with the *paṭisandhi* consciousness, were passed away, due to expiry of its life-span, i.e., (17) times of mind moments. At the arising, static and perishing phases of (17th) mind moment, *kammaja rūpa* are produced and still present at that moment. Suitable numbers of *cittaja rūpa* and *utujarūpa* are also present at that moment. Then the consciousness of first life-continuum and second life-continuum after *paṭisandhi* consciousness had also produced *kammajarūpa* and *cittaja rūpa* at all three-time-phases respectively. Those corporealities are still present at the time of (17th) mind moment after *paṭisandhi*-consciousness, due to presence of its life span. Thus by the time 17th mind moment after the *paṭisandhi* consciousness, some corporealities are perishing away, while some are arising and static phases respectively, resulting in continuity of corporealities successively. It should be understood the remaining mind moments similarly.]

While the consciousness is getting opportunity to depend heart-base which is able to support by means of relation of base-precompatible dependence (*vatthu purejātanissaya satti*), only when factors of absorption, such as initial application (*vitakka*), sustained application (*vicāra*) etc., factors of eight-fold paths, such as right view (*sammādiṭṭhi*), right thought (*sammāsankappa*) etc... and mental concomitants, such as contact (*phassa*), volition (*cetanā*) etc... are not deficit but are completely available, that consciousness can produce *cittaja rūpa* at that moment. Due to deficiency of those factors, the five consciousness (*pañcaviññāṇa*), such as., seeing-consciousness etc.. are unable to produce *cittaja rūpa*. (*Abhi-A-2-22*) (*Mūlaṭṭ-2-18*)

It is one reasonable complaint. The heart-base, which arises simultaneously with the arising phase of *paṭisandhi*-consciousness, is previously compared with the static phase and perishing phase of *paṭisandhi*-consciousness. If it is said the fact that “due to presence of

efficiency of relation of precompatibility, the static phase and perishing phase of *paṭisandhi*-consciousness are able to produce *cittaja rūpa*”, the commentator explained the following facts in order to prohibit that kind of opinion. (*Mūlaṭṭi-2-18*)

If the consciousness, either at the static phase or at the perishing phase, can produce *cittaja rūpa*, the *paṭisandhi*-consciousness can also produce *cittaja rūpa*. But every consciousness, is unable to produce *cittaja rūpa* at the both static and perishing phases. (*Abhi-A-2-22*)

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In that words, it should not be said the fact that the heart-base which arises simultaneously with the arising phase of *paṭisandhi* consciousness is available as relation of precompatibility (*purejāta*) of the static and perishing phases of the latter. If one says like this, it shows apparently it's fault. If those sub-moments, the static and perishing phases of such consciousness are also able to produce *cittaja rūpa*, the *paṭisandhi* consciousness is also able to produce *cittaja rūpa*. But the static or perishing phase of every consciousness is unable to produce *cittaja rūpa*. Every consciousness, due to very rapid rate of perishing, is unable to produce *cittaja rūpa*, at the perishing phase of itself. At the static phase, due to presence of nature of bending to perish, it is leading to perish away and is unable to produce *cittaja rūpa*. At such phase, due to presence of availability of relations of contiguity (*anantara*), pre-compatibility, etc., the consciousness become strong and *cittaja rūpa* can be arisen at that arising phase of consciousness. That kind of complaint, therefore, is deficient in factors called precompatible dependence (*purejāta nissaya*) for *paṭisandhi*-consciousness. Thus, it should be recognized the fact that *paṭisandhi*-consciousness is unable to produce *cittaja rūpa*. (*Mūlaṭṭi-2-18*)

Mushroom spawn usually arises together with soil dusts on it's top on the earth surface. Similarly, at the arising phase of consciousness, through depending upon heart-base which has arisen previously, the mind arises together with (8) kinds of *ojaṭṭhambhaka rūpa*. [It is due to presence of strong power of the consciousness, just at the arising phase at which it is supported by efficiency of relation of contiguity (*anantara*). (*Mūlaṭṭi-2-19*)] Due to lack of relation of base-precompatible-dependence of heart-base, the *paṭisandhi*-consciousness is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*)

4. Due to lack of authority of new comer in such place, he is unable to say others with hospitality in that place. Similarly, the *paṭisandhi*-consciousness is also a guest of newly existence with the result that it is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*).

5. During life (*pavatti*), the mind and mental concomitants benefit for arising of *cittajarūpa* through efficiency of relations of compatibility (*sahajāta*), dependence. (*Paṭṭhāna-1-5*). The *paṭisandhi* consciousness also benefits for arising of (30) kinds of *kammaja rūpa* with those kinds of supporting factors similarly. Those (30) kinds of *kammajarūpa* are substitutional corporealities of *cittajarūpa*. The *paṭisandhi* consciousness, therefore, is unable to produce *cittaja rūpa*. (*Abhi-A-2-22*).

