

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 301 - 350

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU (ASHIN ÑĀṄAGAVESAKA)

7.32.B. Audible-object line- Second registering-feeling aggregate (Ear-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Bases (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (b) First registering mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (c) Second registering mind-contact (=34-feeling = 33) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

So far as this extent, all five aggregates of every mind moment of audible-object line shown in tables of *nāmakammaṭṭhāna* can be discerned by taking examples presented in both visible-object line and audible-object line previously. Now way of discerning on feeling-aggregate of great wholesome second impulsion of mind- door cognitive process will be presented as example.

7.33 B. Audible-object line-Great wholesome second impulsion-feeling aggregate (M.D.C.P)*

Four Kinds of present causal *dhammas*

1. Bases (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Ear-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (d) second impulsion mind-contact (= 34 – feeling = 33) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; first impulsion feeling-aggregate is resultant *dhamma*.

* M.D.C.P = Mind-door-cognitive process

PAGE-302

7.34 B. Audible-object line-Second registering feeling aggregate (M.D.C.P)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Bases (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= audible object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Ear-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (b) Life-continuum mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (c) First registering mind-contact (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 - (d) Second registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (second registering) feeling aggregate is resultant *dhamma*.

So far as this extent, remaining mental aggregates of audible-object line can also be understood easily.

7.35.B Olfactory-object line___ Five-doors-adverting feeling aggregate (nose-door-cognitive process)

Three kinds of present-causal *dhammas*,

1. Bases (heart = 6 = 54) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
2. Object (= olfactory-object) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
3. Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
 - (b) five-door-adverting mind-contact (11 – feeling = 10) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.

PAGE- 303

7.36.B Olfactory-object line___ Smelling-consciousness feeling aggregate (nose-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (smelling-consciousness) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (smelling-consciousness) feeling aggregate is resultant *dhamma*.

4 * NIBBĀNA GĀMINIPATĪPADĀ (Pa-Auk Tawya Sayadaw)

3. Clinging (= 20) is causal *dhamma*; (smelling-consciousness) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (smelling-consciousness) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; smelling-consciousness feeling aggregate is resultant *dhamma*.

Five kinds of present causal *dhammas*.

6. Bases (= nose – base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= olfactory object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Nose-contact (= 8-feeling =7) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
9. The air-elements is causal *dhamma*; feeling aggregate is resultant *dhamma*.
10. Attention (= five-doors-adverting = 11) are causal *dhamma*; feeling aggregate is resultant *dhamma*.

7.37 B. Olfactory-object line___ receiving-feeling aggregate (nose-door-cognitive process)

Five kinds of past-causal *dhammas*,

1. Ignorance (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Bases (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= olfactory object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Nose-contact (= 8) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
(b) Receiving mind-contact (=11 – feeling = 10) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

7.38.B. Olfactory-object line___ Investigating-feeling aggregate (nose-door-cognitive process)

Five kinds of past-causal *dhammas*,

- 1 Ignorance (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
- 2 Craving (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
- 3 Clinging (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
- 4 Formation (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
- 5 Efficiency of *kamma* (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

- 6 Bases (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 7 Object (= olfactory object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 8 Contact (a) Nose-contact (= 8) is causal *dhamma*; investigating feeling aggregate is resultant *dhamma*.

- (b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
- (c) Investigating mind-contact (=12 – feeling = 11) is causal *dhammas*; (investigating) feeling aggregate is resultant *dhamma*.

PAGE-304

So far as this extent the righteous *meditator* can follow examples easily. In each consciousness aggregate of every mind moment of nose-door-cognitive process and mind-door-cognitive process according to the term, mind (*nāma*), it must be inferred as associating mental concomitants within one mind moment of respective consciousness and according to the term, matter (*rūpa*), it must be inferred as respective depended base corporeality and olfactory-object. In remaining lines respective associating mental concomitants, respective bases, respective object must be inferred appropriately.

7.39.B Sapid-object line-Five-doors-adverting___ feeling aggregate (tongue-door-cognitive process)

Three kinds of present-causal *dhammas*,

- 1 Base (heart = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 2 Object (= sapid-object) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
- 3 Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – feeling = 10) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.

7.40.B Sapid-object line___Tasting-consciousness feeling aggregate (tongue-door-cognitive process)

Five kinds of past-causal *dhammas*,

- 1. Ignorance (= 20) is causal *dhamma*; (tasting-consciousness) feeling aggregate is resultant *dhamma*.
- 2. Craving (= 20) is causal *dhamma*; (tasting-consciousness) feeling aggregate is resultant *dhamma*.
- 3. Clinging (= 20) is causal *dhamma*; (tasting-consciousness) feeling aggregate is resultant *dhamma*.
- 4. Formation (= 34) is causal *dhamma*; (tasting-consciousness) feeling aggregate is resultant *dhamma*.
- 5. Efficiency of *kamma* (= 34) is causal *dhamma*; (tasting-consciousness) feeling aggregate is resultant *dhamma*.

Five kinds of present causal *dhammas*.

- 6. Base (= Tongue-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 7. Object (= sapid object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 8. Tongue-contact (= 8-feeling =7) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 9. The water-elements is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 10. Attention (= five-doors-adverting = 11) are causal *dhamma*; feeling aggregate is resultant *dhamma*.

7.41. B Sapid-object line- Receiving-feeling aggregate (tongue-door-cognitive process)

Way of discerning on (5) kinds of past causal *dhammas* shown in 1,2,3,4,5 are the same as feeling aggregate of tasting-consciousness.

Five kinds of past causal *dhammas*.

1. Ignorance (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= sapid object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Tongue-contact (= 8) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.
(b) Receiving mind-contact (= 11 – feeling = 10) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

7.42. B Sapid-object line- Investigating-feeling aggregate (tongue-door-cognitive process)

Ways of discerning on (5) kinds of past causal *dhammas* shown in 1,2,3,4,5 are the same as feeling aggregate of tasting-consciousness.

Five kinds of past causal *dhammas*

1. Ignorance (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
2. Craving (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
3. Clinging (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
4. Formation (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
5. Efficiency of *kamma* (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

6. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
7. Object (= sapid object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
8. Contact (a) Tongue-contact (= 8) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
(b) Receiving mind-contact (= 11) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.
(c) Investigating mind-contact (= 12 – feeling = 11) is causal *dhammas*; (investigating) feeling aggregate is resultant *dhamma*.

7.43.B Sapid-object line__ Great wholesome Second impulsion feeling aggregate (tongue-door-cognitive process)

Four kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
2. Object (= sapid object) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Tongue-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) First impulsion mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) Second impulsion mind-contact (=34 – feeling = 33) is causal *dhammas*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= determining = 12) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

PAGE – 306

7.44.B Sapid-object line- Great wholesome Second impulsion-feeling aggregate (M.D.C.P)

Four Kinds of present causal *dhammas*

1. Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
2. Object (= sapid object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
3. Contact (a) Tongue-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (d) second impulsion mind-contact (= 34 – feeling = 33) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; (second impulsion) feeling-aggregate is resultant *dhamma*.

7.45.E Sapid-object line- Great wholesome Second impulsion-consciousness aggregate (M.D.C.P)

Three kinds of present causal *dhammas*

1. Contact (a) Tongue-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (c) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
2. Second impulsion mind-matter are causal *dhamma*; (second impulsion) feeling-aggregate is resultant *dhamma*.

3. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; (second impulsion) feeling-aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (33) kinds of mental concomitants which are associating with consciousness aggregate of great wholesome second impulsion. The term, matter (*rūpa*), means (54) kinds of depended base-corporeality and sapid-object.

