

"namo tassabhagavato arahato sammāsambuddhassa"

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

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

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Namo Tassa, Bhagavato Arahato Sammā Sambuddhasa

(Homage to Him, the Blessed, the Worthy, and the Fully Enlightened One)
(Veneration to the Exalted One, the Homage Worthy, the Perfectly Self-Enlightened One)

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipāṭṭhāna*)**

Pāli Quotation (Dī-2-239)

= O..... Monks,.... here in this Teaching (= *Sāsanā*), a monk _____ has repeated contemplation in the phenomena of the (5) Groups of Existence which form the objects of Clinging (= *Upādanakkhandhā*) as Natural Phenomena (= *Dhamma sabhāva*) in the following way, (*Dī-2-239. Mahāsaṭṭipāṭṭhāna sutta dhammānupassanā khandhapabba.*)

- 1.(a) This is Corporeality,
(b) This is the nature of cause and arising of the Corporeality,
(c) This is the nature of degeneration and passing away of the Corporeality.
- 2.(a) This is the phenomenon of Feeling,
(b) This is the cause and arising of the Feeling,
(c) This is the nature of degeneration and passing away of the Feeling.
- 3.(a) This is the nature of Perception,
(b) This is the nature of cause and arising of the Perception,
(c) This is the degeneration and passing away of the Perception.
- 4.(a) These are the nature of Mental Formations (Mental concomitants),
(b) This is the cause and arising of these Mental Formations,
(c) This is the nature of degeneration and passing away of these Mental Formations.
- 5.(a) This is the consciousness,
(b) This is the cause and arising of consciousness,
(c) This is the nature of degeneration and passing away of consciousness.

Again, in the above Discourse of the Practice in the Foundation of Mindfulness (= *Saṭṭipāṭṭhāna*) _____

The Buddha teaches the *meditators* and Monks to have repeated contemplation in the phenomena of the (5) Groups of Existence which form the Objects of Clinging as Natural Phenomena in the following ways: _____

1. This is the nature of Corporeality = *Iti rūpam.*
2. This is the nature of Feeling = *Iti vedenā.*
3. This is the nature of Perception = *Iti saññā.*

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4. These are the nature of Mental Formations = *Iti Sañkhāra.*
5. This is the nature of consciousness = *Iti viññāṇa.*

4 * NIBBĀNA GĀMINIPATĪPADĀ (Pa-Auk Tawya Sayadaw)

To above Buddha's teachings, the Commentary and Subcommentary give following explanations: _____

Pāli Quotation (Dī-A-2-253, Sam-A-2-44,45)

Pāli Quotation (Sam-ṭī-2-58)

Question _____ The Buddha instructs the Meditating monk to contemplate the (5) Groups of Clinging (= *Upādanakkhandhā*) repeatedly as _____ this is Corporeality ; this is the Feeling; this is the Perception; this is the Mental formations and this is the consciousness. If so, there in a question how to contemplate the (5) Groups of Clinging with the Knowledge of Right view (= *Sammādiṭṭhi ñāṇa*) by the meditating monk.

Answer _____ the answer is as follow: _____

A *meditator* should discern all Corporealities in terms of Character-Essence-Perception and Proximate cause as: _____

1. This is corporeality. This is the extent of the Corporeality. The Corporeality is not more than that. The nature of alterations (= *Rūppana sabhāva*); that is the occurrence of Corporeality-continuum (= *Rūpa santati*) of the preceding Corporeality and the following Corporeality are quite different due to various causes like heat and cold _____ and varieties of different (28) types of Materiality like Primary elements and Derived Materialities, are completely seized on with Insight knowledge in terms of Character-Essence-Perception and Proximate cause. (= *Lakkhaṇa, Rasa, Paccupaṭṭhāna, Padaṭṭhāna*). So; it means that, all the Corporealities should be completely discerned to know their nature in terms of Character, Essence, Perception and Proximate cause.

In case of, “This is the phenomena of Feeling” etc: _____
the *meditator* should discern like,

2. This is the Feeling, This is the extent of Feeling, The Feeling is not more than that.
3. This is the Perception..... etc.

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4. These are the Conditioning forces..... etc.
5. This is the consciousness, This is the extent of consciousness, The consciousness is not more than that _____

2. The nature of taking up the Sense object by the Aggregate of Feeling,
3. The nature of memorising the Sense object by the Aggregate of Perception,
4. The nature of collective accomplishment of effects by the causative Aggregate of conditioning forces (= *Saṅkhārakkhandhā*),
5. The nature of seizing on and recognition of Sense objects by the Aggregate of consciousness,

2. Various nature of the Aggregate of Feeling like Bodily Agreeable Feeling etc etc.,
3. Various nature of the Aggregate of Perception like Perception as Corporeality etc etc.,
4. Various nature of the Aggregate of Mental Formation like the Contact, Volition etc etc.,
5. Various nature of the Aggregate of consciousness like Seizing consciousness etc etc.,

Since, the Buddha wants to mention the total and complete discernment of the

Feeling, Perception, Conditioning forces and consciousness in terms of Character- Essence- Perception and Proximate cause, a *meditator* should try to perceive the nature of Feeling, Perception, Conditioning forces and consciousness in terms of Character-Essence-Perception and Proximate cause. (*Dī-A-2-53, Sam-A-2-44,45.*)

Take care of the words like _____ *Anavasesarūpa pariggaho vutto....(pa). Anavasesa vedanā saññā Saṅkhāravinnāṇa pariggaho vutto* _____ in the above Commentaries. The Buddha instructs for total and complete discernment of the (5) Groups of existence which form the objects of Clinging (= *Upādanakkhandhā*) like Corporeality-Feeling-Perception- Conditioning forces and consciousness in terms of Character, Essence, Perception and Proximate cause.

The Buddha does not instruct just to seize on: _____

1. Only one Materiality, or
2. Only one Mentality, or
3. Only one on the part of Materiality or on the part of Mentality in terms of Character, Essence, Perception and Proximate cause. Instead, the Buddha instruct to perform total and complete (= *Anavasesa*) discernment of the Corporeality, Feeling, Perception, Conditioning forces and consciousness with Knowledge. So, the explanation that the *nibbāna* is attainable by discernment of just only one kind of Materiality element or mentality-element or only one on the part of Materiality or on the part of mentality, is the concept deviated from the instructions described in the Discourse of the Buddha.

According to the above *Pāli* scriptures, Commentaries and Subcommentaries; a noble *meditator* should discern the: _____

1. Character, Essence, Perception and Proximate cause of the appropriate (28) types of Corporeality like; (4) Primary elements (= *Bhuta rūpa*), and Derived corporealies (= *Upāda rūpa*) or the type of Corporeal Element like Earth element, Water-element Fire-element and Wind-element,

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2. Bodily agreeable feeling, Bodily disagreeable feeling, Mentally agreeable feeling, Mentally disagreeable feeling, Indifferent Mental feeling (= *Sukha vedanā, Dukkha vedanā, Somanassa vedanā, Domanassa vedanā, Upekkha vedanā*) and Character, Essence, Perception and Proximate Cause of each and every Kinds of Feeling,
3. Visual perception, Auditory perception, Olfactory perception, Gustatory perception, Tactile perception, Mind-object perception and Character, Essence, Perception and proximate cause of each and every types of Perception (= *Saññā*),
4. (50) types of Mental concomitant included in the Aggregate of Mental formation like the Contact, Volition, Concentration, Vitality and Advertence (= *Phassa, Vedanā, Ekaggatā, Jvitindriya, Manasikāra*) and Character, Essence, Perception and Proximate cause of each and every types of these Mental concomitants,
5. Various consciousness like seeing consciousness, Hearing consciousness, Smelling consciousness, Tasting consciousness, Body- consciousness and Mind consciousness and the Character, Essence, Perception and Proximate cause of each and every types of these consciousness.

You noble person who want to attain True teaching of the Buddha should firmly take care of this fact regarding the method of meditation, in the mind somewhat like “a nail firmly hammered in the head” described in Burmese proverb.

It is not Comparable Matter

Heretical ascetic (= *Paribbajaka*) named *Upatissa* who was future Venerable *Sariuputta Arahat* attained the Fruition of Stream-Winning (= *Sotāpatti phala*) after hearing a single phrase of the Doctrine as _____ “*ye dhammā hetuppabhavā*” from Venerable *Assaji Arahat*. Next, heretical ascetic named *Kolita* who was future Venerable *Mahāmogallāna Arahat* also attained the Fruition of Stream-Winning after hearing a single phrase of the Doctrine as _____ “*Ye dhammā hetuppabhavā*” from Venerable *Sariputta Arahat*. Future Venerable *Bahiyadaruciriya Arahat* attained the Fruition of Arahat or Holiness after hearing concise Doctrine of Practice as “*Diṭṭhe diṭṭha mattam*” from the Buddha. (as described in the Chapter of Meditation on Mentality).

All these Venerable Arahat, probably have no time for detailed and complete contemplation on the Materiality and Mentality. And, so some wrongly ask like “How can they have enough time to discern each and every types of Materiality and Mentality in terms of Character, Essence, Perception and Proximate cause?” They wrongly give arguments to the attainment of the Holiness by these Arahats. If you noble *meditator* also have some doubt regarding to this matter, read the following words.

Pāli Quotation (Vs-2-72)

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Pāli Quotation (Mahāṭī-2-84)

The Pre-eminent disciples (= *Aggasāvaka*) like Venerable *Sariputta Arahat* and Venerable *Mahāmogallāna Arahat*, developed the Perfections of Virtue (= *Pārami*) for one infinite number of years plus one hundred thousands world cycles in their past existences as Future Pre-eminent disciples to attain the Enlightenment = Perception of the Four Noble Truths as Pre-eminent Disciples (= *Aggasāvaka bohiñṇana*). Future Venerable *Bahiyadaruciriya* developed the Perfections of Virtue for one hundred thousands world-cycles to become Virtuous disciple (= *Mahāsāvaka*) who attained Pre-eminence (= *Etadagga*) in the Ability to perform miracles through higher psychic power and knowledge. (= *Khippābhiñṇa etadagga*). All these Venerable Arahats attained (4) kinds of Analytical intellect (= *Paṭisambhidā*) after learning in the Teachings of the Gotama Buddha and known as Analytical intellect-attained Holy Ones (= *Paṭisambhidā patta arahanta*).

The (4) Kinds of Analytical intellect can provide the ability to know the true nature of the various aspects in two existences like the existence as Noble Learner (= *Sekkhā bhūmi*) where the mental continuum is occupied with the 4 Supramundane Paths and the 3 Lower Fruitions of Noble Learner; and the existence as one Beyond Training (= *Asekkhā bhūmi*), where Mental continuum is occupied with the Fruition of Holiness (= *Arahatta-phala*) of No more Learner (= *Asikkhā puggala*).

In these two occasions the Analytical intellects, provide the ability to know the true nature in various aspects by Pre-eminent disciples or Virtuous disciples in the existence as “One Beyond Training” (= *Asekkhā bhūmi*) = they attain (4) kinds of Analytical intellect as soon as they become Holy One (= *Arahanta*).