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i. Death consciousness of arahants

Pāli-Quotation (Abhi-A-2-22-23)

Death consciousness of arahant, due to cessation and extinguishment of roots of cycles called ignorance and craving, is unable to produce *cittaja rūpa*. It is right- In the

continuum of mind of that arahant, roots of cycles called ignorance and craving to all existences had been extinguished, resulting in deserving to non-reappear again. There is no continuity of corporeality for new existence. (*Abhi-A-2-22,23*)

j. Scrutinize and bear in mind on this fact

Pāli-Quotation (Mūlaṭṭī-2-19)

Mūlaṭṭīkā Sayadaw dissatisfied on explanation of commentator, that “death consciousness of arahant, due to cessation and extinguishment of roots of cycles called ignorance and craving, is unable to produce *cittajarūpa*”. The reason why he dissatisfied on commentator’s explanation is that he (*ṭīkā Sayadaw*) reasoned that “the commentator Sayadaw seems to be suggested if death-consciousness of arahant is able to produce *cittajarūpa*, that corporeality will be continuous for next existence”. Then *ṭīkā Sayadaw* reasoned the fact that “the corporeality produced by death-consciousness, similar to corporeality produced by mind which is previous before death-consciousness, never arise again in the next existence”. Thus it should be reasoned and discussed the fact that inability to produce *cittajarūpa* of the death-consciousness of arahant, due to cessation and extinguishment of cycle called ignorance and craving, explained by *Mūlaṭṭīkā Sayadaw*.

However, *Madhuṭṭīkā Sayadaw* rebutted on misinterpretation of *Mūlaṭṭīkā Sayadaw* and explained on the intention of commentator Sayadaw as follows.

“If there are roots of cycles called ignorance and craving, new *paṭisandhi* will be arisen after death. In order to benefit that new consciousness, (if it is able to produce *cittajarūpa*), the death-consciousness of arahant is also worth reaching into availability to efficiency of relation of contiguity (*anantara satti*). Indeed, death-consciousness of arahant has no efficiency of relation of contiguity. Due to lack roots of cycles, *cittajarūpa* can not be produced”, explained by *Madhuṭṭīkā Sayadaw*. (But *Mūlaṭṭīkā Sayadaw* assumed the fact that every death-consciousness of all beings is unable to produce *cittajarūpa*. It will be clear in later.)

k. Opinions on death-consciousness

Pāli-Quotation (Mūlaṭṭī-1-151-152) (Mahāṭṭī-2-402)

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Above *Pāli Text* called *Sankhāra Yamaka (Abhi-6-28,29)* explains about persons who will cease *vacīsankhāra* called *vitakka*, *vicāra* only but not *kāyasankhāra* called in-breath and out-breath (*assāsa passāsa*). Those persons who will not cease in-breath and out-breath means persons who never bring forth in-breath and out-breath in future, who might have to continue journey of rounds rebirth (*samsāra*) or who might not have to continue journey of rounds of rebirth. Those persons who will not cease in-breath and out-breath are as follows. _____

1. The *Arahant* who never into absorption (*jhāna*) but enters into Sensual Fruition-Absorption of *Arahant* who can be said “the person with arising phase (*uppādakkhana samangī*) of (4) kinds of death consciousness and (33) mental concomitants.
2. The *Arahant* who never enter into absorption (*jhāna*) but enters into Sensual Fruition-Absorption of *Arahant*
 - (a) until second registering (opportunity of death consciousness after registering)

- (b) until fifth impulsion adjacent to death (opportunity of death consciousness after impulsion)
- (c) until life-continuum (opportunity of death consciousness after life-continuum) which is contiguous mind of final death-consciousness, from the consciousness which ceases together with last in-breath and out-breath.
3. if he will enter into the Eternal Peace called *nibbāna* (will extinguish) with *vitakka vicāra*; if he will enter into the Eternal Peace without *vitakka vicāra*, for whom from the *paṭisandhi*-consciousness to arising of last (death) consciousness; if he who enters or not enter into absorption till arising phase of fifth impulsions adjacent to death, those kinds of persons who have final existences in the world of form and formless world;
 4. if he will rebirth in the world of form and formless world after death of seven planes of sensuous world and enter into the Eternal Peace, the person who is still dead in sensuous world (*kāmāvacaracavanta*) during the period from cessation of consciousness together with in-breath and out-breath till death-consciousness,
 5. if he who is opportunity to become the same plane of either world of form or formless world, will enter into the Eternal Peace, those persons of world of form and formless world, except mindless beings and the highest plane of pure-abode (*akaniṭṭha*), for whom the period from birth-consciousness to death-consciousness.

These five kinds of persons have no ability to bring forth in-breath and out-breath (*kāyasankhāra*) in future but availability to cease *vacīsaṅkhāra*.

* *assāsa passāsā cittasamuṭṭhānāva. (Vs-1-362)*

The in-breath and out-breath are only corporealities produced by mind.

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According to above *Sankhāra Yamaka Pali, Mūlaṭṭhā Sayadaw* explained that “death-consciousness of all beings is unable to produce either in-breath and out-breath or other *cittaja rūpa* which are similar to in-breath and out-breath. It is right. ___ If inhibiting factors for arising of in-breath and out-breath, i.e., foetal stage in womb, submerging, coma, dying, entering into the fourth absorption, during existence of world of form and formless world, entering into the Cessation-Absorption (*nirodha samāpatti*), are absent for such mind which is able to produce *cittaja rūpa*, it will be certainty of absent for inability to arise in-breath and out-breath.