So far as this extent, way of discerning on sapid-object line wholesome group can be understood. In unwholesome group wise attention must be replaced by unwise attention. In formation aggregate and mind-contact numbers of mental concomitants can be varied depending on numbers of associating mental concomitants. The *meditator* must discern by taking examples mentioned above.

7.46.B Tactile-object line- Five-doors- adverting feeling aggregate (body-door-cognitive process)

Three kinds of present-causal *dhammas*,

- 1 Base (heart-base = 6 = 54) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
- 2 Object (= tactile-object) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
- 3 Contact (a) preaching *bhavanga* mind-contact (= 34) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.
(b) five-door-adverting mind-contact (11 – feeling = 10) is causal *dhamma*; (five-doors-adverting) feeling aggregate is resultant *dhamma*.

PAGE-307

7.47.B Tactile-object line- Touching consciousness feeling aggregate (body-door-cognitive process)

Five kinds of past-causal *dhammas*,

- 1 Ignorance (= 20) is causal *dhamma*; (touching-consciousness) feeling aggregate is resultant *dhamma*.
- 2 Craving (= 20) is causal *dhamma*; (touching-consciousness) feeling aggregate is resultant *dhamma*.
- 3 Clinging (= 20) is causal *dhamma*; (touching-consciousness) feeling aggregate is resultant *dhamma*.
- 4 Formation (= 34) is causal *dhamma*; (touching-consciousness) feeling aggregate is resultant *dhamma*.
- 5 Efficiency of *kamma* (= 34) is causal *dhamma*; (touching-consciousness) feeling aggregate is resultant *dhamma*.

Five kinds of present causal *dhammas*.

- 6 Bases (= body-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 7 Object (= tactile object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 8 Body-contact (= 8-feeling =7) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 9 The earth-elements is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 10 Attention (= five-doors-adverting = 11) are causal *dhamma*; feeling aggregate is resultant *dhamma*.

The earth Element ____ When tactile-object strikes on body-clear-sensitivity, it does not stop dead body-clear-sensitivity but it strikes on four great elements. Among those four great elements the earth-element is main point of the nature of hardness, resulting in fundamental factor for the striking of tactile-object on to body-door. Touching-consciousness arises basing on both body-door called body-clear-sensitivity and tactile-object. Therefore the earth-element which plays important role in the striking of object and door is also a causal mental *dhammas* of seeing-consciousness. (*Abhi-A-1-322*)

The space-element ____ When fivefold objects strike on fivefold doors it can not appear only coincidence of object and door. Only when light is present it can appear in the eye-door. Only when space is present it can appear in the ear-door. If the space-element is absent between sound and ear-clear-sensitivity but blocked by something, that sound can not strike on the ear-door. Only when the audible-object called sound strikes on the ear-door can mental *dhammas* of hearing-consciousness arise consequently. Therefore the space-element is also a causal *dhamma* of hearing-consciousness. (*Abhi-A-1-322*)

PAGE-308

The air-element ____ When olfactory-object strikes on the nose-door, it can appear in the present of the air-element which conveys olfactory-object. Only when olfactory-object appears on the nose-door can mental *dhammas* of smelling-consciousness arise consequently. The air-element, therefore, is also a supporting factor of mental *dhammas* of smelling-consciousness. (*Abhi-A-1-322*)

The water-element ____ Only when the supporting factor of the water-element is available can the sapid-object appear on the tongue-door. Although dry nourishment is put on the tongue the taste cannot arise. Only when that nourishment is soaked by saliver can the taste appear consequently. At that time tasting-consciousness arises as a result of coincidence of sapid-object and tongue-door. The water-element, therefore, is also a supporting factor for arising of mental *dhammas* of tasting-consciousness. (*Abhi-A-1-322*)

7.48.B Tactile-object line-Receiving-feeling aggregate (body-door-cognitive process)

Ways of discerning on (5) kinds of past causal *dhammas* shown in 1, 2,3,4,5 are the same as felling aggregate of touching-consciousness.

Five kinds of past causal *dhammas*.

Ignorance (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Craving (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Clinging (= 20) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Formation (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Efficiency of *kamma* (= 34) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Object (= tactile object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Contact (a) Body-contact (= 8) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

(b) Receiving mind-contact (=11 – feeling = 10) is causal *dhamma*; (receiving) feeling aggregate is resultant *dhamma*.

7.49.B Tactile-object line-Investigating-feeling aggregate (body-door-cognitive process)

Ways of discerning on (5) kinds of past causal *dhammas* shown in 1, 2,3,4,5 are the same as feeling aggregate of touching-consciousness.

Five kinds of past causal *dhammas*

Ignorance (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Craving (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Clinging (= 20) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Formation (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Efficiency of *kamma* (= 34) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Object (= tactile object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Contact (a) Body-contact (= 8) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

(b) Receiving mind-contact (=11) is causal *dhamma*; (investigating) feeling aggregate is resultant *dhamma*.

(c) Investigating mind-contact (=12 – feeling = 11) is causal *dhammas*; (investigating) feeling aggregate is resultant *dhamma*.

7.50.B Tactile-object line__ Second impulsion feeling aggregate (body-door-cognitive process)

Four kinds of present causal *dhammas*

Base (= heart-base = 6 = 54) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

Object (= tactile object) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

Contact (a) Body-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

(b) First impulsion mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

(c) Second impulsion mind-contact (=34 – feeling = 33) is causal *dhammas*; (second impulsion) feeling aggregate is resultant *dhamma*.

4. Wise attention (= determining = 12) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

PAGE-309

7.51.B Tactile-object line__ Second impulsion feeling aggregate (mind-door-cognitive process)

Four Kinds of present causal *dhammas*

Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Object (= tactile object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Contact (a) body-contact (= 8) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

(b) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

- (c) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 - (d) second impulsion mind-contact (= 34 – feeling = 33) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
4. Wise attention (= mind-door-adverting = 12) is causal *dhamma*; second impulsion feeling-aggregate is resultant *dhamma*.

7.52.B Tactile-object line-Second registering-feeling aggregate (mind-door-cognitive process)

Five kinds of past-causal *dhammas*,

- Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

- Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- Object (= tactile object) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- Contact (a) body-contact (= 8) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- (b) Life-continuum mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- (c) First registering mind-contact (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- (d) Second registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (second registering) feeling aggregate is resultant *dhamma*.

PAGE-310

So far as this extent way of discerning on causal and resultant *dhammas* of five aggregates of every mind moment of tactile-object line can be understood easily. Now ways of discerning on causal and resultant *dhammas* of every mind moment of mind-door-cognitive process which arise by taking the object of real and non-real corporealities will be presented. In this case, way of discerning on causes and results of five aggregates of every mind moment of wholesome group mind-door-cognitive process which arises by taking object of the eye-clear- sensitivity, will be presented as follows.

7.53.B Ideational-object line-mind-door-adverting feeling aggregate (M.D.C.P)*

Three kinds of present-causal *dhammas*,

- Base (= heart-base= 6 = 54) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.
- Object (= eye-clear-sensitivity ideational-object) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.

- Contact (a) *bhavanga* mind-contact (= 34) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.
(b) Mine-door-adverting mind-contact (12 – feeling = 11) is causal *dhamma*; (mind-door-adverting) feeling aggregate is resultant *dhamma*.

* M.D.C.P = mind-door-cognitive process

7.54 B. Ideational-object line-first impulsion-feeling aggregate (M.D.C.P)

Four Kinds of present causal *dhammas*

Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Object (= ideational-object of eye-clear-sensitivity) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Contact (a) Life continuum mind-contact (=34) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.

- (b) first impulsion mind-contact (= 34 - feeling = 33) is causal *dhamma*; (first impulsion) feeling aggregate is resultant *dhamma*.

Wise attention (= mind-door-adverting = 12) is causal *dhamma*; (first impulsion) feeling-aggregate is resultant *dhamma*.