In case of the Analytical intellect of the various persons like Venerable *Ananda*, Wealthy *Citta*, *Dhammika* (the male devotee of the Three Gems = *Upasakā*), Wealthy *Upāli*, and *Khujjuttara* (the female devotee of the Three Gems), that Analytical intellect provides the Knowledge of true nature in various aspects as soon as they reached the existence as Noble Learner.

[Venerable *Ānanda* attained the (4) kinds of Analytical intellect as soon as he realized the Knowledge of the Path of Stream-Winner and the Knowledge of the Fruition of Stream-Winner. Wealthy *Citta* and *Dhammika* the male devotee of the Three Gems attained (4) kinds of Analytical intellect as soon as they realized the Knowledge of the Path of Non-Return and Fruition of Non-Return. Wealthy *UPāli* and *Khujjuttara* the female devotee of the Three Gems attained (4) kinds of Analytical intellect as soon as they realized the Knowledge of the Path and Fruition of Stream-Winner.]

As described above, the disciples in both kinds of Existences as Noble Learners and One Beyond. Training (= *Sekkha*, *Asekkha*) are able to attain the Analytical intellect. These Analytical intellects are pure in nature due to following (5) causes.

1. Attained Absorption and Fruition of Holiness (= *Adhigama*) = Attainment of the Fruition of Holiness without interruption after the Knowledge of Path and Fruition.
2. Learning of the Buddhist Doctrine (= *Pariyatti*) = Learning and recitation of the education in the Buddhist scriptures,
3. Listening to Sermons (= *Savana*) = Listening and hearing the explanations in the Commentaries of the Buddhist Instructions or Doctrines.
4. Questioning (= *Paripuccha*) = Asking and Learning the meaning (= *PaḍaAṭṭha*), and Intention (= *AdhippayAṭṭha*) of the difficult words and phrases in the Commentaries of the *Pāli* Scriptures, (Asking and Learning the meaning and Intention, regarding the Aggregates, Bases, Elements, Truths, and Dependent Origination = *Khandhā, āyatana, Dhātu, Sacca, Paticca samuppāda*)

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5. Connection with former actions (= *Pubbayoga*) = keeping in a state of Mental absorption during alms-rounds at the time of the previous Lord Buddhas (= *Gatapacca gatika vatta*) = practising the Insight meditation _____ to attain adoption of the idea of liberating oneself from Conditioned phenomena, to review the impermanence, proneness to suffering and illusariness of conditioned phenomena, _____ to attain perceptivity to regard Conditioned phenomena with indifference (= *Muncitukamyata ñāṇa, Paṭisaṅkhā ñāṇa, Saṅkhāruphekkhā ñāṇa*); all of these Insight Knowledges arise near the Adaption-knowledge and Maturity-Knowledge(= *Anuloma ñāṇa, Gotarabhu ñāṇa*).

So, due to the above (5) cause, the Analytical intellect is very pure in nature. In that instance _____

1. The Lord Buddhas and
2. The Lesser Buddhas _____ attains the Analytical intellect based on: _____
 1. Connection with former actions (= *Pubba yoga*) _____ that is they practised Insight meditation in previous Lord Buddhas up to the attainment of perceptivity to regard Conditioned phenomena with indifference (= *Saṅkhā ruphekkha ñāṇa*) and
 2. Attainment of the knowledge of Path and Fruition of Holiness (= *Adhigama*).
The remaining Diciples (= *Sāvaka*), attain the Analytical intellect based on all kinds of above (5) causes. (*Vs-2-72.*)
1. Analytical intellect which is able to analyse the meaning of the Truth of Suffering (= *Dukkha sacca*) is known as “Analytical intellect in the meaning” (= *Aṭṭha Paṭisambhidā ñāṇa*): _____ ie:- the Knowledge of the Effect of the Cause is known as Analytical intellect in the meaning (= *Aṭṭha Paṭisambhidā*).
2. Analytical intellect which is able to know the cause of sufferings or the Origin of Suffering (= *Samudaya sacca*) is known as “Analytical intellect to discern Various phenomena”(= *Dhamma Paṭisambhidā ñāṇa*): ie.,_____ the Knowledge of the cause is known as “Analytical intellect to discern various phenomena”.

3. The intellectual ability to know the natural meaning and phenomena which are known as the Truth of Suffering and the Truth of the Origin of Suffering; especially the Ability to produce logical explanations of grammatical meanings of difficult words in the Doctrinal Scriptures is known as “Analytical intellect of grammatical usage” (= *Nirutti Paṭisambhidā ñāṇa*).
4. The ability to explain lucidly in above Analytical intellect in the meaning, Analytical intellect to discern various phenomena and Analytical intellect of grammatical usage (= *AṭṭhaPaṭisambhidā ñāṇa, DhammaPaṭisambhidā ñāṇa, Nirutti Paṭisambhidā ñāṇa*) is known as “Analytical intellect- ability to explain in terms of grammatical and contextually designated meaning”(= *Patibhāna Paṭisambhidā ñāṇa*). (*Abhi-2-307-308. Vs-2-70-72.*)

As described above, the Venerable *Sariputtara, Mahāmogallana* and *Bahiyadaruciriya* attained the Analytical intellect as soon as they reached the Path and Fruition of Holiness. So, to attain above special intellects and knowledges, the two Pre-eminent disciples (= *Aggasavaka*) had already developed the Perception of Virtues and various causes to fulfil the attainment of these knowledges for one infinite number of years plus one hundred thousands world-cycles and the Venerable *Bahiyadaruciriya* for about hundred thousands world-cycles in their past existences in the Teachings of Previous Lord Buddhas. Among the (5) causes, the causes in connection with **former actions** (= *Pubbayoga*) will be specially mentioned in this instance. These Venerable Holy Arahats had already contemplated repeatedly the Conditioning phenomena (= *Saṅkhāra dhamma*) until they reached Perceptivity to regard Conditioned phenomena with indifference (= *Saṅkhārupekkhā ñāṇa*) which arises near the Adaptation knowledge and Maturity-knowledge. (= *Anuloma ñāṇa, Gotarabhū ñāṇa*). In other words: _____

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1. These Venerable Holy Arahats had already discerned and known the (5) groups of existence which form the Objects of Clinging (= *Upādānakkhandhā*) and exist in (11) aspects like Past, Future, Present, Internal, External, Gross, Subtle, Low, Lofty, Far-away, Near _____ (= *Atīta, Anāgata, Paccupana, Ajjhata, Bahiddha, Olārika, Sukhuma, Hina, Panita, Dura, Santika*) -- all these are known as the Truth of Suffering (= *Dukkha sacca*). All these phenomena were repeatedly discerned with knowledge in terms of Character, Essence, Perception and Proximate cause.
2. The relation between Cause and Effects = Dependent Origination which are the Truth of Origin of Suffering (= *Samudaya sacca*) had already discerned and known. The various constituents of Dependent origination were repeatedly contemplated with knowledge in terms of Character, Essence, Perception and Proximate Cause.
3. All these Conditioned phenomena (= *Saṅkhāra dhamma*) which are known as the Truth of suffering and the Truth of Origin of Suffering had already discerned with Insight Knowledge in terms of the (3) Characteristics of existence (= *Ṭī-lakkhana*). The nature of Impermanency, Suffering and Not-Self (= *Anicca, Dukkha, Anatta*) in these Conditioned phenomena had already perceived by themselves with Insight Knowledge and Right view. They had tried to attain Perceptivity to regard Conditioned phenomena with indifference (= *Saṅkhārupekkhā ñāṇa*) and with this Knowledge they felt indifferent (= *Udasina*) to the nature of Impermanency, Suffering and Not-Self of these Conditioned phenomena.

All these facts are the **Causes in connection with former actions** (= *Pubbayoga*) of these Noble and Holy persons. So, among these Holy persons, the two Pre-eminent

Disciples before becoming as Stream-Winners (= *Sotāpañña*) and the Venerable *Bahiyadaruciriya* before becoming as the Holy One (= *Arahat*), had no enough time to contemplate repeatedly the Conditioned phenomena in terms of Character, Essence, Perception and Proximate Cause. But they all had repeatedly discerned these Conditioned phenomena in terms of Character, Essence, Perception and Proximate cause in their past existences at the time of previous Lord Buddhas. That experience of discernment with Insight Knowledge itself is the Decisive-Supportive cause or Decisive-Support Condition for perception of (4) kinds of Ultimate Truths (= *Sacca*).

So, you noble *meditator* should not stand shoulder to shoulder with these Holy Noble persons who had already attained the Causes in connection with former actions (= *Pubbayoga*). If you noble *meditator* want to stand shoulder to shoulder with them or: if you noble *meditator* think that, these Holy Ones attained the Supramundane Paths and Fruitions and *Nibbāna* without discernment of Corporealities and Mentalities in terms of Character, Essence, Perception and Proximate Cause and you are also able to attain the Supremundane Paths, Fruitions and *Nibbāna* without any discernment of Corporealities and Mentalities in terms of Character, Essence, Perceptions and Proximate cause; -- then you noble person read the following *Pāli* verse that made the Venerable *Sariputtara* attained the Fruition of Stream-Winning.

*ye dhammā hetuppabhavā, tesam hetum taṭhāgato āha.
tesanca yo nirodho, evam vādi mahāsamano.*

Translation: _____

1. All phenomena of the Truth of Suffering (= *Dukkha sacca dhamma*) begin from phenomena of the Truth of Origin of Suffering (= *Samudaya sacca dhamma*); and this phenomena of the Truth of Suffering, or
2. the Truth of Origin of Suffering which is the cause of the Truth of Suffering, or
3. the Extinction of Suffering which is cause of cessation of the Truth of Suffering (and Truth of Origin of Suffering), or
4. the Truth of the Path which lead to *Nibbāna* = Extinction of Suffering: _____

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all these (4) kinds of Noble Ultimate Truths are taught by the Lord Buddha who is known as the One Who Has Trod the Path of Reality (= *Taṭhāgata*). The Lord Gotama Buddha who is the Noble Holy *Arahat* also, and named Great monk (= *Mahāsamana*) accept such kind of deology “: _____

The two Pre-eminent Disciples attained the Fruition of Stream-Winner after hearing a part of above Doctrinal Verse. If you noble person ask and assess yourself whether you are able to attain the Fruition of Stream-Winner after just hearing or reading the above Doctrinal Verse. If the answer is “Unable to attain the Fruition of the Stream-Winner”; then scrutinize the descriptions in the various scriptures that the Conditioned phenomena should be thoroughly discerned in terms of Character, Essence, Perception and Proximate cause with Knowledge.

Again, listen or read the practice of _____ *Ditthe ditthamattam* _____ taught by the Buddha to Future Venerable *Bahiyadaruciriya* which was mentioned in the Chapter of meditation on Mentality. After listening or reading that *Pāli* verse, assess yourself as whether you are able to attain the Fruition of Holiness (= *Arahatta phala*) like Venerable *Bahiyadaruciriya* *Arahat*. If the answer is “Unable to attain the Fruition of Holiness”, -- then you are not suitable to stand shoulder to shoulder with Venerable *Bahiyadaruciriya* *Arahat*. So, all you man and woman of good lineage or family who want to attain true and right Doctrinal teachings should have belief and pure wise attention to the Doctrinal teachings

given by the enlightened Buddha or to the explanations given in the various Commentaries to know the meanings of these teachings .