The following contradict pairs should not be occurred simultaneously,

1. by the time the moment of death-consciousness. 2. those corporealities produced by mind is still arising.

There is no *Pali Text* for the fact “the death consciousness is able to produce *cittaja rūpa*”. The commentator Sayadaw emphasized and explained the death-consciousness of *arahant*, which is to be intended the fact that the *arahants* who never reappear in future without any junction of new life and it is quite apparent in inability to produce *cittaja rūpa* by their final death-consciousness. This is the suggestion of *Mulāṭṭhā Sayadaw* and *Mahāṭṭhā Sayadaw*.

I. Complaint of *Madhuṭṭhā Sayadaw*

Madhuṭṭhā Sayadaw complained that “The death-consciousness is very weak but in-breath and out-breath are very apparent. “Although the *Buddha* preached inability of death-consciousness to produce *cittaja rūpa* in *Sankhāra Yamaka*, one should not suggest on the fact “that death-consciousness is unable to other kinds of *cittaja rūpa*”. *Mūlaṭṭhā Sayadaw*

explained the fact that “there is no *Pali Text* for the fact “**the death-consciousness is able to produce *cittaja rūpa*”**. Similarly, there is no *Pali Text* for the fact “**the death-consciousness is unable to produce *cittaja rūpa*”**, complained by *Madhuṭṭikā Sayadaw*.

m. Inability to produce *cittajarūpa* by *pañcaviññāṇa* (five fold consciousness)

In the consciousness of *dve pañcaviññāṇa*, i.e, seeing-consciousness etc., only (7) mental concomitants, i.e, *phassa, vedanā, saññā, cetanā, ekaggatā, jīvita, manasikāra*, associated with those consciousnesses. There are no *dhammas* which are deserving to become factors of absorption such as *vitakka, vicāra, pīti, sukha, ekaggatā* etc, in those consciousnesses. There are no *dhammas* which are deserving to become factors of eight fold path in those consciousnesses. There are also no rooted *dhammas*, i.e, *lobha, dosa, moha, alobha, adosa, amoha* in those consciousnesses. Thus due to lack of association with factors of absorption, factors of Eight-fold Path, and rooted *dhammas, devepañca viññāṇa* are very weak and unable to produce *cittaja rūpa*. (*Abhi-A-2-23*)

Pāli-Quotation (Paṭṭhāna-1-1; 1-8; 1-8)

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Thus *the Buddha* preached that factors of absorptions, Eight-fold Paths and rooted *dhammas* are able to produce both associated *dhammas* of absorptions, that of Eight-fold Paths, that of rooted *dhammas* and *cittaja rūpa*. Among those *dhammas*, due to ability of absorption of *vitakka, vicāra* etc., the consciousness takes the object profoundly but not superficially. The consciousness which associates with absorption, therefore, becomes stronger in power. Factors of absorptions plays very important role in strong power of consciousness while factors of Eight-fold Paths and rooted *dhammas* support to become strong power of consciousness.

With the help of faith (*saddhā*), effort (*vīriya*), mindfulness (*sati*), when the mind is concentrated on the object of either *samatha* or *vipassanā* in order to fix steadfastly on those objects, a factor of Eight-fold Path, called *Samādhi* (concentration), arises in him. When that concentration called *samādhi* becomes strong a kind of ability called *paññā* (knowledge) which is able to know real ultimate *dhammas* as they really are, will be arisen in him in accordance with the Buddha’s teaching that “*samāhito yathābhūtam jānāti passati*” (the person with concentration knows and sees really (*Ang-3-259*)). The consciousness which is fulfilled with faith, effort, mindfulness, concentration, knowledge, is very powerful and able to control the way of noble Eight-fold Path in order to reach other bank of *nibbāna*. Factors of absorption, factors of Eight-fold Path and rooted *dhamma* plays vital important role in improvement of the powerful mind. Any consciousness without those factors is defective mind, resulting inability to produce *cittaja rūpa*, as a disable person is unable to carry out various works compared with normal one (*Abhi-A-2-23*)

Pāli Quotation. (Abhi-A-2-23) (Mūlaṭṭi-2-18)

n. Inability to produce *cittaja rūpa* by *arūpa vipāka* (consequence consciousness of formless world)

Pāli-Quotation. (Abhi-A-2-23)

Four kinds of immaterial consequence consciousness (*arūpa vipāka*) arise to carry out functions of *paṭisandhi*, life-continuum and death of formless world only. Due to lack of corporealities which are deserving to arise by consequence consciousness of formless world, the latter is unable to produce *cittaja rūpa*. In other words, there are no fundamental corporealities in formless world originally. Due to presence of corporeality in world of form, it is apparent to occur corporeality by causal *dhammas* which are able to produce corporeality. But in the formless world, due to lack of fundamental corporealities, four kinds of consequence consciousness are unable to produce *cittaja rūpa*.