7.55.B Ideational-object line-second impulsion feeling aggregate (M.D.C.P)

Four Kinds of present causal *dhammas*

Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Object (= ideational-object of eye-clear-sensitivity) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

Contact (a) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

- (b) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

- (c) second impulsion mind-contact (= 34 – feeling = 33) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.

Wise attention (= mind-door-adverting = 12) is causal *dhamma*; second impulsion feeling-aggregate is resultant *dhamma*.

PAGE-311

7.56.E Ideational-object line___ second impulsion Consciousness aggregate (M.D.C.P)

Two kinds of present causal *dhammas*

1 Contact (a) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) consciousness aggregate is resultant *dhamma*.

- (b) first impulsion mind-contact (= 34) is causal *dhamma*; (second impulsion) consciousness aggregate is resultant *dhamma*.

2 Second impulsion mind-matterare causal *dhamma*; (second impulsion) consciousness-aggregate is resultant *dhamma*.

3 (= mind-door-adverting = 12) is causal *dhamma*; (second impulsion) consciousness-aggregate is resultant *dhamma*.

The term, mind (*nāma*), means (33) kinds of mental concomitants which are associating with consciousness aggregate of great wholesome second impulsion. The term, matter (*rūpa*), means (54) kinds of depended base- corporealities and ideational-object of eye-clear-sensitivity.

7.57.B Ideational-object line- (great consequence) second registering-feeling aggregate (M.D.C.P)

Five kinds of past-causal *dhammas*,

- 1 Ignorance (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- 2 Craving (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- 3 Clinging (= 20) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- 4 Formation (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
- 5 Efficiency of *kamma* (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*.

- 6 Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 7 Object (= ideational-object of eye-clear-sensitivity) is causal *dhamma*; feeling aggregate is resultant *dhamma*.

PAGE-312

- 8 Contact (a) Life-continuum mind-contact (=34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 (b) First registering mind-contact (= 34) is causal *dhamma*; (second registering) feeling aggregate is resultant *dhamma*.
 (c) Second registering mind-contact (= 34 – feeling = 33) is causal *dhammas*; (second registering) feeling aggregate is resultant *dhamma*.

So far as this extent, every mind moment of wholesome group can be kept in mind by taking examples. Now way of discerning on causal and resultant *dhammas* of unwholesome impulsion of mind-door-cognitive process will be presented as example. Every mind moment of unwholesome impulsions of cognitive process of remaining doors, audible-object line etc, must be kept in mind in similar way.

7.58.B Ideational-object line- Greed-wrong view group- Second impulsion rooted in greed-feeling aggregate (M.D.C.P)

Four Kinds of present causal *dhammas*

- 1 Base (= heart-base = 6 = 54) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 2 Object (=ideational-object of eye-clear-sensitivity) is causal *dhamma*; feeling aggregate is resultant *dhamma*.
- 3 Contact (a) Life continuum mind-contact (=34) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 (b) first impulsion mind-contact (= 20) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
 (c) second impulsion mind-contact (= 20 – feeling = 19) is causal *dhamma*; (second impulsion) feeling aggregate is resultant *dhamma*.
- 4 Unwise attention (= mind-door-adverting = 12) is causal *dhamma*; (second impulsion) feeling-aggregate is resultant *dhamma*.

So far as this extent ways of discerning on causal and resultant *dhammas* of remaining mind moments of unwholesome group of ideational-object line can be understood. In impulses of cognitive process rooted in greed, which attaches on new existence causal and resultant *dhammas* must be kept in mind by following example shown in this greed-wrong view group ideational-object line. The object of that impulse rooted in greed, which attaches on new existence is

1. the object of gentleman as new existence, if one is gentleman *meditator*, or
2. the object of lady as new existence, if one is lady *meditator* respectively. There is variation in object only but are same in remaining causal *dhammas*.

Now ways of discerning on causal and resultant *dhammas* of five aggregates of every mind moment of absorption cognitive processes, which are inclusive in ideational object line will be presented. In the first absorption cognitive process which arises by taking object of sign of full concentration of mindfulness of breathing (*ānāpānapaṭibhāganimitta*) there are once mind-door-adverting, (4) times of impulses of sensual access concentration called preliminary work, access, adaptation, trans-lineage, and numerous impulses of full absorption in sequence. Among those impulses of full absorption five aggregates of any one of impulses will be presented as example. That kind of impulse is designated as succeeding impulse and the impulse which benefits it by means of efficiency of relation of contiguity is designated as preceding impulse respectively.

7.59.B Ideational-object line ___ impulse of the first absorption mind-door-cognitive process-feeling aggregate (succeeding impulse of absorption)

Four kinds of present causal *dhammas*

1. Due to arising of base (=heart-base=6=54), (absorption-impulsion) feeling aggregate arises. Base is causal *dhammas*; (absorption-impulsion) feeling aggregate is resultant *dhamma*.
2. Due to arising of object (=object of sign of full concentration of mindfulness of breathing), (absorption-impulsion) feeling aggregate arises. Object of sign of full concentration of mindfulness of breathing is causal *dhamma*; (absorption-impulsion) feeling aggregate is resultant *dhamma*.
3. Contact (a) Due to arising of life-continuum mind-contact(=34), (absorption-impulsion) feeling aggregate arises. Life-continuum mind-contact (=34) is causal *dhamma*; (absorption-impulsion) feeling aggregate is resultant *dhamma*.
 (b) Due to arising of preceding impulse mind-contact (=34), (absorption-impulsion) feeling aggregate arises. Preceding impulse mind-contact (=34) is causal *dhamma*, (absorption-impulsion) feeling aggregate is resultant *dhamma*.
 (c) Due to arising of succeeding (absorption impulse) mind-contact (=34 – feeling = 33), succeeding (absorption impulse) feeling aggregate arises.

Succeeding absorption-impulsion mind-contact (=34 – feeling = 33) is causal *dhamma*; succeeding (absorption impulse) feeling aggregate is resultant *dhamma*.

4. Due to arising of wise attention (=mind-door-adverting=12), (absorption impulsion) feeling aggregate arises.

Wise attention is causal *dhamma*; (absorption impulsion) feeling aggregate is resultant *dhamma*.

[Notes: - Remaining aggregates of absorption impulsion can be understood easily. The numbers of mental concomitants, such as initial application, sustained application etc, will be decreased in the second absorption etc. Absorptions of *kasīṇa*-object, divine abodes and four protective meditation subjects must be discerned by following to above example.

As shown in tables of *nāmakammaṭṭhāna* in which (6) lines, i.e., visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, ideational-object line, are specified, both wholesome and unwholesome groups of each line must be kept in mind thoroughly. Causal and resultant *dhammas* of every mind moment of each cognitive process must be kept in mind by grouping as five aggregates.

During keeping in mind corporeality-mentality wholesome and unwholesome groups of every mind moment of (6) lines are distinguished thoroughly. In this section those corporeality-mentality are divided into five groups by means of five aggregates method and causal relationship of those five aggregates is kept in mind systematically. If these ways of discerning is accomplished systematically, mental *dhammas* which arise throughout life are also inclusive in those kinds of mental *dhammas*. Disciples can keep in mind all mental *dhammas* qualitatively but not quantitatively. It is because that kind of efficacy is not concerned with disciple's knowledge which is able to discern and keep in mind partial of conditioned things called corporeality, mentality, causes and results. Quantitative numbers of those conditioned things cannot be kept in mind in the aspect of disciple's knowledge. For instance, disciples can keep in mind the earth-element of some corporeal units of both internal and external continuum but they cannot keep in mind each earth-element of every corporeal units of both internal and external continuum thoroughly. One should understand in this way.