The Definitions of Character-Essence-Perception and Proximate cause

Pāli Quotation (Abhi-A-1-105)

1. Character _____ There are two kinds of Character; Real or Natural Character (= *Sabhāva lakkhana*) and General Character (= *Samanna lakkhana*). The Character of Impermanence, Character of Suffering and Character of Not-Self, known as (3) characteristics of Existence (= *Tī-lakkhana*) are concerned with all conditioned phenomena. So these are named General Characters. Since, this General Character for all phenomena is concerned with the Section of Insight Knowledge, the *meditator* should discern it by self with Right view in the Section of Insight knowledge.

The alternate occurrence of the Corporeal continuum of all Materialities in which the occurrence of the following Material Continuum is not similar to the preceding Material continuum due to the opposite conditions like heat or cold; i.e.,:- the Ever-changing Character (= *Ruppana lakkhana*) is the General Character (= *Sāmañña lakkhana*) of all Materialities. The nature of inclination to respective sense-objects by all Mentalities;

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ie: -the Character of Inclination (= *namana lakkhana*) also is the General Character (= *Sāmañña lakkhana*) of all Mentalities. These Ever-Changing Character and Character of Inclination respectively of the Materialities and Mentalities, ie:- the General Characters are concerned with the Section of the “Knowledge of the distinction between Mind and Body”(= *nāma rūpa pariccheda ñāṇa*). So, a *meditator* should completely discern all these nature by himself with Penetrative perception and the Knowledge of Right View (= *Samā ditṭhi ñāṇa*) in the section of the Knowledge of the Distinction between Mind and Body.

The specific and own nature of the various Materialities and Mentalities which is not in common is known as the Natural Character (= *Sabhāva lakkhana*). A *meditator* should also completely discern all the Natural characters of the respective Ultimate real phenomena by himself with Penetrative perception and the Knowledge of Right view in the section of the Knowledge of the Distinction between Mind and Body.

2. Essence _____ *Kiccā vā sampatti vā raso nāma. (Abhi-ṭṭha-1-105.)* *Raso taseva attano phalam pati paccayabhāvo. (Dī-ṭṭi-2-53.)*

The nature of giving advantage and effect to other phenomena by various Materiality and Mentality in connection with their own benefit is known as Essence (= *Rasa*). There are two kinds of Essence. The matters to be carried out by the Ultimate real elements is known as Functional Essence. (= *Kicca rasa*). The nature which arises by accumulation of various causes is known as Essence of accomplishment (= *Sampatti rasa*). In other words, obvious quality of a phenomenon is known as Essence of accomplishment (= *Sampatti rasa*). In this instance Functional Essence is obvious in some phenomena and the Essence of Accomplishment is obvious in others. So, all these Essences will be explained in their respective phenomena.

3. Perception _____

Pāli Quotation (Abhi-A-1-105)

(Mulaṭṭī-1-64)

(Dī-ṭī-2-53)

The nature of obvious existence of the Materiality and Mentality as Ultimate real matters, acting as true Sense objects taken up by the Knowledge is known as **Perception (= Paccupaṭṭhana)**. It is also of two Kinds known as Taken up Perception (= *upaṭṭhāna kāra paccupaṭṭhana*) and Effect-Perception (= *aṭṭhana*). Between these two; the Taken-up Perception is the nature which is perceived in the Knowledge, when respective Ultimate real element is discerned by a *meditator*. The Effect-Perception is the nature by which the effect of respective phenomenon arising together is perceived. So, it is the result obtained by the Functional Essence (= *Kicca rasa*).

4. Proximate Cause _____ *Asaññākāraṇam padaṭṭhānam nāma. (Abhi-A-1-105)*
Padatṭhānam āsaññākāraṇam, tenassa paccayā yatta vuttitā dassitā. (Dī-ṭī-2 -53.)

Among the far and near causes of various Ultimate elements, the nearest cause is known as the Proximate cause (= *Padatṭhāna*). By means of the words "Proximate cause", it indicates the nature related to the cause of that Ultimate phenomenon.

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Preliminary Notes

Since, Materialities and Mentalities should be completely discerned with the Knowledge, in terms of **Character-Essence-Perception and Proximate Cause**, and since the Materialities and Mentalities never occur alone or since these occur in association as Groups of Materiality (= *Rūpa kalāpa*) and Groups of Mentality (= *nāma kalāpa*);- only when a *meditator* should perceive each and every Group of Materiality and Mentality with differential Knowledge and only when a *meditator* is able to realize and understand these phenomena and reaching the nature of Ultimate reality of these, he will be able to understand the methods of meditation in terms of Character-Essence-Perception and Proximate Cause.

In this Section of "**Lakkhanadi Catukka**"= Section of the Four Kinds of features in regard to Ultimate realities (started from the Character, Essence etc.); The **Pāli** phrases are mentioned for those who want to study in **Pāli**. For those who are not familiar with **Pāli**; Burmese translation in short is also given for easy understanding . In this case, note these features in sequential order as follow: _____

1. Character (= *Lakkhana*),
2. Essence (= *Rasa*),
3. Perception (= *Paccupaṭṭhāna*),
4. Proximate cause (= *Padatṭhāna*).

In translation, shortest and easiest way is used with reference to "**Visuddhi magga Nissaya**" (= Word by word translation of the Path of Purification) by Venerable Pyay Sayadaw and various translated books by other teachers who translate **Pāli** texts.

Although the method of word by word translation of **Pāli** texts (= *Nissaya*) is excellent and the precise way of translation, it is not easy to study and memorise for those who are not familiar to **Pāli** Literatures. So, only the Burmese translation is written in this scripture.

(28) Types of Corporeality = The Chapter of Speech on Aggregate of Corporeality
(*Rūpakkhandaḥ katha*)

1. Earth Element
(*Pathavī dhātu*)

1. *Kakkhaḷatta lakkhaṇā pathavī dhātu,*
2. *Pattīḥāna rasa,*
3. *Sammaticchana paccupaṭṭhana,*
4. *Avasesadhātuttaya padaṭṭhāna.*

(*Abhi-A-1-368. Vs-1-362. Vs-2-73*)

1. Earth Element

1. Has the nature of hardness (= Strength, firmness.)
2. Has Function (Essence) to support the remaining matters of same group.
3. It is perceived in the Knowledge of a *meditator* as a nature which reinforces the remaining matters of the same group (= *Kalāpa*).
4. It's Proximate cause is the remaining (3) Elements of the same group of matters.

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Remark _____ The above translation is the shortest and briefest one. It may need more explanations to understand that translation. So, another short translation will be mentioned so as to memorise the Character, Essence etc, in similar way in the next section; and to make the words compact. Although it is written in shorter way, try to memorise as above translation, if you want to do so. But the meaning should be memorised as above translation. Note the remaining Character-Essence etc, etc, in similar way.

1. Earth Element

- | | |
|--|---------------------|
| 1. Hardness (= Toughness, Firmness) | Character, |
| 2. Supportive to remaining matters of the same group | (Function) Essence, |
| 3. Foundation to remaining matters of the same group | Perception, |
| 4. Remaining (3) Elements of the same group | Proximate cause . |

Method of Meditation

The Earth element is always incorporated in every Groups of matter of (6) Doors (= *dvāra*) and (42) Body-parts (= *Koṭṭhāsa*) and the consciousness produced groups of matter, Temperature produced groups of matter, and Nutriment produced groups of matter (= *Cittaja kalāpa, Utuja kalāpa, Āhāraja kalāpa*) which are included in the secondary matters. You, disciple can not discern completely each and every Earth elements included in each and every groups of matter amounting to about a quarter of a viz (= Approx-408 gram) in the body. But so as the perceive the Ultimate nature of the existence of the solid matters in Compacted state (= *Rūpa ghana*) with Insight Knowledge, a *meditator* should be able to discern with Knowledge all Earth elements included in every Groups of matter incorporated in (6) Doors and (42) types of Body parts in terms of Character-Essence-Perception and Proximate cause.

So, a *meditator* should analyse the Group of matter in which the Earth element you want to seize on is included. Only after you perceive the Ultimate real matter, select the Earth element you want to seize on and discern it, in terms of Character-Essence-Perception and Proximate cause.

But, the better method is to discern completely, the nature of 8 types, 9 types, or 10 types, in respective Groups of matters in which (8), (9) or (10) types of matter are included. In Eye-door (= *Cakkhu dvāra*), there are (6) types of Group of matters and (54) kinds of Corporeality. A *meditator* should discern each and every kinds of these (54) Corporealities in term of Character-Essence-Perception and Proximate Cause. After discerning the (54) Corporealities in interior (= *Ajjhata*), discern External (54) corporealities (= *Bahiddha rūpa*) in similar method. Then similar method in applied to other Doors like Ear-door etc, or (42) types of Body parts. To be able to discern in this way, a noble *meditator* should learn by heart; the Character, Essence, Perception and Proximate causes of the (28) types of Corporeality at first. Only after then, you will be able to discern the Ultimate nature of the various materialities in single Group of matter (= *Rūpa Kalāpa*) completely, after recognition of their existence in Compacted state (= *Ghana*) with the Knowledge.

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Example _____ If a *meditator* wants to seize on each and every types of matter included in the Eye-decad group of matter (= *Cakkhudasaka kalāpa*) of the Eye door (= *Cakkhu dvāra*) in terms of Character, Essence, Perception and Proximate Cause; _____ discern the (10) Ultimate real matters included in the Eye-decad group first. There are so many Eye-decad groups of matter in the eye. But, a *meditator* should discern first, the (10) Ultimate real matters in the Eye- decad group he wants to discern. Only after then, select the Earth-element included in that (10) types of matter and discern that Earth-element in terms of Character, Essence, Perception and Proximate Cause. Then, sequentially discern further, the remaining (9) types of matter like Water-element, Fire element, Air element, Color, Odour, Taste, Nutritive essence, Life faculty and Eye transparent element (= *Āpo, Tejo, Vāyo, Vanna, Gandha, Rasa, Oja, Jivita; Cakkhupasāda*) one by one excluding the Earth element in that particular Eye-decad group of matter. Next, sequentially discern various groups of matter like the Body-decad group, Sex-decad group, consciousness produced octad group, Temperature produced octad group, and Nutriment produced octad group in similar way. Again, completely discern the (54) types of Corporeality in both interior and exterior (= *Ajjhatta, Bahiddha*) according to the tables of Material Meditation, mentioned in the section of Material Meditation. Similar method of discernment is also applied in (6) Doors, (42) Body-parts etc,etc

The Earth Element _____ Among the (10) Ultimate real matters in the Eye-decad group, select the Earth-element and discern the nature of toughness = hardness of the Earth element. That is the natural Character of the Earth element. In the Discourse of *Mahārahulovada* etc;- that Earth element is mentioned, having two Characters like hardness and roughness (= *Kakkhalam kharigatam*). A *meditator* can discern both kinds of Character. Again, that Earth-element performs supportive function for the remaining (9) types of matter in the same groups. Discern also that nature. There are so many Eye-decad groups in the Eye-door. That Earth-element performs supportive function only for the matter in the same group. It can not perform supportive function for those matters, not in the same group. Instead, it supports the matters in the same group excepting by itself. Try to understand in similar way in other remaining groups of matters.