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Then the following (42) kinds of consciousness of the formless world, i.e.,

1. sensual great wholesome consciousness	8
2. unwholesome consciousnesses, except two rooted in hate	.....	10
3. adverting and <i>mahākriyā citta</i> (great mere functioning consciousness)	.....	9
4. wholesome consciousness of formless world	.....	4
5. mere functioning consciousness of formless world	.....	4
6. three kinds of Supra-mundane consciousness, i.e, the second, third and fourth Path-Knowledge	.....	3
7. Four kinds of consciousness of Fruit-Knowledge	.....	4
	Total	42

are also unable to produce *cittaja rūpa*, due to absence of corporealities in the formless world. (*Abhi-A-2-23, Mulaṭṭi-2-19*)

Those formless world is the realm of brahmas who are disgusting with corporealities. The absorption of the formless world which is brought forth by practice of disgust on corporeality (*rūpa virāga*) disgusts not only on the corporeal *dhamma* but also on *kasiṇa rūpa* and absorptions of world of form which takes the object of *kasiṇa rūpa*. The Fine-material consciousness, therefore, can not arise in the immaterial sphere.

These are decisions found in commentaries and sub-commentaries, related with the consciousness which are able or unable to produce *cittaja rūpa*, deportment (*iriyaṭṭha*), bodily expression (*viññatti*).

o. The consciousness is able to produce corporeality at arising phase (*ṭhiti*) only

Pāli-Quotation (Vs-2-250) (Mahāṭṭi-2-402)

Among those consciousness, such kind is able to produce *cittaja rūpa* where as that consciousness is unable to produce *cittajarūpa* at either the static phase (*ṭhiti*) or the perishing phase (*bhanga*). It is right. _____

Neither static phase nor perishing phase of consciousness is strong.

Actually, the arising phase (*uppāda*) of consciousness has strong power, due to presence of supporting factors, such as efficiency of relation of contiguity (*anantara*) etc... That consciousness, therefore, produce *cittaja rūpa*, by the time arising of itself, depending on heart-base which is able to support through efficiency of relations of precompatibility and dependence (*purejāta, nissaya*). (*Vs-2-250) (Mahāṭṭi-2-402)*.

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P. Consciousness and mental concomitants

Pāli-Quotation (Abhi-A-3-355)

Although it is called *cittaja rūpa* (corporeality produced by mind), it is not produced by only consciousness alone but by the union of consciousness and all mental concomitants. However, it is called *citta samuṭṭhāna rūpa* because the consciousness is the fundamental factor to produce corporeality as a preaching methodology in mundane world. The Buddha, therefore, preached in *sahajāta paccaya, Paṭṭhāna*, that

“*Cittacetāsikā dhammā cittasamuṭṭhānanam rūpānam sahajāta paccayena paccayo*”

= Those *dhamma* called mind and mental concomitants are able to benefit for arising of *citta samuṭṭhāna rūpa (cittaja rūpa)* by efficiency of relation of compatibility (*sahajāta*). (*Paṭṭhāna-1-5*).

q. Efficiency of one mind moment

Pāli-Quotation (Paṭṭhāna-1-2, 1-5)

According to *Paṭṭhāna*, it should be recognized the fact that one mind moment is able to produce numerous corporeal units because the resultant *cittaja rūpa* are preached as plural form, i.e., “*tamsamuṭṭhānānañca rūpānam*”. It can be reasoned, in the aspect of conventional reality (*samuti sacca*), the fact that only one corporeal unit is unable to carry the whole body of a person from here to there but numerous corporeal units produced by one mind moment and mental concomitants are able to carry it, hypothetically. In the aspect of ultimate reality (*paramattha sacca*), the ultimate corporeality is unable to move from here to there, due to perishing away itself just after arising in such place. Detailed explanation can be found in later, way of practice of *iriyāpatha, sampajañña*.

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4.48.2 Citta samuṭṭhāna = the dhamma produced by mind

1. Three mental aggregates, i.e., feeling-aggregate, perception-aggregate, formation-aggregate;
2. vital nonad which consists of sound as 9th factor, plus basic 8 factors,
3. bodily expression corporeality, verbal expression corporeality, space-element, physical agility, physical plasticity, physical adaptability, *upacaya* (the occurrence of real corporeality from beginning of birth to maturity of controlling faculties, i.e., eye, ear ... etc), and *santati* (continuity of corporeality, i.e., the occurrence of real corporeality from maturity of controlling faculties to death),
thus, three mental aggregates and (17) kinds of corporealities are called *dhamma* produced by mind (*cittasamuṭṭhāna*) (*Vs-2-250*)

Among those corporeal *dhamma*, (8) kinds of corporealities from bodily expression corporeality to *santati*, are called *citta samuṭṭhāna* as a indirect way of preaching methodology by the Buddha. This is because those corporealities are *anipphanna rūpa* which are not produced directly by cause. (*Anipphanna rūpa* are only recognition mark produced by real corporealities but not real ultimate corporealities. Thus those are called *cittaja rūpa* by indirect way.)