Mental *dhammas* of *paṭisandhi*, life-continuums which arise throughout life, death are produced by *janaka kamma* which can give rise to occur *paṭisandhi*. Other consequence mental *dhammas*, such as, fivefold consciousness, receiving, investigating, registering which are called consequence consciousness during life (*pavatti vipāka viññāṇa*) can or cannot be produced by that *janaka kamma*. Twelve kinds of consequences of the supreme Buddha, mentioned above, should be taken as object again. All kinds of respective causal actions (*Kamma*) which can give rise to occur consequence mental *dhammas* throughout life cannot be known thoroughly by limited knowledge of disciples really. But they can know partially of those actions (*kamma*) and then only *janaka kamma* which can give rise to occur *paṭisandhi* is presented as example in this work.

PAGE-315

If the righteous *meditator* scrutinizes causal *dhammas* by sending knowledge towards successive past lives, he can find both wholesome and unwholesome actions which can produce those consequence consciousness during life called *pavatti vipāka viññāṇa*. At that time casual and resultant *dhammas* must be kept in mind by scrutinizing causal relationship

between those causal actions and consequence consciousness during life. The righteous *meditator* should like to discern how good or bad consequences arise in present life, due to those wholesome or unwholesome actions. Both direct cause (*janaka paccaya*) and supporting cause (*upatthambhaka paccaya*) must be discerned by penetrative knowledge.

Fifth method of discerning on dependent-origination

Way of discerning on dependent-origination presented in this work is termed the fifth method of discerning on dependent-origination. Those righteous *meditators* who are learned in *Abhidhamma* may be tedious to read way of discerning on dependent-origination. However there are many people who never learn *Abhidhamma* and not easily understand on way of discerning as innuendo. The writer, therefore, hopes that those person with learned in scriptures can excuse above explanations which may be boring and continuing for long time.

Towards successive previous lives _____

Pali Quotation (Abhi-A-2-242)

According to explanation found in *Abhi-A-2-242*, the righteous *meditator* should like to endeavour continuously in order to realize that-

1. There are only causal and resultant *dhammas* in the past period;
2. There are only causal and resultant *dhammas* in the present period;
3. There are only causal and resultant *dhammas* in the future period;

There were past causal *dhammas* which were causal five aggregates (= Corporeality-mentality), which can produce resultant *dhammas* of present life, *paṭisandhi* etc. Because those causal corporeal and mental *dhammas* are also the ultimate *dhammas* of conditioned things, those *dhammas* were also produced by respective causal *dhammas*. Furthermore other kinds of corporeality-mentality also arose incessantly in the previous body of oneself throughout life. Because those corporealities-mentalities were also conditioned *dhammas* produced by respective past causal *dhammas*, those respective past causal *dhammas* must also be scrutinized and causal relationship between previous resultant *dhammas* and further previous causal *dhammas* must be kept in mind again.

PAGE- 316

Knowledge must be sent towards external-

Before causal *dhammas* of successive previous lives are scrutinized, causal and resultant *dhammas* of every mind moment of all (6) lines of external continuums must be kept in mind as a whole without discriminating male, female, person, being. Internal and external continuums must be kept in mind alternately. When one is mastery and satisfied to discern each continuum the knowledge can be sent towards further previous lives successively.

Towards second previous life from first previous life-

Continuity of aggregates of previous life can be kept in mind as the beginning of either those corporeality-mentality which occurred during cultivating causal *dhammas* called

defilement round and action round or those corporeality-mentality during the period adjacent to death of previous life. During discerning in that way, if one is difficult to keep in mind, corporeal *dhammas* must be kept in mind previously as the beginning of corporeal *dhammas* occurring in (6) doors,(42)bodily parts either during cultivating formations-action in past life or during the period adjacent to death. Corporeal *dhammas* must be kept in mind through four great elements as priority. After corporeal *dhammas* are kept in mind the heart-base must be kept in mind again. Then the host *bhavanga* mind clear element which arises depending on that heart-base of previous life must be scrutinized and kept in mind. Those mental *dhammas* which arose basing on *bhavanga* mind clear element must be kept in mind continuously. If it is successful, corporeality-mentality of previous life must be kept in mind towards *paṭisandhi* gradually as “corporeal *dhamma*”, “mental *dhamma*”. Those corporeality-mentality must be kept in mind until the embryo at the moment of conception continuously.

Seed of knowledge-seed of practice must be noticed carefully_____

During discerning causes and results in that way the *meditator* should like to notice and keep in mind as if he had experienced to grow seeds of knowledge called Knowledge of Analysing Mentality-Corporeality, Knowledge of Cause and Condition, *Vipassanā* Knowledge and seeds of practice called charity, morality, *samatha* practice which were cultivated with heartfelt desire to attain *nibbāna*. If he find those seed of practice and seed of knowledge, he should like to discern whether those wholesome deeds benefit

1. Knowledge of Analysing Mentality-Corporeality,
2. Knowledge of Cause and Condition,

PAGE 317

3. *Vipassanā* Knowledge

Which are intended to develop in this life by means of efficiency of supporting action called *uppatthambhaka kamma* or not. Past experienced seed of practice and seed of knowledge usually benefit present ability of practice and knowledge by means of supporting factor as a natural fixed law really.

Upapīlaka Kamma (=oppressive action)

Sometimes not only *upatthambhaka kamma* (supporting action) but *upapīlaka kamma* (oppressive action) is also found in some righteous *meditators*. For instance, *janaka kamma* (definite action) which produces present life *paṭisandhi* of a *meditator* was wholesome volition which was offering flowers waters, pennants to a lying statue of the Supreme Buddha. It was cultivated in the first previous life. In that first previous life when he was young he cultivated an unwholesome deed which was done by putting a nest with living red ants into fire during warming by the heat of fire. That unwholesome action gave rise to occur headache and asthma in his present life. It is called *upapīlaka kamma* (oppressive action) which can oppress consequence continuity of corporeality-mentality produced by wholesome volition which was offering flowers, waters, pennants to a lying statue of the Supreme Buddha.

During keeping in mind past corporeality-mentality the righteous *meditator* can find various kinds of actions. Causal and resultant *dhammas* must be kept in mind by seeing relationship between those actions and present consequence round *dhammas*.

Unless one *meditator* keeps in mind corporeality-mentality until the embryo at the moment of conception successfully, acquired concentration which may be access concentration for fundamental of *vipassanā* or fourth absorption, as the forth absorption of mindfulness of breathing, must be developed again. When the efficiency of concentration becomes powerful and the light produced by knowledge becomes shining corporeality-mentality must be kept in mind again.

When corporeality-mentality occurring during embryo at the moment of conception or *paṭisandhi* can be kept in mind successfully the righteous *meditator* should like to scrutinize towards the second past life with the reasoning how those corporeality-mentality arise depending on which kind of *dhammas*. When that period adjacent to death of the second previous life is found successfully corporeality-mentality occurring that period must be kept in mind continuously. Unless it is successful, four great elements occurring at the image of himself or herself adjacent to death of second previous life. When corporeal units are found corporeal *dhammas* must be kept in mind continuously. Then the host *bhavanga* mind clear element which arises depending on heart-base must be kept in mind continuously. After discerning on *bhavanga* mind clear element it must be discerned over and over both the period before adjacent to death and the period adjacent to death of second previous life by moving backward and forward alternately.

PAGE-318

At that time both mental *dhammas* which were occurring at interval of those life-continuums called *bhavanga* mind clear elements and any kind of three objects, *kamma*, *kammanimitta*, *gatinimitta*, can be found easily.

That object of emblem plays very important role in finding action which give rise to occur consequence corporeality-mentality because it appears due to efficiency of action which give rise to occur consequence corporeality-mentality.