Since, the Earth element performs supportive function to the materialities in the same group excepting itself, a *meditator* discerning that Earth element perceives, in his Knowledge as a phenomenon which supports the units of matters in the same group excepting of itself. This is the Perception. This kind of Perception is Taken-up Perception (= *Upaṭṭhānākāra paccupaṭṭhana*). So, since the Earth element is acting supportive function for existence of units of matter in the same group excepting itself, a *meditator* discerning the Earth element will perceive in his knowledge as a phenomena where the Earth element exists at the bottom, on which the remaining matters in the same group depend and situated on top of it. Try to perceive in this way with Insight Knowledge.

Pathavīdhātu āposaṅgahitā tejoanupālitā vāyoviṭṭhambhitā tiñṇam mahābhūtānam paṭṭhā hutvā paccayo hoti. (Vs- 1-365.)

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The nearest cause of the Earth element is the remaining (3) types of great elements in the same group. Only when the Water element enhances the cohesion of the matters in the same group, the Fire element looks after the maturation of the matters in the same group with it's heat and the Air element pushes or moves the matters in the same group; the Earth element will be able beneficial as a support for other Great elements and associated materialities in the same group. Only then, it will be able to perform supportive function for the matters in same group. Without other (3) Primary great elements, it can't perform the supportive function in the same group. That is why, the nearest cause for the Earth element is the remaining (3) Primary element in the same unit group of matters. That is the Proximate cause. (= *Padaṭṭhāna*).

Again, the Earth element which is organised by the Water element, looked after by the heat of Fire element, and supported by the Air element, performs as a foundation for the remaining Water, Fire and Air elements in the same group of matter. So it is beneficial for those (3) Primary elements as a foundation. By getting the foundation on the Earth element, the Water element is able to organise the matters in the same group. The Fire element is able to give heat and cold to the matters in the same for maturation. The Air element, getting firm base on the Earth element, also becomes able to support the matters in the same group. When a house is propped up with a buttress-wood block, that block of wood may need support on the firm ground. When a wooden block is pushed from place to place, people who are pushing the block may need support on the firm ground. Take these examples in mind when considering the Earth element.

That is how the (4) Primary or Fundamental Elements are mutually beneficial among each others. Like “the island and the land formed by the process of silting” are intimately related. Aiming to this mutual reliance, the Buddha teaches in the *Paṭṭhana* Discourse as follow: _____

Cattāro mahābhūtā aññamaññaṃ saḥajāta paccayena paccayo. (Paṭṭhana-1-5.)

(The 4 Primary Elements are conditioned among each others by way of Mutuality and Co- nascence)

So, the nature of conditioning among each other of the Ultimate phenomena by ways of Co-nascence, Mutuality, Support etc.,etc., (= *Sahajāta, Aññamañña, Nissaya*) is termed as Proximate cause (= *Padaṭṭhāna*) by Commentary teachers. If you noble person accept the concept that “the Buddha does not mention the Proximate cause”, the great opportunity will be lost by you. Your knowledge which has great power in the perception of very delicate

phenomena of Ultimate truth field will lose opportunity to perceive. Even the wise man may miss it.

2. Water Element

(*Āpo dhātu*)

1. *Āpodhātu paggharaṇa lakkhana,*
2. *Bruhana rasa,*
3. *Saṅgaha paccupaṭṭhāna,*
4. *Avasesadhātuttaya padaṭṭhāna .*

(*Abhi-A-1-368. Vs-1-362. Vs-2-73.*)

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2. Water Element

1. The nature of flowing _____ Character,
2. Multiplication of the materialities arising together _____ (Function) Essence,
3. Organisation and Cohesion of the materialities arising together _____ Perception,
4. Remaining (3) Primary elements in the same group of matters _____ Proximate cause..

Pāli Quotation (Vs-1-345)

Pāli Quotation (Mahāṭṭī-1-430)

Water Element moves to various directions (i.e., to the remaining (3) Primary elements) by flowing and trickling. So it is named *Āpo* in *Pāli*. These words are based on the quality of water element in natural aggregation (= *Sasambhāra āpo dhātu*). That is right _____ That Water element in aggregation moves to various direction where the Earth element etc, etc, in aggregation exist; by the nature of liquid or by flowing.

If so, since all the Ultimate truth phenomena pass away at the same place where these arise, there is a question that “Is it possible of moving to other place?”. For that question it is explained that, “the Subcommentary teacher mentioned above words based on the quality of Water element in aggregation.(= *Sasambhāra āpo dhātu*)”.

Water element in natural aggregation (= *Sasambhāra āpo*) _____ that water is not completely broken down into Conventional designation (= *Pannatti*) like Compactness of Continuity (= *Santati ghana*) etc, etc . If so, there is another question. “Does the Water element with Ultimate true character (= *Lakkhana āpo*) not have the nature of flowing or seeping?”. To answer that question _____ the Great Subcommentary teacher again explains as _____ “*Lakkhanapavaseneva va*” etc, etc.

The Water-element which is Ultimate true element, integrated in a group of mater (= *Rūpa kalāpa*), not designated and broken down into Compactness of materiality (= *Rūpa ghana*) like Compactness of Continuity, Compactness of Grouping and Compactness of Function (= *Santati ghana, Samuha ghana, Kicca ghana*); is known as Water element with Ultimate Character (= *Lakkhana āpo*). That Water element of Ultimate Character is beneficial to remaining (3) Primary elements of the same unit group by ways of Co-nascence, Mutuality and Support Conditions. (= *Sahajāta, Aññamañña, Nissaya*). So, it is able to organise, cohere and prevent scattering of remaining (3) Primary elements in same group to form a whole with it's nature of fluidity and flowing . That is why it is stated as moving to various places. (*Mahāṭṭī-1-430.*)

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According to above statements in the Commentaries and sub commentaries, if you see the nature of flowing like natural or ordinary water, it means that you see the Water element in natural aggregation (= *Sasambhāra āpo*). It is in the field of Conventional designation (= *Paññatti*). If a *meditator* develops Concentration (= *Smādhi*) with meditation of Elements (= *Dhātu kammaṭṭhāna*) or develops Concentration up to the Fourth-Absorption Concentration (= *Catuttha jhanasmādhi*) or Neighbourhood Concentration (= *Upacāra smādhi, Appanā smādhi*) with one kind of meditation like Mindfulness of Breathing (= *Ānāpāna kammaṭṭhāna*), and when he further discerns (4) Primary elements (= *Mahābhūta*) so as to seize on the Materiality, then before seeing the various unit-groups of matter with Insight knowledge, he will have to start the development of concentration with the Earth element, Water element, Fire element and Air element in natural aggregations. (= *Sasambhāra pathavī dhātu, Sasambhāra āpo dhātu, Sasambhāra tejo dhātu, Sasambhāra vayo dhātu*). When the degree of Concentration reaches higher levels, and when the *meditator* becomes able to analyse the Groups of matters with Insight knowledge, he perceives the Earth element, Water element, Fire element and Air element with Ultimate characters (= *Lakkha dhātu*). Such kinds of the Earthelement with Ultimate character etc,etc, are somewhat like properly treated pure gold and liberated from the field of Conventional designation and broken down from Compactness of Materiality like Compactness of Continuity, Compactness of Grouping and Compaction of Function. These are the real elements and Ultimate elements. If a *meditator* is able to discern Ultimate real matters in a single unit group of matter systematically with Insight knowledge in terms of Character, Essence, Perception and Proximate cause, he has already broken down the Compactness of Continuity, Grouping and Function ; and escapes from dirty Conventional designation. So, if one is able discern the natural character of the Earth, Water, Fire and Air-elements in a single unit group of matter with analytical Insight knowledge, he will see the Ultimate Character of Earth, Water, Fire and Air-elements.

That Water element with Ultimate Character (= *Lakkhana āpo*) does not flow like ordinary natural water. It means that it flows, moistens and seeps into the remaining (3) Primary elements of the same group with its nature of fluidity. That nature can organise , cohere and prevent scattering of the (3) Primary elements arising together in the same group of matter. So, an explanation like _____ the Water element has the character of organizing the units of matter in the same group (= *Yam abandhana lakkhanam, ayam āpodhātu*) (*Visuddhi-* 1- 346), is given again. It is to be noted that, the flowing, seeping or trickling of the natural water is also due to more and more aggregation of the groups of matter where the natural power of the Water element is in excess and repeated occurrence of the preceding and following groups of matter in succession.

This Water element has the function (Essence) of multiplication of the materialities arising together. Consider that, the increasing number of trees in forest, and the growth of living beings due to multiplication of the materialities are caused by this function of the Water element. The trees are developed by the Fire element. That Fire element can produce new generations of successive Temperature produced nutritive- essence- octad group (= *Utujā- ojaṭṭhamaka kalāpa*), only when it gets supports from the Earth, Water, and Air-elements which are beneficial factors by way of Co-nascence condition (= *Sahajata paccaya*). The trees grow by using the Earth essence and drinking the Water- element fluid essence. Similarly, the multiplication of Nutrient produced materialities in continuum of the living beings taking up the nutrition, can occur only when it gets support from beneficial factor of the Water element- fluid essence.

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The Water element is perceived by a *meditator* who is discerning it with Insight knowledge as a phenomenon which organises and prevents scattering of various units of matter arising together in the same group, somewhat like the natural water prevents scattering and produce cohesion of the flour for making bread. This is the Perception (= *Paccupaṭṭhama*). To this Collective and Concise Perception (= *Sangaha paccupaṭṭhana*) it is mentioned as: _____”the natural character of organizing and grouping the matters arising together in the same group = *Abandhana lakkhana* “_____ in *Visuddhi- magga* Commentary which is described above.

Pāli Quotation (Vs-1-365)

The Water element; which gets support from the Earth element, looked after by the Fire element with heat and cold and propped up by the Air element; is beneficial to remaining (3) Primary elements by the process of organisation. It prevents scattering of these Earth, Fire and Air elements by Cohesion. To this function, it is stated that the Water element gives beneficial effect to the remaining (3) elements of same group by way of Co-nascence, Mutuality and Support condition.

Again, the Water element can perform organisation only when there are (3) Primary elements to be organised in the same group of matters. The nature of organisation is possible only when there are phenomena to be organised. So, remaining (3) Elements of same group again support the Water element to stand. The Earth element gives foundation. The Fire element makes mature with heat and cold. It prevents decaying. The Air element pushes and props up. That's why, Water element can stand, and able to perform it's function for multiplication of materialities. And on this ground, Water element is the nearest cause or Proximate cause of the remaining (3) Primary elements in the same group. Like in case of Earth element; seize on the Water element after analysing the group of matter which the *meditator* wants to discern and choose the Water element to be discerned from these Ultimate real materialities.