4.48.3 *Citta paccaya* = the *dhamma* supported by mind

* *pacchājātā cittasetasikā dhammā purejātassa imassa kāyassa pacchājata paccayena paccayo. (Paṭṭhāna.)*

= The succeeding mind and mental concomitants benefit for arising of preceding corporealities by efficiency of relation of post compatibility. (*pacchājāta paccaya*).

According to this preaching of the Buddha in Conditional Relations (*Paṭṭhāna*), all preceding corporealities produced by *kamma*, mind, temperature, nutriment called *atusamuṭṭhāna rūpa* are called the *dhamma* supported by mind (*citta paccaya*).

This kind of conditional relation occurs between the resultant *dhamma*, i.e., the corporealities which arises previously and during its static phase and the causal *dhammas*, mind and mental concomitants, which arise later, before perishing away of the resultant corporealities. Duration of static phase of corporeality is longer than mind and mental concomitants and it lasts (49) three-time-phases of mind during which the mind and mental concomitants arise and benefit for maintenance of corporealities before they perish away. That kind of benefit of mind and mental concomitants is called *pacchājāta paccaya*. The resultant *dhamma* consist of all kind of *catusamuṭṭhāna rūpa* (corporealities produced by *kamma*, mind, temperature, nutriment). Among these corporealities, *cittaja rūpa* are also included. These *cittaja rūpa* are not produced by mind which is a causal relation as *pacchājāta*, but produced by previous mind and it is still reaching in static phase. Thus the causal relation called *pacchājāta*, means the *dhamma* which is benefittable for (*Ekajakāya, dvijakāya, Tijakāya*) *Catujakāya* which have been arisen previously by efficiency of relation of post-compatibility. Those *dhammas* includes (85) kinds of consciousnesses in *pañcāvokāra bhūmi* and (52) kinds of mental concomitants which arise succeeding after arising of the resultant corporeal *dhammas*.

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Ekajakāya means *kammaja rūpa* which arises simultaneously with the arising phase of *paṭisandhi* consciousness; and these are supported by efficiency of relation of post-compatibility of mental aggregates of the first life-continuum.

Dvijakāya means two kinds of corporealities, i.e., *kammaja rūpa* and *utujarūpa* which arise simultaneously with static phase of the *paṭisandhi*-consciousness; and these are supported by efficiency of relation of post-compatibility of mental aggregates of the first life-continuum.

Tijakāya means three kinds of corporealities, i.e., *kammaja rūpa*, *utujarūpa* and *cittaja rūpa* which is produced by the consciousness of the first-life-continuum; these are supported by efficiency of relation of post-compatibility of mental aggregates of the second life-continuum.

Catujakāya means four kinds of corporealities, i.e., *kammajarūpa*, *cittajarūpa*, *utuja rūpa* and *āhārajarūpa* which arise in such time of newly existence; and these all *catujakāya* are supported by efficiency of relation of post-compatibility of succeeding mental aggregates.

In the commentary, *Visuddhi magga*, (*Vs-2-249*) it is explained that *kamma samuṭṭhāna dhamma* is also called *kammappaccaya dhamma*, but not explained the fact that *cittasamuṭṭhāna dhamma* can be called *cittappaccaya dhamma*. It explained *cittappaccaya dhamma* by means of *pacchājāta* only. The resultant *dhamma* are explained by means of *catusamuṭṭhāna rūpa*. It is a question that “why is it explained in order to show what significant factor?” The answer is as follows.

The succeeding mind and mental concomitants benefit only *cittaja rūpa* which are produced by preceding mind and mental concomitants but not *cittaja rūpa* which are produced by itself. In order to show efficiency of succeeding mind and mental concomitants by means of efficiency of relation of post-compatibility (*pacchājāta satti*) like this, the commentary explained difference between *citta samuṭṭhāna* and *citta paccaya dhamma*.

If it is suggested the fact that *citta samuṭṭhāna dhamma* and *citta paccaya dhamma* are the same as in *kamma samuṭṭhāna dhamma* and *kamma paccaya dhamma*, the mind will support by means of *pacchājāta satti* for both.

1. *citta samuṭṭhāna rūpa* (= *cittaja rūpa*) produced by that mind and
2. *vedanā, saññā, sankhāra* which arise simultaneously with that mind.

If should be recognized *citta paccaya dhamma* should be explained separately by means of *pacchājāta*, in order to differentiate *cittasamuṭṭhāna dhamma* and *citta paccaya dhamma* respectively. (*Mahāṭī-2-402-403*)

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4.48.4 *Cittapaccaya āhārasamuṭṭhāna* = the corporeality produced by nutriment which is supported by mind

Pāli Quotation (Vs-2-250, 251)

The nutriment (*ojā*) consisting in the corporeal unit produced by mind, while it is still reaching to static phase, is capable of producing new corporeal unit with nutriment as (8)th factor so called *ojaṭṭhamaka rūpa*. Thus two to three successive generations of corporeal units are brought forth connection continuously. This kind of *ojaṭṭhamaka rūpa* is called *cittapaccaya āhārasamuṭṭhāna* (= the corporeality produced by nutriment which is supported by mind.).