After that emblem is found successfully ignorance-craving-clinging-formation-action must be scrutinized continuously. Those mental *dhammas* which were occurring while wholesome or unwholesome deeds were performing must be kept in mind previously. Among those mental *dhammas* ignorance-craving-clinging must be scrutinized previously. Then formation-action which were surrounded by those ignorance-craving-clinging must be scrutinized continuously. Afterwards the righteous *meditator* must scrutinize and reason whether or not *paṭisandhi* corporeal and mental *dhammas* of the first past life arose due to causal *dhammas* cultivated in the second previous life. When he or she knows and sees correctly how resultant *dhammas*, *paṭisandhi* consequence corporeality-mentality etc, arose due to those causal *dhammas* of the second previous life causal and resultant *dhammas* must be kept in mind by reasoning relationships systematically.

Causal and resultant *dhammas* of every mind moment of all (6) lines must be kept in mind by grouping five aggregates, as shown in present life. During keeping in mind in that way, if the righteous *meditator* had not attained absorptions (*jhānas*) in the first previous life, absorption *dhammas* will be diminished in the ideational-object line. Similarly if he had not

experienced to keep in mind corporeality-mentality in the first previous life, those mental *dhammas* which were arising by taking object of ultimate nature of corporeality-mentality are also not essential to be kept in mind. However if the righteous *meditator* had experienced to discern corporeality-mentality up to the ultimate nature he should like to discern these mental *dhammas* as following:_____

1. mental *dhammas* of mind-door cognitive process which knows and sees the eye-transparent-element,
2. mental *dhammas* of mind-door cognitive process which knows and sees that eye-transparent-element as corporeal *dhamma*,
3. mental *dhammas* of mind-door cognitive process which knows and sees that eye-transparent-element as “*anicca*”,
4. mental *dhammas* of mind-door cognitive process which knows and sees that eye-transparent-element as “*dukkha*”,
5. mental *dhammas* of mind-door cognitive process which knows and sees that eye-transparent-element as “*anatta*”,
6. mental *dhammas* of mind-door cognitive process which knows and sees that eye-transparent-element as “*asubha*”,

It is essential to be kept in mind causal *dhammas* of those mental *dhammas* for that righteous *meditator*.

PAGE – 319

If the righteous *meditator* had not experienced to keep in mind corporeality-mentality up to the ultimate nature in the first past life, he must keep in mind the wholesome group including the following kinds of consciousness,

1. consciousness of eye-door-cognitive process and mind-door-cognitive process which know only colour for visible-object line,
2. consciousness of ear-door-cognitive process and mind-door-cognitive process which know only sound for audible-object line,
3. consciousness of nose-door-cognitive process and mind-door-cognitive process which know only smell for olfactory-object line,
4. consciousness of tongue-door-cognitive process and mind-door-cognitive process which know only taste for sapid-object line,
5. consciousness of body-door-cognitive process and mind-door-cognitive process which know only touch for tactile-object line,
6. consciousness of mind-door cognitive process which takes object of conceptual *dhamma* (*paññatti*) for ideational-object line.

Only causal *dhammas* of those mental *dhammas* must be kept in mind. Similarly both unwholesome impulses of eye-door-cognitive process, mind-door-cognitive process etc, which take objects of bulk of colour etc, and causal *dhammas* of those mental *dhammas* must be kept in mind for all (6)lines.

If the righteous *meditator* had got various absorptions in the first past life, he must keep in mind causal *dhammas* by taking examples shown in present life.

Causal and resultant *dhammas* must be kept in mind by sending knowledge towards successive previous lives, third previous life, fourth previous life etc, in similar way. Causal and resultant *dhammas* must be kept in mind by linking each other at least up to the previous life during which seed of knowledge and seed of practice were grown up.

Invaluable experiences of lives

If the righteous *meditator* can keep in mind causal and resultant *dhammas* of many previous lives successively, he can attain many invaluable experiences of life. When various experiences of lives which may be either the upper social stratum or the lower social stratum throughout journey of previous lives are seen by penetrative eye of wisdom as one sees a such base of mountain from top of the mountain that righteous *meditator* knows and sees clearly on

1. both *brahma's* life and the action (*kamma*) which is the origin to reach *brahma's* life,
2. both *deva's* life and the action (*kamma*) which is the origin to reach *deva's* life,
3. both human's life and the action (*kamma*) which is the origin to reach human's life,
4. both animal's life and the action (*kamma*) which is the origin to reach animal's life,
5. both ghost's life and the action (*kamma*) which is the origin to reach ghost's life,
6. both life of denizen of hell and the action (*kamma*) which is the origin to reach life of denizen of hell.

At that time the righteous *meditator* can attain invaluable experiences of lives for wisdom.

PAGE- 320

These kinds of knowledge that “this wholesome consequence had got due to this wholesome deed”, this unwholesome consequence had got due to this unwholesome deed” etc, are invaluable experiential knowledge of life for every *meditator*. The morale with loathsomeness to journey of rounds of rebirth can be existed within his continuum. He can attain knowledge of dreadfulness called *samvega ñāṇa*, resulting in profound understanding on lack of essence, durability of any life. Every being thinks highly himself with proud because of forgetfulness on previous lives.

The experiential knowledge which knows that “this kind of animal's life, this kind of ghost's life, this kind of life of denizen of hell etc, had got due to this kind of unwholesome deed”, is invaluable for every *meditator*. Every righteous *meditator* who knows in that way does not dare to do that kind of unwholesome deed again really, resulting in knowledge with great dreadfulness on the journey of rounds of rebirth.

It is very profound and difficult

During scrutinizing causal *dhammas* of many previous lives successively objects of emblems can usually appear minglingly. At that time the following rule plays vital important role in scrutinizing definite action called *janaka kamma* and it is essential to be recognized previously.

These four kinds of objects, viz.,

1. the object of impulses adjacent to death of previous life,

2. the object of *paṭisandhi* of present life,
 3. the object of life-continuum of present life,
 4. the object of death-consciousness of present life, are the same as each other. Similarly these four kinds of objects , viz,
1. The object of impulses adjacent to death of the second previous life,
 2. The object of *paṭisandhi* of first previous life,
 3. The object of life-continuum of first previous life,
 4. The object of death-consciousness of first previous life are also the same as each other. The righteous *meditator* should like to understand those objects of successive previous lives and successive future lives in similar way.

PAGE-321

In this case an example will be presented in order to understand easily. After keeping in mind corporeality-mentality until embryo at the moment of conception a righteous *meditator* found two objects,

1. an object of emblem of action called shining open oil lamp, and
2. an object of action, offering of umbrella and robe to *bhikkhus*,

appeared in the mind-door at the period adjacent to death of past life. It does not mean “the period adjacent to death exactly”, but the period quite close to death.

When the righteous *meditator* scrutinized the correct object again, definite action (*janaka kamma*) which produces corporeality-mentality of consequence round is the action which offers umbrella and robe. After keeping in mind corporeality-mentality until *paṭisandhi* of the first previous life she scrutinized the period adjacent to death consciousness of the second previous life and she found an object of emblem of action called shining open oil lamp again. When she scrutinized the source of object of emblem of action, i.e., the action called *kamma*, she found

1. lighting oil lamp as offertory to a pagoda and
2. the action which offers open oil lamp to a pagoda. In this case,
 1. the object of impulses adjacent to death consciousness of the second previous life is emblem of action, shining open oil lamp;
 2. the object of *paṭisandhi* of the first previous life is also that emblem of action, shining open oil lamp;
 3. the object of life-continuum of the first previous life is also that emblem of action, shining open oil lamp;
 4. the object of impulses adjacent to death consciousness of the first previous life is an object of action, offering of umbrella and robe to *bhikkhus*;
 5. the object of death-consciousness of the first previous life is the emblem of action, shining open oil lamp.