3. Fire Element (*Tejo dhātu*)

1. *Tejodhātu unhatta lakkhana,*
2. *Paripacānarasa,*
3. *Maddavanuppādāna paccupaṭṭhana,*
Avasesa dhātuttaya padaṭṭhāna. (Abhi-A-1-360. Vs-1-362, Vs-2-73)

3. Fire Element

(*Tejo dhātu*)

- | | |
|---|---------------------|
| 1. The nature of heat (= the nature of Cold) | Character, |
| 2. Gives maturity to other materialities of same group | (Function) Essence, |
| 3. The nature which gives softness to other materialities of same group accordingly | Perception, |
| 4. Remaining (3) Primary elements of same group | Proximate cause. |

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Pāli Quotatiion (Vs-1-345)
(Mahāṅgī-1-430)

Tejeti paripācetiti tejo _____ Like various substances are cooked, heated and burnt by natural fire, the gaseous element which cooks, heats up and burns the materialities of the same group is known as Fire element.

Tejodhātu paṭṭhavipatitthitā āpo sangahitā vāyovitthambhitā tiñṇam mahābhutānam paripācanam hutvā paccayo hoti. (Vs-1-365.)

That Fire element can give maturity to remaining (3) Primary elements only when it gets support (like inflammable material) on the Earth element; moistened and organised (like fuel) by the Water element and pushed (like blowing wind) by the Air element. So, the remaining (3) Primary elements of the same group are the Proximate cause (= *Padaṭṭhāna*) of the Fire element.

Pāli Quotation (Vs-1-361)

The Fire element, which has character of heat, exists as heat element and has ability to digest the swallowed foods, drunk fluids and will cook, warm and make alert all materialities (= All materialities exist in same group with every Fire elements) only when it gets support from the Earth element, organised by the Water element, pushed and propped up by Air element. It also give color and brightness to all these materialities. The special effect is that, these materialities = Body groups (= *Rūpa kāya*) which are cooked, warmed and made alert by the Fire element having qualities described above; never grossly decompose. (Vs-1-361.)

That Fire element is perceived in the knowledge of a medifactor who is discerning it, as a nature which soften the materialities in the same group, like the natural fire can soften the sealing wax and candle wax. That is the Taken up Perception (= *Upaṭṭhanakara paccupaṭṭhana*). Due to this power of the Fire element, those with good body temperature have delicate skin and good complexion.

The natural temperature in the body is known as Normal body heat (= *Usmatejo*) which makes the body warm in the winter and cold in the summer. Apart from that Normal body heat there are (4) types of Fire element like Alternate-day heat (= Temperature) = the heat that makes the body hotter (= *Santappana tejo*) etc, etc.

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When the natural temperature or Normal body heat (= *Usama tejo*) becomes abnormal, the temperature is increased and febrile episode occurs every one or two alternate day. That is the Alternate day heat = Heat that makes the body hotter (= *Santappana tejo*). If the degree of heat is more than this Alternate-day heat, there will be very hot Fire element known as Excessive Heat of fever (= *Dāha tejo*), when the sufferer is groaning from unbearable rising temperature so much so that he or she may ask for application of butter (100) times cooked and cooled in cold water, or Sandalwood paste all over the body and fanning with hand-fan to make a current of air blow over the body. It burns like fire. The Fire element which makes a person's hair white, teeth lost, vision blurred, skin wrinkled and age older _____ is known as Heat that causes maturing and ageing process (= *Ziraṇa tejo*).

All these (3) types of Fire elements known as; Alternate-day heat, Excessive heat, and Heat that causes ageing process are not always present in the body. The Alternate-day heat

and Excessive heat are the Fire elements occurring at the onset of fever, when the normal body heat is lost and degree of temperature arises. For the Heat for ageing process, it is explained as follow: _____

Pāli Quotation (Vs-1-435)
(Mahāṭṭ-1-430)

This Heat for ageing process (= **Ziraṇa tejo**) produces ageing and deterioration of the materialities of Body groups (= **Rūpa kāya**). The various faculties become defective like, the vision is blurred, the hearing is deafened. The body is weakened, the skin is wrinkled and the hairs are whitened. (Vs-1-345)

The commentary teacher explained the above description so as to know that the occurrence of ageing process in the Body groups (= **Rūpa kāya**) produced by the Fire element should be known by means of the Obvious ageing phenomena (= **Pākata jarā**). (Mahāṭṭ-1-430.)

So, the Great Subcommentary teacher explained that the Heat for ageing process (= **Ziraṇa tejo**) is meant for the Obvious ageing phenomena (= **Pākata jarā**). This Fire element is nothing but, abnormality in the natural body heat existing in the material groups of this physical body, when a person gets a disease or becomes older. But, it is also to be noted that the ageing process is always occurring.

Digestive Fire Element **(Pācaka tejo)**

Pāli Quotation (Vs-1-345)

Pāli Quotation (Mahāṭṭ-1-430)

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All the foods and fluids, eaten, drunk, chewed and licked are digested by the power of Digestive Fire element, also known as Action produced Digestive faculty = Internal gastric heat (= **Gahani**) which equally digests all these nutritions. If all these nutritions taken are not fully digested by the above Digestive Fire element, these will be partially digested by Internal gastric heat. These digested nutritions when mature and purified, will become: _____

1. Essence (= **Rasa**) = Nutritive fluid essence
2. If this nutritive fluid essence becomes mature, it will change into Blood (= **Rudhira**)
3. If this blood becomes mature, it will change into Flesh (= **Mamsa**)
4. If this flesh becomes mature, it will change into Fat (= **Meda**)
5. If this fat becomes mature, it will change into Sinew, Tendon (= **Nharu**)
6. If this sinews becomes mature, it will change into Bone (= **Atthi**)
7. If this bone becomes mature, it will change into Bone marrow (= **Atthiminja**)
8. If this bone marrow becomes mature, it will change into Semen (= **Sukka**)

So, sequential changes of matters occurs in this way. This is the statement of Conventional designated world. (In, Ultimate truth sense, this is sequential changes of particles in the groups of matter. It is the repeated and sequential occurrence of the preceding and following groups of matter.)

The taken up nutriment will change into Essence fluid only when it gets support of digestion by the Digestive Fire element of gastric heat, known as *gahaṇī* (Internal gastric heat = Digestive faculty). That Essence fluid when supported by the Digestive gastric heat, it becomes mature. Based on this mature Essence fluid, the blood arises. So, try to note this sequential changes until the development of semen (= *Sukka*).

That Digestive Fire element always occurs in the body. It exists in the neighbourhood of the stomach. It is the Fire element, included in the Life-nonad group of materiality (= *Jīvitānavaka kalāpa*) in which Life-faculty (= *Jīvita*) is the ninth factor. These are the Action produced materialities (= *Kammaja rūpa*) formed by the Action of past life. According to the quality of that Action, this gastric heat is active and digest properly in some person. In some, it is defective and can not digest the foods properly. In some, it is over-active. The support by Digestive Fire element will be better, if some manipulation of the consciousness, Temperature and the Nutriment(= *Citta, Utu, Āhāra*) near the Digestive Fire element in over-active or defective person are made by expert medical persons who know the Consciousness, Temperature and Nutriment produced Fire elements. In manipulation of mind, if highly noble consciousness (= *Adhicitta*) like consciousness of Tranquility meditation and Insight meditation are occurring successively in the Mind continuum, these consciousness are Wholesome Impulsion consciousness. (in Ordinary and Noble learner = *Puthujjana, sekkha*). These are the Wholesome actions of the present life. Weak and faint Wholesome actions of the Past time will get chance to give effects when these are supported by strong Present Wholesome action.

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If so, the Digestive Fire element = Digestive gastric heat will also have strength if it is supported by the Wholesome action. But it is to be noted that the Past action is not changeable. Only by performing numerous strong Wholesome actions in Present time, one can give pathway to give effect for Past actions which are still not gaining chance to give their effects. When getting support by Present action, the Actions which do not have chance to give effects will attain chance to give effect. When, Past action gets chance to give it effect, the Digestive fire element which is included in the Action produced materialities (= *Kammaja rūpa*), formed by Past action will become strong. That Digestive Fire element or Digestive gastric heat is concerned only with Past action.

When, the Mind is manipulated with Wholesome deeds, especially with Tranquility and Insight meditation, there will be numerous occurrence of noble (= *Panita*) consciousness produced materialities (= *Cittaja rūpa*). Similarly, living in suitable weather and having appropriate medicines and diet, will give support for occurrence of better Temperature and Nutriment produced materialities. Only when noble consciousness, and better Temperature, Nutriment produced materialities give their support, the Action produced Fire element or Digestive Gastric fire element will become strong.

When discerning the Character, Essence etc, etc of this Fire element; select and discern the Fire element after analysing the various Groups of materiality you want to discern among the groups of matter in (6) Doors, (42) Body parts and consciousness Temperature and Nutriment produced groups of matter included in the secondary corporeality. As described in the Earth element, it is better to discern completely each and every unit of matters included in each and every group of matter (= *Rūpa kalāpa*).

4. Air Element (*Vāyo dhātu*)

1. *Vāyodhātu viṭṭhambhana lakkhanā,*
 2. *Samudīraṇa rasā,*
 3. *Abhinīhāra paccupaṭṭhānā,*
- Avasesadhātuttaya padaṭṭhānā. (Abhi-A-1-368. Vs-1-362, Vs-2-73.)*

1. The nature of support = stiffness = Tension Character,
2. The nature of pushing = produces motion (Function) Essence,
3. 3. The phenomenon which carries the matters arising in same group of units from here to there Perception,
4. 4. The remaining (3) Primary elements in the same group Proximate cause.

Pāli Quotation (Vs1-345)
(Vs-1-360)

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Supporting Character (= *Viṭṭhambhana lakkhanā*) _____ The nature of supporting, propping up the materialities arising together so as to prevent looseness and to give stiffness is the Character of the Air element. When the Air-element is excessive, there will be stiffness in muscles and tendons of the body and there will be increased tension in the balloon or hot air balloon. By taking these as example, it is easy to understand the nature of Air element, propping up and supporting the material units in the same group of matter.

Function of Pushing (= *Samudirana rasa*) _____ The function to produce motion of the materialities in the same group means the nature of pushing these. Only when there is the pushing nature, there will be motion. Without pushing, there will be no motion. So, making motion is same as pushing. That is why Venerable Pyay sayadaw, translated in his *Visuddhi magga nissaya* (second volume- Page 521.) only as “Function of Pushing”= *Samudirana rasa*.