4.48.5 *Cittapaccaya utusamuṭṭhāna* = the corporeality produced by temperature which is supported by mind.

Pāli Quotation (Vs-2-251)

The fire-element (= temperature) consisting in the corporeal unit produced by mind, while it is still reaching to static phase, is capable of producing new corporeal unit with nutriment as 8th factor, so called *ojaṭṭhamaka rūpa*. Thus two to three successive generations of corporeal units are brought forth connection continuously. This kind of *ojaṭṭhamaka rūpa* is called *cittapaccaya utusamuṭṭhāna* (= the corporeality produced by temperature which is supported by mind). (*Vs-2-251*)

Efficiency of temperature, nutriment and efficiency of mind

Pāli – Quotation (Mahāṭī-2-403)

Due to presence of greater efficiency of temperature and nutriment, consisting in corporeal unit produced by *kamma* (*kamma samuṭṭhāna rūpa*), than that of temperature and nutriment, consisting in corporeal unit produced by mind (*citta samuṭṭhāna rūpa*), the commentator explained that four to five successive new generations of corporeal units arise continuously; it can be compared with two to three successive new generations of corporeal units can arise in the later kind (*citta samuṭṭhāna rūpa*). Actually it is explained for *citta*

samuṭṭhāna rūpa by means of normal consciousness of sensuous world only (*kāmā vacara citta*). However, many successive new generations of corporeal units can be arisen by *cittasamuṭṭhāna rūpa* which are produced by *mahaggata* (lofty) and *lokuttara citta* (consciousness of *jhānic* state and supra-mundane). It can be accepted this fact because *cittaja rūpa* produced by *mahaggata citta* and *lokuttara citta* are great superior kinds, indeed. (*Mahāṭṭ-2-403*)

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In previous section, explanation on light, it is detailed explained about nature of light produced by minds of *samatha* practice and mind of *vipassanā* practice. The light produced by *vipassanā* practice is caused by bright colour of corporeal units produced by mind and bright colour of corporeal units produced by temperature which is supported by mind, internally. The shining light externally is caused by bright colour of corporeal units spreading out external to the body successively, which are striking each other continuously. Therefore it should be accepted these facts that both many generations of corporeal units can be brought forth by *cittasamuṭṭhāna rūpa* during *vipassanā* practice and many generations of corporeal units can be brought forth not only internally but also externally by *utujarūpa* which is produced by temperature (= fire-element) consisting in *citta samuṭṭhāna kalāpa*. (*Mahāṭṭ-2-428, 429*)

* *Evam cittaja rūpassa nibbatti passitabbā, (Vs-2-251).*

Thus the arising nature of *cittaja rūpa* must be discerned in order to see penetratively. (*Vs-2-251*). According to this explanation, every *meditator* who wants to attain *nibbāna* should be recognized to discern the arising nature of *cittaja rūpa* by penetrative knowledge.

4.49 The nature of arising of *āhārajaūpa* (corporeality produced by nutriment)

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

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

4.49.1 *Āhāra* = nutriment

Pāli Quotation (Visuddhi-2-251) (Abhi-A-3-377) (Mahāṭṭ-1-455)

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Kabaṭṭikāra āhāra (= the nutriment which is not really mouthed as much as mouthful food but assumed like this) is the nutriment (*āhāra*).

Kabṭṭikāra āhāra means (4) types of nutriments, i.e,

1. *kammaja ojā* = the nutriment consisting in the corporeal unit produced by *kamma*;

2. *cittaja ojā* = the nutriment consisting in the corporeal unit produced by mind;
3. *utuja ojā* = the nutriment consisting in the corporeal unit produced by temperature;
4. *āhāraja ojā* = the nutriment consisting in the corporeal unit produced by nutriment.

Although those (4) kinds of nutriments consisting in *catusantatisamuṭṭhāna rūpa* (=continuity of corporealities produced by (4) origins) are called *āhāra*, it is able to carry out its function after ingestion as mouthful part, but not able to carry out its function as put in bowl, dish, etc.

The function of nutriment (to produce new *āhāraja rūpa*) can be accomplished only after it is ingested and due to this reason, the Buddha preached combination with *kabaḷikāra* as a prefix of *āhāra*. (*Abhi-A-3-377*).

Pāli Quotation (Mūlaṭī-3-190) (Anuṭī-3-258).

The meaning of the phrase “it is able to carry out its function after it is ingested as mouthful part”, is as follows. The ingestible nutriment is only corporeality produced by temperature, while it is being put in the bowl, dish, etc ... These are a group of corporeal units produced by temperature. Every corporeal unit consists of nutriment called *utuja ojā* which is impossible to be ingested singly because those corporealities, i.e., (8) factors in every corporeal unit, are inseparable corporealities (*avinibbhoga rūpa*). Thus the function of nutriment can be carried out after it is ingested bulk of corporealities as ingestible food and drink.

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It is right. _____ Such juice which is deserving to drink, such powder which is deserving to lap, are also included in terms of mouthful part. It should be recognized the fact that “only after it is ingested mouthful part of any food or drink, can the function of nutriment be carried out generally. (*Mūlaṭī-3-190, Anuṭī-3-258*).