Furthermore those objects of...

6. *paṭisandhi* of the first previous life,
7. life-continuum of the first previous life and
8. death-consciousness of the first previous life, are the same as each other, i.e., the object of action, offering of umbrella and robe to *bhikkhus*.

That righteous *meditator* was a person who had fallen numerous life-continuums between impulses adjacent to death and death-consciousness in the first previous life. When she discerned the period quite close to death of the first previous life, that righteous *meditator*, therefore, found both

1. objects of emblems of action, shining oil lamp, which were objects of life-continuums and death-consciousness of that first previous life and
2. object of action, offering of umbrella and robe to *bhikkhu*, which is the object of impulses adjacent to death of the first previous life alternately.

PAGE-322

Ignorance-craving-clinging

1. Furthermore when she offered open oil lamp to a pagoda in the second previous life she wished to become a lady who can attain the Supra-mundane *dhamma*. She had cultivated wholesome formation called offering of open oil lamp.
2. In the past previous life, however, when she offered umbrellas and robes to *bhikkhus* she wished to become a modest lady due to presence of emulation to a surrounding *bhikkunī* with controlled action.

In this case, the action (*Kamma*) which offered open oil lamp to a pagoda, which is surrounded by ignorance-craving-clinging, i.e., heart felt desire to become a lady who can attain the Supramundane *dhamma*, gave rise to occur consequence round *dhammas*, *paṭisandhi* etc, in the first previous life and—

The wholesome action, i.e., offering of umbrellas and robes to *bhikkhus*, which is surrounded by ignorance-craving-clinging, i.e., heartfelt desire to become a modest lady, gave rise to occur some consequence round *dhammas*, *paṭisandhi* etc, in present life. She knew and saw correctly by penetrative knowledge in this way.

Upatthambhaka kamma (supporting action)

The supporting action is a wonderful action which is very interested in this case. The wholesome formation-action, offering of open oil lamp to a pagoda, cultivated in the second previous life, gave rise to occur some consequence round *dhammas*, *paṭisandhi* etc, in the first life and then it becomes a supporting action which benefits improvement of *vipassanā* knowledge in this present life also.

After she has kept in mind corporeal and mental *dhammas*, causal and resultant *dhammas*, which are occurring in three periods called past, future and present by means of characteristic-function-manifestation-proximate cause (*lakkhaṇa-rasa paccupaṭṭhāna-padaṭṭhāna*) systematically, that righteous *meditator* changed to *vipassanā* practice. When she practised in the *vipassanā* stage and *vipassanā* knowledge become powerful she asked some interested facts relating to the supporting action was as follows:-

PAGE-323

During performing *vipassanā* practice by alternate discerning on these conditioned things,

1. corporeal *dhammas*,
2. mental *dhammas*,

3. causal *dhammas*,
4. resultant *dhammas*,

as *anicca*, *dukkha*, *anatta*, alternately, the object of emblem of action, shinning open oil lamp, which had been cultivated in the second previous life usually appeared in the *bhavanga* mind-clear-element of present life whenever *vipassanā* knowledge become powerful. Furthermore when she emphasized to discern towards emblem of shinning open oil lamp, she found that the efficiency of action of offering of open oil lamp, which was wholesome formation group, supported to become powerful *vipassanā* knowledge in her present life really. At that time *vipassanā* practice became very clear and sharp, resulting in brilliant light of *vipassanā* knowledge. Then she found that three general characters called *anicca*, *dukkha*, *anatta* of all conditioned things occurring in three periods called past, future and present and two continuums called internal and external became very clear in her insight.

When she performed *vipassanā* practice by seeing causal relationship between that efficiency of action, offering of open oil lamp and consequence round *dhammas* of present life other than the first previous life, she found that *vipassanā* knowledge became clearer and clearer similarly.

sati samsārapavattiyā ahosikamman nāma na hoto. (Vs-2-236)

If the phenomena of arising in the round of rebirth is present apparently, it is impossible to occur *ahosikamma* (un-potential action) from *aprapariyavedanīya kamma* (a kind of potential action which can produce it's consequence in any life of rounds of rebirth from the second future life until the final death of Arahant) (*Vs-2-236*)

The experience of above mentioned example is an evident how the rule of efficiency of action found in *Abhidhamma* preached by the Supreme Buddha is very exact.

It is not essential to be scrutinized the fact why that wholesome action of offering of open oil lamp gave rise to occur it's consequence round *dhamma* in present life after it had given it's consequence round *dhamma* in the first previous life.

Actually there were numerous great wholesome impulses of mind-door-cognitive processes during three periods, i.e.,

- (1) before offering open oil lamp,
- (2) during offering and
- (3) after offering open oil lamp, resulting in embedding huge efficiency of action in the continuity of corporeality-mentality of herself. Among those impulses, the volition of the seventh impulse of each cognitive process gave rise to occur consequence round *dhammas*, *paṭisandhi* etc, in her first previous life and then volitions of midst five impulses of each cognitive process has got opportunity to give rise to occur its consequence in this present life. Those are called *aprapariyavedanīya kamma*.

PAGE-324

A Satisfactory fact _____

It is a satisfactory fact that during performing *samatha vipassanā* practice some actions (*kamma*) which had been cultivated with the purpose to attain the Supreme *dhamma*,

in other words, with the purpose to attain the Path-knowledge, Fruit-knowledge and *nibbāna* are able to support whenever opportune moment is available. Every righteous *meditator* who wants to emancipate from suffering of rounds of rebirth, therefore, should like to wish consistently to attain *nibbāna* whenever and whatever wholesome deed is done. The consistent ambition is essential to be present for every virtuous person really.

Wind waves of the way of the mundane world (*loka dhamma*) at curves of rounds of rebirth-

During keeping in mind corporeality-mentality causes –results, (=conditioned things) by sending the knowledge towards successive previous lives, the righteous *meditator* usually sees various phenomena in which wholesome actions gives rise to occur consequence, such as *paṭisandhi* etc, sometimes; a kind of wholesome action support other kind of wholesome action sometimes; unwholesome action gives rise to occur bad consequence after oppressing consequence of wholesome action sometimes. A *meditator* can see the phenomena that he had sunk in numerous woeful existences, animal's life, ghost's life etc, as a result of accompanying with unwholesome deeds, selfish desire, anger, delusion, conceit, envy, stinginess etc, while he had obtained human's life with forgetfulness.

When *vipassanā* knowledge became matured moderately a practicing *meditator* discerned the principle of dependent-origination through scrutinizing on numerous past lives successively.

That *meditator* can keep in mind both numerous past lives, such as, human's life, man's life, women's life, *deva's* life, *brahma's* life, animal's life, ghost's life, life of denizen of hell etc, and various lives. That *meditator* could perform *vipassanā* practice and had got the knowledge of Disenchantment (*nibbinda ñāṇa*).

In a kind of previous lives that meditate became a bird's life called brown fish-owl (*Ketupazeylonensis*). In that brown fish-owl's life it killed a young owl in a small pond without any reason. He had experienced in various woeful lives, life of denizen of hell, ghost's life, animal's life etc, for a long time, due to presence of that unwholesome action predominated with hatred which is called unwholesome formation. It was invaluable experiences for that virtuous *meditator* really.

It is how resultant *dhammas*, *paṭisandhi* of woeful existences etc, which are called consequence round *dhammas* arise, due to unwholesome formation-action which arise basing upon the ignorance.

1. The nature of wrong knowing as man, woman, person, being, young owl etc, is ignorance (*avijjā*)
2. The nature of heartfelt desire to do bodily misdeed, verbally misdeed, mentally misdeed basing on that ignorance is craving.