Perception as Arising at newer places (= *Abhinīhāra paccupaṭṭhāna*) _____ By preventing the occurrence of 4 Conditions produced materialities arising together, at the same original site and causing occurrence of these at various newer places _____ that phenomenon makes movement of various Primary elements arising together to other places. That is why this phenomenon is known as Air (= *Vāyo*) _____ according to *Pāli* phrase described in (*Visuddhi-1-360*). So, leaving the original site and slow gradual arising at newer places of the Groups of matter is due to the special power of Air element included in the newly arising Groups of matter. There are some explanations for Materiality of Intimation (= *Viññatti rūpa*) written in *Attasālini Commentary* in Section of Materiality Meditation. Only the Impulsion consciousness of Mind-door Thought process can produce Materiality of Bodily Postures (= *Iriyā paṭha rūpa*) = Materiality of Intimation (= *Viññatti rūpa*). It is also to be noted that among the (7) Impulsion consciousness of Mind-door Thought process, the Air elements of first (6) Impulsion consciousness ie:-- starting from first to sixth Impulsion consciousness can not produce arising of materialities at newer places in the periods their moments.

Only the Fire elements produced by seventh Impulsion consciousness can make arising of materialities at newer places.

Motion or movement means arising of groups of materialities from original site to another site = New arising of materialities at newer places. The phenomenon of changeable arising is due to the special power of the Fire element included in the following groups of matters produced by the seventh Impulsion consciousness which gets special power and

supported by the Fire element included in the previous groups of matters produced by preceeding (6) Impulsion consciousness. The Air element included in the consciousness produced groups of matter formed by Seventh Impulsion consciousness _____when supported by the Air element included in the consciousness produced groups of matters formed by preceeding (6) impulsion consciousness:-- will give following effects on the Materialities = Body-group (= *Rūpa kāya*) which are arising together with it: _____

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1. Having tensile strength and tension,
2. Gaining supportive nature,
3. Various motions,
4. Moving forwards,
5. Moving backwards,
6. Looking ahead,
7. Looking sideways,
8. Flexion, and
9. Extension.

Based on these abilities of Air element produced by that seventh Impulsion consciousness, the nature of going and returning arise. Going to somewhere and, returning from somewhere become possible. So, one will able to say “I arrive a place 13 miles away, 130 miles away, or I have walked for 13 miles or 130 miles etc, etc.”. (*Abhi-A-1-124.*)

So, a *meditator* perceives the power of that Air element in his Insight knowledge, as a nature which takes the matters arising in same group with it from here to there (= *Abhinhāra paccupaṭṭhāna*). If the Ultimate true Air element is discerned with Insight Knowledge after analysing the groups of matters, the above nature will be obviously seen in the Knowledge of a *meditator*. But, it is to be noted that, the Ultimate truth phenomena never change in the place of origin. So, the Air element is not really carrying the materialities arising together from one place to another. Actually, it is the nature of arising of new materialities in various never places due to the power of the above described Air element.

Proximate cause _____

Pāli Quotation (Vs-1-361)

The Air element, moving along the various body parts large or small; having character of Pushing or Propping up;--when gets foundation on the Earth elements, cohered and organised by Water element and taken care by gaseous nature of Fire element, will give support and strength to all materialities or this Body-group (= *Rūpa kāya*). Due to that support and strength given by Air element, this physical body is able to stand upright, not falling to the ground. Various body postures like walking, standing, sitting and lying are also maintained by the Air element. The phenomenon which maintains this Body = Body-groups = Corporealities in various above postures, is the Supporting Character (= *Vitthambhana lakkhana*) of the Air element.

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When consciousness produced Air element _____ which has the Pushing Character (= *Samudirana*) included in the consciousness produced groups of matters, formed by seventh Impulsion consciousness which in turn gains support from consciousness produced

Air element included in consciousness produced groups of matter formed by preceding six Impulsion consciousness of Mind-door _____ give support to Corporealities=Body groups and if it gives effects of new genesis of all (4) Conditions produced materialities (= *Catusamutthanika*) at newer places apart from the original site of occurrence; there will be obvious Materiality of Intimation (= *Viññatti rūpa*) in various bodily postures and movement (= *Iriyā paṭha*) like walking, standing, sitting and lying down. The Air element which has Character of pushing (= having Function of pushing) included in the consciousness produced groups of matter arising repeatedly in newer sites, produces Materiality of Intimation like walking, standing, sitting and lying. The consciousness produced Air element which has Character of pushing, forms Materiality of Intimation that again causes flexion, extension, and movements of limbs. The ability to perform this function by the Air element depends on the foundation provided by the Earth element, organisation provided by the Water element and taking care by the gaseous Fire element. So, the Proximate cause of the Air element is the remaining (3) Primary elements of the same group.

Note : _____ - In above Section of Perception, although the consciousness produced Air element formed by seventh Impulsion consciousness of Mind door Thought process is mainly described; consider that the support from consciousness produced Air elements formed by preceding Impulsion consciousness are also essential. Note that, so many seventh Impulsion consciousness can arise in very very short period, the duration of which is not longer than a twinkling of eye, a flash of lightning or a snap of fingers; and note also that there are so many consciousness produced groups of matters continuously arising which are formed by above described seventh Impulsion consciousness. In this case, it is not essential to know which consciousness produced Air element formed by seventh Impulsion consciousness can carries the materialities arising together from here to there. The main thing is just to perceive in the Insight Knowledge that consciousness produced Air element carries the materialities arising together from here to there.

Again, it is questionable that the consciousness produced Air element alone can carry the materialities arising together from here to there. Do other elements like Action, Temperature and Nutriment produced Air elements not carry the materialities arising together from here to there ? Does consciousness produced Air element alone has Perception of Arising at newer places (= *Abhinhāra paccupaṭṭhana*) ? Do other elements like Action, Temperature and Nutriment produced Air elements not have Perception of Arising at new places ? The answer is:- “Yes, the other Air elements also have this nature”.

In carrying of materialities arising together from here to there,-- in other words, making repeated continuous arising of materialities in new places; the consciousness produced Air element takes the main role. So, the explanation is meant for decisive factor.

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Cittasamutṭhā niki pana kāye calante tisamutṭhāniko calati na calatīti. So pi tatheva calati, tamgatiko tadanuvattakova hoti. (Abhi-ṭṭha-1-126.)

Again, there is a question whether there is movement or shifting of (3) Conditions produced materialities (= *Tisamutthanika rūpa*), like Action, Temperature and Nutriment produced materialities from here to there, like consciousness produced materialities which moves from here to there. Three (3) Conditions produced materialities formed by Action, Temperature and Nutriment also move like consciousness produced materialities. These are similar in nature to consciousness produced materialities. These follow the way of consciousness produced materialities.

For example, when dry leaves, dry branches of trees and dry grasses drop in a flowing river, these matters follow along the current of water in the river. If the river stops flowing,

these stop flowing and if the river continues to flow, these also flow again. Likewise, three Conditions produced materialities follow the nature of consciousness produced materialities. (*Abhi-tṭha*-1-126.)

So, it is to be noted that, not only the consciousness produced Air element has the nature of carrying the materialities arising together from here to there, but other Action, Temperature and Nutriment produced Air elements also have that nature (ie:--Perception as Arising at new places = *Abhinhāra paccupaṭṭhana*). (In this instance, note that the Air element carries the materialities arising together from place to place means making the materialities arising at newer places. For wider explanations, refer to Meditation of Materiality.)

5. Eye Transparent Element

1. (a) *Rūpabhigataraha bhutappasada lakkhanam,*
(b) *Datthu kamatanidana kamma samutthana bhutappasada lakkhanam va cakkhu.*
2. *Rupesu avinchana rasam,*
3. *Cakkhu vinñāṇassa adharabhava paccupaṭṭhanam,*
4. *Datthu kamatanidana kammajabhuta padaṭṭhānam* (Abhi-A-1-349. Vs-2-74)

1. (a) The nature which deserves impingement, (striking) to Sense object of Sight, the nature which clears up the Primary elements Character,
(b) The nature which cleans up the Primary elements produced by Action, based on craving of Visual object (= *Rūpa taṇhā*) and having desire to see Sense object of Sight Character,
2. Taking the persons or Thought process to Visual objects (towards the Sense object of sight) (Function) Essence,

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3. The nature acting as Physial Base for Eye-consciousness Perception,
4. The Primary elements of same group of matters (on which the Eye-transparent element depends), produced by Action, and based on Craving of Visual object, having desire to see Sense object of sight Proximate cause.

Discern the Ultimate true nature of (10) types of materialities included in the Eye-decad group of matter(= *Cakkhu dasaka kalāpa*) at the Eye-Door(=*Cakkhu dvāra*). Among these materialities, select the Eye transparent element and discern it. In the eye, there are (2) kinds of Transparent elements known as Eye transparent element and Body transparent element. Eye-transparent element is included in the Eye-decad group and Body-transparent element is included in the Body decad group. Between these two groups, the nature which clears up the (4) Primary elements included in the Eye decad group which deserves impingement and striking to Sense object of sight is the own natural Character (= *Sabhāva lakkhana*) of the Eye transparent element. Whether really striking (= impinging) or not to the Sense of sight; the nature which deserves impingement is the Character of the Eye transparent element.

Impingement = Striking
(*Abhighāta*)

Pāli Quotation (Mahāṭṭ-1-89)

Impingement or Striking does not necessarily mean actual hitting between the Sense object of sight and Ear-transparent element = Ear door, like the two sticks are striking each other. It means that the Sense of sight and the Door appear to strike each other. Only the nature of face to face existence of Sense object and Eye door or existence in suitable site is known as *Abhigata* = Impingement = Striking. To that nature; the term Character of Impingement to Sense object of sight is given. To this nature of Impingement, two kinds are given as: _____

1. Striking of Eye transparent element to Sense object of sight,
2. Striking of Sense object of sight to Eye transparent element _____

Both of these two types are known as Natural Character (= *Sabhāva lakkhana*). (Refer to *Abhi-A-1-157*). Here; the explanation to Character of Eye transparent element is according to the meaning of first type of classification.