In other words, *Kabaḷikāra* is called *catusamuṭṭhānika ojā*, due to presence of situation of the latter in food which is deserving to ingest as mouthful part. (*Abhi-A-3-377*).

According to explanation found in *Abhi-A-3-377*, the word “*ijjoharitabbavatthuka*” means *catusamuṭṭhānika ojā* which is consisting in every corporeal unit produced by four origins, i.e., *kamma*, mind, temperature, nutriment; which is situated in ingestible food and drink. The term, *catusamuṭṭhānika ojā* can be known as *Kabaḷikāra* because the name of dweller can be called similarly on that of situation by means of metaphor called *ṭhānūpacāra*.

a. Ijjoharitabba vatthuka

The meaning of *ijjoharitabbavatthuka* (= *catusamuṭṭhānika ojā* which is situated in ingestible food and drink) is as follows.

Pāli Quotation (Vs-2-223)

According to above explanation of *Visuddhimagga*, the ingested food of beings is only *utuja ojaṭṭhamaka rūpa* (= corporeality produced by temperature). It is only *utuja rūpa* whatever condition it might be, either in the bowl or dish, or in the stomach before digestion take place or before physiological processes of absorption and assimilation take place. It

should be discerned on newly ingested food as four great elements. It can be seen a group of corporeal units for sharp wisdom *meditator* in this stage. The fire-element within a corporeal units, when it is reaching to static phase, is able to produce new corporeal units successively.

Those mass of corporeal units produced by temperature, called *kabaḷīkāra āhāra*, is ingested and reached into pharynx, stomach, intestine etc. Before physiological processes of absorption and assimilation take place, it is only *utuja rūpa*. When it is supported by the fire-element consisting in the vital nonad (*jīvitānavaka kalāpa*) situating around stomach and intestine, it becomes new corporeal units called *Ojaṭṭhamaka Kalāpa* (pure octads with nutriment as 8th factor).

It is made up of nutriment consisting in *Kabaḷīkāra āhāra* with the help of fire-element of vital nonad and then it is called *Āhāraja ojaṭṭhamaka rūpa*. Those corporealities are spreading throughout body called (6) doors, i.e, eye, ear, nose, tongue, body and heart as a base of mind-door.

When the nutriments consisting in those corporeal units called *āhāraja ojaṭṭhamaka* supports the nutriments consisting in ...

1. every corporeal units produced by *kamma*,
2. every corporeal units produced by mind,
3. every corporeal units produced by temperature,
4. every corporeal units produced by nutrient

which exist in preceding *āhārajarūpakalāpa*, the supported nutriments are able to produce new generation of corporeal units called *ojaṭṭhamaka kalāpa* with nutriment as 8th factor. Thus the function of nutriment of *catusamuṭṭhānika* depends on nutriment consisting in *kabaḷīkāra āhāra*, in order to achieve it's function. The commentator Sayadaw, therefore, explained as follows.

Pāli Quotation (Abhi-A-3-377)

= *Kabaḷīkāra* is called *catusamuṭṭhānika oja*, due to presence of situation of the latter in food which is deserving to ingest as mouthful part. (Abhi-A-3-377).

Pāli Quotation (Vs-2-251)

= The nutriment of one-day ingested food can support maintenance of the body throughout (7) days. (Vs-2-251)

When the nutriment of preceding corporeal units produced by nutriment get supporting factor of the nutriment of succeeding corporeal units produced by nutriment, the former are able to produce new corporeal units called *āhāraja ojaṭṭhamaka*. It should, therefore, be recognized that “*āhāraja oja* is not only primary cause (*janaka paccaya*) but also secondary cause (*upatthambhaka paccaya*) of the arising of new *āhāraja rūpa*”. However it should not be misunderstood the fact that one nutriment within one corporeal unit is both primary and secondary cause. It means that the nutriment of preceding one is the primary cause, while that of succeeding one the secondary cause, indeed.

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According to above explanations, because intrinsic factor of nutriment is able to produce *āhārajarūpa* but extrinsic factor of nutriment which is situating in bowl, dish etc., is unable to produce *āhārajarūpa*, *Mahāṭṭhikā Sayadaw* explained on *āhāra* as follows.

* *Āhāroti ijjattiko rūpuppādaka āhāro. (Mahāṭṭ-1-455)*

= Four kinds of nutriment consisting in corporeal units produced by four origins (*catusamuṭṭhānika oja*) of internal continuum of corporeality, which are able to produce *āhājarūpa* is called *āhāra* (nutriment). (*Mahāṭṭ-1-455*).

The Knowledge of Omniscience of the Buddha, which is able to instruct to arise very profound knowledge of disciples, is very wonderful, very delightful, and it is deserving to worship exceedingly. Similarly, both commentators and sub-commentators are also deserving to acknowledge exceedingly.

b. General notes

Pāli Quotation (Abhidhammattha sangaha)

Although food and drink which are deserving to ingest are called nutriment only the nutriment consisting in corporeal unit called *utuja ojaṭṭhamaka* must be inferred as nutriment (*āhāraja rūpa*). In order to know this point Venerable *Anuruddha* explained that *ajāsankhāto āhāro (āhāra* called nutriment) which is similar to explanation found in *Mūla paṇṇāsa aṭṭhakathā*.