PAGE-325

For instance, strong desire to hunting, strong desire to gossip or backbite, strong desire to kill young owl above mentioned are the nature of craving (*taṇhā*).

3. The nature clinging to those unwholesome deeds is called *upādāna*.

4. Committing bodily misdeed, verbally misdeed, mentally misdeed is cultivating of unwholesome volition group, formations *dhammas* called *a-puññābhisaṅkhāra*. It is similar to an unwholesome volition of bodily misdeed, killing to a young owl.
5. The efficiency of action with bad consequence which was embedded in the continuity of corporeality-mentality after those unwholesome volition group, formation ceased is called *kamma*.

(Notes: Although any one has not heart felt desire to become woeful existence, if that person has heartfelt desire to do misdeed which is origin of woeful existence, that kind of heartfelt desire can be designated as craving, clinging.)

Thus causal and resultant *dhammas* must be kept in mind by seeing both ignorance-craving-clinging, unwholesome formation-action and unwholesome consequence *dhammas*.

The woeful existence can be reached depending on not only anger but also greed really. When a righteous *meditator* scrutinized at the period adjacent to death of the second past life and image of pile of gold which was acquired as heritage appeared in the *bhavanga* mind-clear-element. Impulsions with greed on those pile of gold fell and it became impulsion adjacent to death, resulting in reaching to ghost's life. As a Brahman called *Todeyya* reached to dog's life, due to greed on wealth that *meditator* also reached to ghost's life, due to greed on wealth. Similarly woeful existence can be accepted due to presence of unwholesome misdeeds, envy, stinginess, conceit etc.

*sabbapāpassa akaraṇam, kusalassupasampadā.
sacittapariyodapanam, etam buddhānasāsanam.*

1. One should not commit any misdeed,
2. Every wholesome *dhamma* should be fulfilled.
3. One should purify his mind by the water of the Fruit-Knowledge of Arahant.

These are noble admonishment of the Supreme *Buddhas* who had appeared in the world, counting in numbers more than sand particles of the Ganges river.

PAGE-326

Fine material wholesome formation and unshakable wholesome formation_____

During keeping in mind causal and resultant *dhammas* by sending knowledge towards past live in that way the shining light will be appeared depending on efficiency of knowledge. The higher in the concentration of *meditator*, the sharper in the light of wisdom really. That light of wisdom shows clearly various events experienced in the past lives.

If one *meditator* wants to discern numerous past lives successively after keeping in mind causal relationship of (4) or (5) successive past lives, he can discern numerous past lives successively through *paṭisandhi* five aggregates only without scrutinizing causal *dhammas* of remaining consequence *dhammas* during life, consequence consciousness etc. However causal and resultant *dhammas* of at least three to four past lives must be kept in mind by grouping five aggregates of every mind moment of (6) lines in order to see penetratively on the fact all past periods consisted only causal and resultant *dhammas*.

During keeping in mind causal and resultant *dhammas* by sending the knowledge towards past lives in that way the righteous *meditator* can find some lives at which absorptions were obtained opportunely. If those kinds of absorptions are fine material sphere absorptions (= fine material wholesome formations), causal relationship of five aggregates of fine material sphere *paṭisandhi* must be scrutinized by searching five kinds of further past life, i.e., ignorance, craving, clinging, formation, action. This way of discerning must be performed only when fine material *brahma's* life was obtained, due to that absorption did not fall back until death. If acquired absorption in that life fell back before death and fine material sphere *brahma's* life had not got, it should be discerned as causal relationship.

If one had experienced to reach immaterial sphere, due to presence of immaterial absorptions called unshakable formation, causal and resultant *dhammas* must be kept in mind between past causal *dhammas*, i.e., ignorance, craving, clinging, formation, action, and acquired four mental aggregates of *paṭisandhi* of immaterial sphere. (One should understand how causal *dhammas* can be scrutinized.)

PAGE-327

Knowledge must be sent towards future periods _____

After knowing the nature of dependent-origination in a way that there were only causal and resultant *dhammas* in the past, there are only causal and resultant *dhammas* in the present also, one must discern in order to know the phenomena that there will be only causal and resultant *dhammas* in the future also.

1. During discerning in that way, future aggregates can be seen by scrutinizing ignorance, craving, clinging, formation, action which has been performed for purpose of attainment of future life and by foreseeing future aggregates.
2. Unless future aggregates can not be found in that way, one must keep in mind corporeality-mentality gradually by sending the knowledge towards future period called death-consciousness of present life after keeping in mind present corporeality-mentality. The life-continuum mind-clear-element, mind-door, which is lying previous to death-consciousness must be kept in mind effectively. In the mind-door occurring at the period adjacent to death any kind of three objects called *kamma-kammanimitta-gatinimitta* usually appears as a natural fixed law. It refers to those persons who have to continue to journey of rounds of rebirth. Because that emblem appears through efficiency of *janaka kamma* which produces *paṭisandhi* of future life, by basing on that emblem both formation-action and ignorance, craving, clinging can be scrutinized. Then if one foresees *paṭisandhi* of future life, which will be arisen by those formation-action, he can see easily aggregates of future *paṭisandhi*.

For instance _____

Among those two kinds, way of keeping in mind causal and resultant *dhammas* as shown in number (1) in brief will be presented as example. _____

If the righteous *meditator* cultivates seeds of wholesome formations frequently with the purpose to attain preacher *deva's* life which is great superior kinds in future life, he must select any kind of wholesome deeds which has been done willingly and happily. For example, let us suppose, he has wished willingly to become superior kind of preacher *deva's* life after offering flowers and open oil lamps to a pagoda.

1. Ignorance = it is the nature of wrong knowing as a preacher *deva*;
2. craving=it is the nature of heartfelt desire to become that preacher *deva's* life;
3. Clinging= it is the nature of strong obsession to that preacher *deva's* life;
4. formation= it is wholesome volition group which is achieved by offering flowers and open oil lamps to a pagoda;
5. action= it is efficiency of potentiality of action of that wholesome volition group

The righteous *meditator* who is mastery in way of discerning on the relationship between past causal *dhammas* and present resultant *dhammas* can see easily five aggregates of future preacher *deva's* life which will be produced by efficiency of action of that wholesome volition group which is the present causal *dhamma*.

PAGE-328

Because that *janaka kamma* is joyful great wholesome action with three roots which is cultivated willingly and happily, at the moment of *paṭisandhi* of future *deva's* life the spontaneous born *deva* will be consisting of (7) kinds of decads, viz, eye-decads, ear-decads, nose-decads, tongue-decads, body-decads, base-decads (heart-decads) and (34) kinds of mental *dhammas* including pleasurable interest and three roots. The righteous *meditator* must keep in mind causal and resultant *dhammas* by seeing the nature of causal relationship between the efficiency of action and those five aggregates of *paṭisandhi* of preacher *deva's* life.

After keeping in mind five aggregates of *paṭisandhi* of preacher *deva's* life previously both corporeal *dhammas* produced by four origin and mental *dhammas* which are occurring in continuity of corporeality-mentality of that *deva's* life must be kept in mind throughout life from *paṭisandhi* until death gradually.

If those all kinds of mental *dhammas* which are occurring throughout life are gathered together, those are only mental *dhammas* which occur by taking (6) kinds of objects only, visible-object etc, accordingly. Those mental *dhammas* must be kept in mind by grouping five aggregates for each mind moment as shown in examples of present life. Causal and resultant *dhammas* of all kinds of mental *dhammas* which are occurring throughout life of preacher *deva's* life can not be discerned thoroughly. However, mental *dhammas* of each mind moment of (6) kinds of cognitive processes, i.e., eye-door-cognitive process, ear-door-cognitive process, nose-door-cognitive process, tongue-door-cognitive process, body-door-cognitive process and mind-door cognitive process, can be kept in mind systematically.