Second method of explanation _____ *Daṭṭhukāmatanidānakamma samuṭṭhāna bhūtappasada lakkhanaṃ vā cakkhu*. = In another explanation of the Character of Eye-transparent element: _____ it is stated that it has the Character of clearing up the (4) Primary elements of same group, and the Eye transparent element which is produced by Action based on Craving of Visual object (= *Rūpa taṇhā*) and having desire to see Sense object of Sight. Regarding to this explanation, the Subcommentary teachers explained the essence as follow: _____

Pāli Quotation (Mūlaṭṭ-1-147, Mahāṭṭ-2-89)**PAGE-26**

Desire to feel various living and non-living pleasurable worldly enjoyments (= *Kāma vatthu*) known as Sensuous Cravings (= *Kāma taṇhā*); basic cause of Action which in turn produce physical body (= *Attabhāva*) with complete or incomplete Bases (= *āyatana*)-and-desire to perceive Sense of vision known as Craving of visual object (= *Rūpa taṇhā*)-(Craving of Auditory object, Olfactory object, Gustatory object, Tactile object, Mental object = *Sadda, Gandha, Rusa, Phothhabba, Dhamma*): _____ both of these desires lead to get existences = lives (= *Bhava*) with various Sense-Bases (= *āyatana*) or Sense-Organs like Visual base, Auditory base, Olfactory base, Gustatory base, Tactile base, and Mind base (= consciousness)-(Cakkhāyatana, Sotāyatana, Ghanāyatana, Jīvhāyatana, Kāyāyatana, Manāyatana). So, the words striking or Impingement (= *Abhigata*) are used to express the desire to see sense object of sight. That is why Commentary teacher gave again, second explanation for own natural character of the Eye-transparent element. Note in similar way for other Transparent elements like Ear-transparent element etc, etc. (*Mūlaṭṭ-1-147. Mahāṭṭ-2-89.*)

Performing Wholesome Action of Conditioning forces (= *Kusala Saṅkhāra kamma*) with desire to see or hear various senses _____ ie:- desire to see Sense-of sight, or to hear Sense of sound _____ and performing Action of Conditioning forces (= *Saṅkhāra kamma*) with desire to attain an existence (= *Bhava*) like Happy Course of Sensuous existence (= *Kāma sugati bhava*) with complete Bases (= *āyatana*) (eg:- Visual object, Visual organs = *Rūparammana, Cakkha yatana*) or Brahma-existence (= *Brahma bhava*) with incomplete Bases; -- whatever it may be all these performances and desires are appropriate to accept as “Desire to see visual object or Desire to hear Auditory object etc”. The volitional action performed with desire to see Sense of sight or to attain an existence with complete or incomplete Bases, whatever it may be; the Action performed with such desires is based on Sensual Craving (= *Kāma taṇhā*) = Craving for Sensual existence and Craving for Fine-

material existence (= *Rūpa taṅhā*). The nature which clears the (4) Primary elements on which the Eye-decad group of matters (Ear-decad, Nose decad, Tongue decad and Body decad groups of matter etc etc) _____ produced by that Volitional action (= *Kamma*) depends; should have the name Eye transparent element (= *Cakkhu pasada*). (Understand in similar way how other Transparent elements like Ear-transparent element etc, etc-get their names).

Desire to see (= *Datthukāmatā*) _____ Craving to see Sense object of sight is known as Craving for visible objects (= *Rūpa taṅhā*). Craving to hear Sense object of sound is known as Craving for audible objects (= *Sadda taṅhā*). Try to understand in similar way for other cravings like Craving for Olfactory, Gustatory, Tactile and Mental objects (= *Gandha, Rasa, Photthabba, Dhamma taṅhā*). These (6) kinds of Desires or Cravings like _____ Craving for visible object etc, etc; when occur after the Action which can produce the Physical body with Corporeality and Mentality; their effects will be obvious. If these Craving do not occur after performing Action, which produces the physical body with Corporeality and Mentality; their effects will exist as dormant elements unless these are totally abolished by the appropriate Noble Path (= *Ariya magga*). It means that, since the Vicious Circle of Defilements (= *Kilesa vatta*) which is known as Craving (= *Taṅhā*) can produce Vicious Circle of Actional process and Conditioning forces (= *Kamma vatta*), these Defilements (= *Kilesa*) like Craving for visible object etc naturally occur before performing respective Action. Before performing various Actions i.e.,: Vicious circle of Actional process and Conditioning forces (= *Kamma vatta*); if Vicious circle of Defilements (= *Kilesa vatta*) like Craving for visible object (= *Rūpa taṅhā*) do not occur; and if these Defilements are not yet abolished by Noble Path -- this non abolished dormant elements can produce various Vicious circle of Actional process and Conditioning forces (= *Kamma vatta*). That Vicious circle of Actional process and Conditioning forces again is enough to produce in turn various Vicious circles of Defilements (= *Kilesa vatta*) like various Existences with complete Bases and various Existence with incomplete Bases. (Refer to *Mahāṭṭi-2-89*.)

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If various Cravings like Craving for Sense object of sight evidently arise in various Body and Mind continuum after performing various Actions, these are known as **Obvious cause for Vicious circle of Defilements = *Uppannata***. If these Cravings do not evidently arise with Arising phase, standing phase and Passing away phase in various Body and Mind continuum after performing various Actions and since these are not abolished by Noble Paths; these remain as Dorment elements (= *Anusaya*). This nature of existence as Dorment element is known as **Obvious cause for existence as Dorment phenomena = *Atthita***. Both of these Causes ie:--Cause for Vicious circle of Defilements and Cause of existence as Dorment nature: _____ can make the Action (= Vicious circle of Actional process and Conditioning forces) to become the cause of it's effect. That is why all the Cravings like Craving for visible objects etc, etc:-are accepted as obvious phenomena. (*Mahāṭṭi-2-89*.)

So, if an Action is performed based on desire of Sense object of sight (Craving for visible object) or if the Action is performed at the time when the desire of Sense of sight (Craving for visible object does not arise evidently in 3 phases of Arising, Standing and Passing away; and these exist as Dorment nature since these are not abolished by appropriate Noble Path:-whatever it may be; the Action is said to be the one which is based on Craving for Visible object. That is why the phenomenon produced by that Action making the (4) Primary elements clear is suitable to get the name as the Eye-transparent element.

Sometimes, when *meditators* are searching for Past causes, like the Action that produce respective effects or effect of Body and mind, they could not find the Ignorance,

Craving and Obsession (= *Abijja, Taṅhā, Upādāna*) arising evidently in (3) phases. (ie:- arising, Standing and Passing away) of that Action. But, they do obviously recognise by the knowledge of the cause and effect relation; that the Action is giving it's effect. That Vicious circle of Defilements , the basic cause of Vicious circle of Action and Conditioning forces, are the main causes for existence as Dorment phenomena (= *Atthita*) ie:- the obvious existence of Ignorance, Craving and Obsession, all remains as Dorment elements, since these are not totally abolished by the Noble Paths.

Pāli Quotation (A-1-295-cetanā sutta)

According to this Discourse on Volition (= *Cetanā suttana*), although respective Viscious cycle of Defilements do not arise obviously before the performance of the Action, but exist as dorment nature; the Action done by that person with dorment element is the cause to produce the effect of rebirth in next-life i.e.,:-it is the cause of Actional consciousness (= *Kamma vinñāṇa*) (Refer to the Section of Dependent Origination for fuller account.)

(Function) Rasa _____ - Rupesu puggalassa, vinñāṇassa va avinchana rasam. (Mūlaṭṭi-1-147. Mahāṭṭi-2-90).

The Eye-transparent element takes _____ the Adverting consciousness = the Adverting consciousness of (5) door = the consciousness of consideration in Eye-door thought-process (= *Avajjana, Panca-dvāravajjana, Cakkhudvāravīthi*) -- the consciousness of Follower-mind door thought-process (= *Tadanuvattaka manodvāra vīthi*) and Pure mind door thought-process (= *Suddhika manodvāra vīthi*) which further takes up the Sense of sight _____ towards the Sense object of Sight (= *Rūparammana*). When the consciousness is taken; the consciousness in turn takes the being.

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So, it is metaphorically expressed that the living being in whom Eye transparent element exists is taken towards the Sense Object of Sight. Such kind of expression is known as “*Thanyupacara*” in *Pāli* text. Due to attraction of the Eye transparent element, the living beings of Sensuous sphere look at the Sense object of sight. People who can't control their mind may look at sense of sight all of a sudden for a moment, even though they restrain from seeing that scene. Hearing of Sense of sound due to attraction of Ear transparent element, breathing in the Sense of smell even after knowing the bad odour of it, tasting the substances even after knowing the bad taste of it, abusing the narcotics and intoxicants even after knowing bad effects of these and feeling the various senses of touch even after knowing the troublesome nature of these etc, etc, are examples of attraction by various Transparent elements, to be considered in this world.

Question _____ Why various Transparent elements like Eye transparent element etc, are able to attract respective Thought processes towards various Sense objects ?

Answer _____ These Transparent elements are produced by the Action (ie:- Action produced materialities = *Kammajarūpa*) which is based on Ignorance, Craving and Obsession (= *Avijjā, Taṅhā, Upādāna*). That Cravings, as described above are nothing but desires to feel (5) types of Sensuous objects (= *Kāma guna*) ie:- Sensuous Craving (= *Kāma taṅhā*) to see, hear, breathe in, lick and touch . Since these are the effects produced by the Action which is performed aiming to feel various senses; the Transparent element (produced by Action based on Craving) are able to attract the beings with various Transparent elements

and their Thought processes towards the Sense-objects. If a person do not discern in time with Insight Knowledge , the Causes of these Ultimate materialities and Mental phenomena before or at the time of attraction like: _____

1. Visible phenomenon, seeing phenomenon,
2. Audible phenomenon, Touching phenomenon,
3. Tangible phenomenon, Touching phenomenon
4. Perceptible phenomenon, Perceiving phenomenon -- etc, etc, _____ there will be further continuous arising of Sensuous cravings later. There will be new occurrence of Immoral and Moral actions (= *AbhiSaṅkhāra kamma*) based on these Sensuous cravings, all of these, having desire to feel Sense-objects and will produce new life or rebirth. Due to this Action, the Transparent elements (like Eye-transparent element etc, etc,) will occur again in the later new life. So, there will be Ceaseless cycles of Dependent origination with rebirths (= *Paṭicca samuppāda samsāra cakka*) if Dorment defilement elements led by Ignorance, Craving and Obsession are not abrogated by the Insight Knowledge, Knowledge of the Path and Knowledge of the Fruition (= *Vipassanā ñāṇa, Magga ñāṇa, Phala ñāṇa*) in time.

Perception_____ Cakkhuvīññāṇamdīnam yaṭhāraham vatthudvārabhāvam sādhamānam tiṭhati. (Vs-2-76.)

Cakkhuvīññāṇassa vatthubhāvam nissayabhāvato āvajjana sampaticchanādīnam tadārammaṇāvasānam dvārabhāvam samavaraṭṭhānato (samavasaraḍānato). (Mahāṭ-2-94.)

The Eye-transparent element is the Base-matter (= *Vatthu rūpa*) on which the Eye-consciousness (= *Cakkhuvīññāṇa*) depends. So, the Eye transparent element is beneficial to the Eye consciousness with power of Support condition (= *Nissaya paccaya*). Since the Eye consciousness can not arise without Eye transparent element (or if there is no Base matter of Eye transparent element) (or if a person is blind); the presence of Eye transparent element is an essential condition for arising of the Eye consciousness. To such kind of nature, the term Support condition (= *Nissaya paccaya*) is given. And to this phenomenon, the *uddha* mentions as: _____ “Eye transparent element is beneficial to Eye consciousness as a Support condition”.

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Again, if there is no Eye-transparent, not only the Eye consciousness, but other consciousness of Eye door Thought process like Eye-door adverting consciousness, receiving consciousness, Investigating consciousness, Determining consciousness, Impulsion consciousness and Registering consciousness, also can not arise. Only when the Sense-object of sight strikes both the Eye transparent element and the Subconsciousness (= *Cakkhu pasada, Bavanga citta*) simultaneously, all consciousness of Eye door thought process can arise. If there is no Eye-transparent element , Eye-consciousness and associated phenomena do not arise. There will be no Eye-Impression = Eye-contact (= *Cakkhu samphassa*). Only when Eye-Impression gives benefit or support, all other consciousness of Eye door like receiving consciousness etc, etc, can arise. That is why, for the development of Eye-door thought processes, Eye transparent element also give beneficial support. To such kind of support it is stated that, Eye transparent element affects arising of consciousness of Eye door thought process. (= *Samava saraṭṭhana*); or Eye-transparent element give good effects to consciousness of Eye door thought process (= *Samavasaraḍana*). Since, Eye transparent element affects arising of consciousness of Eye-door thought process or give effects to consciousness of Eye door thought process; that Eye transparent element will be perceived in the Knowledge of a *meditator* as: _____

- (1) _____ a Base, on which Eye consciousness depends, and
- (2) _____ a Door (= *dvāra*), where Eye consciousness and its associated consciousness of Eye door thought process arise.