Pāli Quotation (M-A-1-211)

Then the function of nutriment and it's procedure to produce *āhāraja rūpa*, are explained in commentaries as follows.

Pāli Quotation (Vs-2-251) (M-A-1-213)

Venerable *Anuruddha* explained generally in accordance with common commentaries that “*ijjoharaṇakāle samuṭṭhāpeti*” = *Āhāra* called nutriment, while it is still reaching to the static phase, produce *āhāra samuṭṭhāna rūpa* after it is ingested”.

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Indeed, according to explanations found in above commentaries, before it is ingested, just reaching on the tongue, nutriment with *ojaṭṭhamaka kalpa* of some foods spread inside the body. The better the quality of nourishment the higher rate of spreading of nutriment and *ojaṭṭhamaka rūpa*. The low grade nourishment, however, after it is ground by teeth and ingested, is able to spread out it's nutriment and *ojaṭṭhamaka rūpa*. Wherever it spreads inside body, it gets supporting factor of fire-element of vital nonads which are spreading out the whole body. Thus it should be recognized that *ojaṭṭhamaka rūpa* called digested food spreads throughout body from the tongue at which vital nonads are present and those are able to support the function of nutriment. After it is ingested and reached into the stomach, *utuja kalāpa* are digested by the help of fire-element of vital nonads and digested nutriment spread out the whole body through blood vessels called *rasaharaṇī*. The nutriment consisting in *ojaṭṭhamaka kalāpa* is able to produce new *ojaṭṭhamaka rūpa* in everywhere it spread by the help of the fire-element of vital nonads.

Therefore, neither ingestion nor non-ingestion is significant but spreading out of corporeal units called *ojaṭṭhamaka* is main factor. For instance, when *Isiṅga*, a virtuous hermit, had unconscious about three years, *āhārajarūpa* arose continuously in him, due to insertion of nutriment made by heavenly being through the pits of bodily hairs.

Recent days, patients who are not able to take food normally, are survival, due to insertion of nutriment through either vessel or nasal feeding and *āhāraja ojaṭṭhamaka rūpa* can be brought forth in them.

A foetus in the womb is able to produce *āhāraja ojaṭṭhamaka rūpa*, due to supporting of nourishment through umbilical cord. Some kinds of nutriment which are rubbing on the skin, are absorbed through skin and able to produce *āhāraja ojaṭṭhamaka rūpa*.

Nutriments of one-day ingested food can support about (7) days for man while about one to two months for heavenly beings, due to successive production of *āhāraja rūpa* generation by generation. (*Vs-2-251, M-A-1-213*)

It is explained that “*ṭhānapattova samuṭṭhāpeti.*” (= the nutriment, only when it is reaching to static phase, produces *āhāraja rūpa*), due to nature of corporeality which becomes strong at the moment of static phase. Although it seems to be original water in the cup, preceding corporeal units produced by temperature always perishing away and succeeding corporeal units of the same kind are produced and they replace previous ones successively. Similarly preceding nutriment which are spreading throughout body always perish away and succeeding nutriment are also newly formed continuously indeed. In other words, in the aspect of ultimate reality,

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preceding corporeal units consisting of nutriment are always perishing away and succeeding corporeal units consisting of nutriment are always substituted for previous ones continuously. During producing new generations of corporeal units, when newly produced corporeal unit reaches to static phase, if it is supported by the fire-element of vital nonads spreading throughout body, the nutriment consisting in that newly produced corporeal unit is able to produce successive generation of corporeal units again. (Detailed explanation can be found in **page 86-94, Volume IV.**)

4.49.2 *Āhāra samuṭṭhāna* = the corporeality produced by nutriment

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

Ojaṭṭhamaka rūpa with nutriment as 8th factor, which is produced by nutriment consisting in corporeal unit produced by *kamma*, when it reaches to static phase, it consists of (8) kinds of corporealities, i.e, earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment. Then (14) kinds of corporealities, resulting from those (8) kinds plus space-element, physical agility, physical plasticity, physical adaptability, *upacaya*, and continuity (*santati*) are called *āhārasamuṭṭhāna rūpa* (= the corporeality produced by nutriment).

According to the phrase, “*upādinnaṃ kammaja rūpaṃ paccayam labittvā*” (= due to presence of supporting factor of *kammaja rūpa* which is *upādinna*), it shows the fact that the nutriment consisting in inanimate world (*anupādinna ojā*) is unable to carry out the function of *āhāraja rūpa*. Then external nourishments are only a group of corporeal units called *utujaojaṭṭhamaka* which contains only *anupādinna ojā* (the nutriment produced by temperature). That kind of nutriment depends on the four great elements produced by *kamma* in order to produce *āhāraja rūpa*. The commentator, therefore, explained that “*tattha patiṭṭhāya*” (= through depending on the four great elements produced by *kamma*”).