On which Eye transparent element, does the Eye consciousness depend?

In earlier Section on Meditation of Materiality, explanations for Eye-organ and Eye transparent element were given in terms of Ultimate truth sense. Now, some more explanations will be given again.

Sambhariyati etehiti sambhara _____ Various structural parts of (4) Conditions produced Materiality continuum formed by Action, consciousness, Temperature and Nutriment arising in the Eye, all having power of keeping and supporting the Eye transparent element are known as structural organ (= *Sambhara*).

Saha sambharehiti sasambhāram, tadeva cakkhuti sasambhāra cakkhu _____ The nature which has the power of arising together-- with structural parts of Materiality continuum supporting the Eye transparent element and produced by (4) conditions is known as Materiality arising together with structural organ. In Ultimate truth sense, it is the collection of (54) types of materialities including the Eye-transparent element in the Eye-door.

In Conventional truth sense _____ a mass of flesh with cornea, sclera and brown eyelashes, looking like petals of blue lotus, is known as Eye (= *Cakkhu*).

The Materialities arising together with structural organ (= *Sasambhāra cakkhu*) are the support to Eye transparent element. The Eye transparent element arises together with that supportive element and situated at a place along the pathway with the centre of cornea

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surrounded by sclera of the Eye ball (ie:-Structural Eye), where the images of people at the face to face direction are mirrored. At that place, Eye transparent elements are dispersed in (7) layers of eye-coats, like the oil is soaked in the (7) layer of cotton pads, and as a prince, who is carried, bathed dressed and being fanned by (4) guardians; _____ these Eye-transparent elements are guarded by: _____

1. Earth element, taking the supportive function,
2. Water element, taking the organizing function,
3. Fire element, giving maturity and
4. Air element, taking the function of pushing and propping up.

By these (4) kinds of function, (4) Primary elements of same group (= *Kalāpa*) give beneficial effect to Eye transparent elements.

So, Eye-transparent element, is dispersed in an area about the size of a louse-head, supported by Temperature, consciousness and Nutriment produced materialities of different groups which are collectively known as Materialities arising together with structure Eye organ (= *Sasambhāra cakkhu*); [in other words _____ supported by consciousness, Temperature and Nutriment which can form separate groups of consciousness, Temperature and Nutriment produced Materialities arising with Eye-organ (*Mahāṭī*-2-93-94.)]; and guarded by Life-faculty materiality (= *Jīvita rūpa*) and associated other materiality like "Form, Scent, Taste and Nutritive essence "of the same group of matter. That Eye transparent element is acting as Base matter (= *Vatthu*) for the Eye consciousness and the Eye-Door (= *dvāra*) for the development of the Eye consciousness and associated other consciousness of Eye-door thought process. (*Vs*-2-75,76)

Pāli Quotation (Mahāṭī-2-94)

In the Commentary, it is mentioned that, the Eye transparent elements spread throughout the (7) layers of Eye-coat. According to this statement, it is to be noted that eye-transparent element is included not only in single group of matter, but also in so many groups of matter (= *Rūpa kalāpa*). [Here again it is to be noted that, the statements _____ “Since the Eye transparent element is spreading over (7) layers of Eye-coat, there are only (7) Eye-decad groups of matter” _____ are not in agreement with that of the Great Commentary.].

If, it is stated that Eye-consciousness depends on Eye-transparent element; it is also to be noted that there are two different dependable eye-organs. These Commentary and Subcommentary also mention that there are so many Eye-transparent elements spreading all over the (7) layers of Eye-coat and so any Eye-decad groups of matter (= *Cakkhu dasaka kalāpa*) situated in an area about the size of a louse-head.

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According to these statements _____

1. There are two different dependable Eye-organs,
2. There are so many Eye-decad groups of matters arising simultaneously in a single Mind-moment (= *Cittakkhana*) of each eye-organ _____

So, there are so many Eye transparent elements. So, many Eye transparents are arising simultaneously. Among these Eye transparent elements, one Transparent element only will perform as dependable base matter for Eye-consciousness. For this reason, one should ask on which dependable Eye-transparent element will Eye consciousness depend ? The answer is as follow: _____

Since there are two Eye-organs and, numerous Eye decad groups of matters in each Eye-organ; there are so many Eye transparent elements. And, again there is only one Adverting consciousness of (5) Sense-door (= *Panca dvāravajjana*) which considers the Sense object of sight arises in one Eye door thought-process, and only one Eye transparent element is functioning as Base matter for Eye-consciousness in single Mind-moment; all Eye transparent elements are considered as single unit. In other words, although there are so many Eye-transparent elements, these are similar in nature and denoted as single transparent unit in an ordinary way (= *Samanna niddesa naya*). But, explanation for a single Eye transparent element among others, functioning as Base-matter for Eye consciousness should be further considered.

Among the numerous Eye-transparent elements; one Eye-transparent is very clear and suitable to take up the striking Sense-object of sight. So, to that Eye transparent element, it is to be assumed as a support (= *Nissaya*) for the Eye consciousness. It is similar to the assumption, that only one Body-transparent element among so many, is acting as a support for Body consciousness and suitable to take up the sense of peculiar Object of touch. Since there are so many Body decad groups of matter in whole body, there are so many Body transparent elements. Although there are numerous Body transparent elements all over the body; Body-consciousness does not arise by depending on all these Body-transparent elements. Body-consciousness arises by depending on the Body-transparent element where striking of Touch -element (= *Photthabba dhātu*) like Earth, Fire, and Air elements are obvious. Note in similar way. (Mahāṭī-2-94.)

It is better to Carry Out Practical Test

You, noble *meditator* should carry out practical test on the explanations of the Great Subcommentary teacher. Practical investigation should be carried out. Some venerable teachers do not want to accept the concept of this Great Subcommentary teacher. They accept that Eye-consciousness depends on so many Eye-transparent elements. But, some clever noble *meditator* still accept the concept of the Great-Subcommentary teacher.

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Proximate cause _____ The proximate cause of this Eye transparent element produced by Action (= *Kamma*) based on Craving for visible objects (= *Rūpa taṇhā*) with desire to see Sense object of sight (= *Rūparammana*), is the (4) Primary great elements (= *Mahābhuta dhātu*) of same group of matters on which it depends. In the Eye, there are so many Eye-decad groups of matters. The Eye transparent element depends only on the (4) Primary elements of same group (= *Kalāpa*). It does not depend on (4) Primary elements in other groups of matter; because the Eye-transparent elements mean, the matters which are able to clear up only the (4) Primary elements on which these depend.

The Character noted in (b) of this Eye transparent element and Method of meditation of this Proximate cause are the methods which can be undertaken only by noble person who has already attained the Knowledge of Seizing on the Cause and Effect (= *Paccaya pariggaha ñāṇa*); described in the Section of Dependent Origination (= *Paticca samuppāda*). If a person performed an Action in the past life so as to be reborn in this human world and if that Action was based on the Sensuous Craving (= *Kāma taṇhā*) with desire to attain Five aggregates of Human existence, and if that person attain the Five aggregates of Human Existence due to this Action based on Sensuous Craving; the Sense object of sight is also included in that Five Aggregates (= *Khandha*). So, in the desire of Human life and human body; the desire to attain Sense-object of sight is also included . In this case, some teachers accept that the desire to attain Sense-object of sight is a separate nature. So, you noble person may or may not have separate desire to see the Sense object of sight in your Body and Mind Continuum of Past life, at the time of performing the Conditioning Forces of Moral Volitional Actions (= *AbhiSaṅkhāra kusala kamma*) based on Sensuous Craving to attain human-life. But desire to have Sensuous Craving (= *Kāma taṇhā*) ie:-Desire to have existence as man or woman, is definitely present as Arising, Standing and Passing away phases or Dorment elements (= *Uppāda, thiti , Bhaṅga, Anusaya dhātu*). So, discern first with knowledge, that the (4) Primary elements on which the Eye transparent element depends are produced by the Past (5) causes or Formative Volitional Action (= *Saṅkhāra kamma*) done in the past existence based on Ignorance, Craving and Clinging (= *Abijjā, Taṇhā, Upādāna*). After seeing the Primary elements produced by the Action on which the Eye transparent element depends with Knowledge; further discern the nature which cleans these Primary element. At that time, the phenomena that Eye-transparent element which has the natural character to clear the Action produced Elements (= *Kammaja mahābhuta*) (ie:--Action produced Element on which Eye-transparent element depends) formed by the Action based on Sensuous Craving; and the Proximate cause of that Eye-transparent is Action produced elements of same group, will be clearly seen by yourself with Knowledge of Right view.

The Character shown in (a), is able to be discerned by a *meditator* who has not attained the Knowledge of Seizing on the Cause and Effect, as yet. But the Character shown in (b) and the Proximate cause are able to be discerned only by a *meditator* who has already attained the Knowledge of Seizing on the Cause and Effect (= *Paccaya pariggaha ñāṇa*). So, in this scripture of *Nibbānagāmini paṭipadā* (Practical Way to *Nibbāna*), the method of

meditation in accordance with Character-Essence Perception and Proximate cause is mentioned with consideration of some Ultimate elements for those who have already attained the Knowledge of Seizing on the Cause and Effect . After discerning the Conditioning forces on the Cause and Effect of Materiality and Mentality, (= *nāmarūpa Saṅkhāra dhamma*) including the various constituent, of Dependent Origination; in terms of Character, Essence, Perception and Proximate cause, further practices should be continued as follow: _____

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1. Seizing on Corporeality (= *Rūpa pariggaha*)
2. Seizing on Mentality (= *Arūpa pariggaha*)
3. Seizing on both Corporeality and Mentality (= *Rūparūpa pariggaha*)
4. Analytical determination of Corporeality and Mentality with Knowledge (= *nāmarūpa vavaṭṭhana*)
5. Seizing on the Causes and Effects in Present time (= *Paccaya pariggaha*)

Knowledge of Distinction between Mind and Body (= *nāmarūpa pariccheda ñāṇa*) and Knowledge of Seizing on the Cause and Effect (= *Paccaya pariggaha ñāṇa*) are not completely attainable with first time of discernment. Actually, these arise only after repeated and frequent penetrating awareness which is known as repeated attainment of these knowledges . It means that the required destination is not obtainable with one time of awareness; instead it is obtained only after repeated awareness. So, these two kinds of Knowledges are known as **Knowledges of Recognition** (= *Anubodha ñāṇa*). (*Dī-ṭī-2-89-90.*)

Try to understand about other Transparent elements like the Ear-transparent element, etc, etc, in similar way as explained for this Eye-transparent element.