A fact to be noticed _____

During keeping in mind causal and resultant *dhammas* in that way the righteous *meditator* should take into heart causal relationship between some kinds of wholesome deeds which are cultivated with heartfelt desire to various existences, human's existence, *deva's* existence etc., which are called *vaṭṭanissitakusala* and forthcoming five aggregates of future existence, but not such kind of wholesome deed which is cultivated with heartfelt-desire to attain *nibbanā*, which is called *vivaṭṭanissita kusala*. It is because if one takes into heart causal relationship between *vivaṭṭanissita kusala* and future five aggregates, it will be very difficult to see future five aggregates, if one *meditator* always cultivates *vivaṭṭanissita kusala* and he can not find any kind of *vaṭṭanissita kusala*, he should like to do new kind of wholesome deed which is cultivated for the purpose to attain next life of any kind. For instance, he must wish to become *bhikkhu's* life or preacher *deva's* life after offering flowers

and open oil lamps to a pagoda. Then he must foresee five aggregates of forthcoming *bhikkhu*'s life or preacher *deva*'s life. He can see easily by insight.

PAGE-329

If he is unsuccessful through this way of discerning, he should like to try through the way of discerning shown in number 2. He must keep in mind corporeality-mentality of present life from recent period until death consciousness gradually. Then he must scrutinize any kind of three objects called action-emblem of action-emblem of destination (*kamma-kammanimitta-gatinimitta*) which appears in the impulsion of the mind-door adjacent to death. If such kind of object of emblem of action which is appeared through wholesome deed can be found in his mind-door, he must scrutinize again that wholesome deed and continuity of mentality occurring during cultivating wholesome deed. Then he must continue to scrutinize ignorance-craving-clinging. Afterwards he must continue to keep in mind five aggregates of *paṭisandhi* of future life which will be produced by that wholesome action. This way of discerning is presented in accordance with the preaching, “*cakkhuñca paṭicca rūpeca uppajjati cakkhuviññāṇam, tiṇṇam sangati phasso, phassapaccayā vedanā*”, found in *Samyutta Nikāya (Sam-1-301)*.

Woeful existence *paṭisandhi* _____

Pali Quotation (Abhi-A-2-242)

As above mentioned if a practising *meditator* has got the Knowledge of Analysing Mentality-Corporeality and Knowledge of Cause and Condition, that practicing *bhikkhu* who exists through distinguishing and realizing on corporeality-mentality-cause-results (=conditioned things) can be said he belief firmly into the fundamental of admonishment of the Supreme Buddha and he has got foothold, resulting in designating as the Lesser Upstream enterer (*cūḷa sotāpanna*) with fixed destination of joyful existence. (*Abhi-A-2-242*)

According to explanation of above commentary, a virtuous *meditator* who reaches to this stage of knowledge of Cause and Condition is impossible to reach woeful existence *paṭisandhi* really. The disaster of woeful existence in rounds of rebirth is, actually, very difficult to overcome. Every virtuous wise person with foresight has to endeavour to acquire this kind of *dhamma* with full of efficiency to escape from the disaster of this kind during encountering with this noble admonishment of the Supreme Buddha really.

The function of extinguishing is the most important obligation for the man whose head is burnt by fire and for the man with sarong which is burnt by fire. Actually the function of extinguishing for the fire of hell called self-identity view is more important than those functions of extinguishing on fire of head and sarong. The Supreme Buddha admonished that those men should extinguish the fire of hell called self-identity view beforehand.

If one considers on some Connected Discourses (*Samyutta Nikāya*), *Chiggaḷayuga Suttanta (Sam-3-397)* in which simile of blind sea turtle and yoke is preached, he can know the fact the woeful existence of rounds of rebirth is worth saying as presence of entrance only but not exit; it is worth saying as presence of path of go down only but not path of upwards; it is worth saying as presence of path of sinking down only but not path of floating.
(*the Most Venerable Ledi Sayadaw*)

PAGE-330

Change of future existence _____

If the righteous *meditator* is the person with vehicle of *samatha* and has got any kind of full absorption concentration, such as the fourth absorption of mindfulness of breathing etc, some actions (=kamma) of Sensual Sphere which have opportunity to give rise to occur future *paṭisandhi* previously, usually withdraw after that full concentration is attained. It is because those kinds of full absorption concentration are heavy action (*garuka kamma*) which can produce its result beforehand. However, only when the righteous *meditator* can develop that absorption not to fall back at the moment adjacent to death through attaining any kind of quality of absorption, viz., superior, middle or inferior kind, and only in the presence of heartfelt desire to *brahma's* life through either underlying tendency element or emerging in the continuity of mentality called *pariyutthāna* in himself, the heavy action called that full absorption concentration can produce aggregates called *brahma's* life.

Absorption *dhammas* and *vipassanā* knowledge are reciprocal benefiting *dhammas* and the former can be stable and firm due to the latter (*vipassanā* knowledge). Therefore the righteous *meditator* should like to enter into acquired full absorption concentration frequently with heartfelt desire to attain *brahma's* life (=brahma's five aggregates). After emerging from that absorption he must keep in mind both mental *dhammas* which are led by ignorance-craving-clinging with wishing for *brahma's* life, and wholesome formation *dhammas* which are acquired full absorption concentration *dhammas* and efficiency of action.

After that efficiency of action (*kamma*) is kept in mind successfully he must foresee future *brahma's* five aggregates which will be produced by that efficiency of action.

Unless this method is successful, he must keep in mind corporeality-mentality until the period adjacent to death of present life again. Then he must scrutinize the object of emblem produced by efficiency of those wholesome formation-action of full absorption concentration which appears at the period adjacent to death. If that heavy action is a real effective action for future *paṭisandhi*, the object of emblem of action called *kamma nimitta* which may be either as sign of full concentration of mindfulness of breathing or as white *kaṣiṇa*, will appear in the mind-door. At that time he must scrutinize ignorance-craving-clinging-formation-action and then he must foresee fine material *brahma's* five aggregates which are produced by that lofty action (=heavy action = full absorption action). Afterwards he must continue to keep in mind causal and resultant *dhammas*.

146

In accordance with the explanation, “*rūpaloke pana ghānadittayam natthi.*” (*Abhidhammattha Sangaha*), There is no transparent element called nose-clear-sensitivity, tongue-clear-sensitivity, body-clear-sensitivity in the fine material sphere. Nose-door-cognitive process, tongue-door-cognitive process and body-door-cognitive process never arise in those beings of fine material sphere. Registering consciousness never fall in the remaining cognitive processes which arise in those beings. The righteous *meditator* should try to understand clearly.

PAGE-331

Fine material Sphere-(16) Planes

There are (16) planes in Fine material sphere, viz,

- (1) Three kinds of First *jhāna* plane are the Realm of Brahma's Retinue (*brahmapārisajjā*), The realm of Brahma's Ministers (*brahmapurohitā*), the Mahā Brahma Realm (*mahābrahma*);
- (2) Three kinds of Second *jhāna* plane are Minor Lustre (*paritābhā*), Infinite Lustre (*appamāṇabhā*), Radiant Lustre (*ābhassarā*);
- (3) Three kinds of third *jhāna* plane are minor Aura (*parittasubhā*), Infinite Aura (*appamāṇa subhā*), Steady Aura (*subhakiṇhā*);
- (4) Seven kinds of fourth *jhāna* plane are Great Reward (*vehapphala*), the realm of Non-percipient beings (*asaññasatta*) and five kinds of Pure Abodes (*subbhāvāsa*).

Five Realms of Pure Abodes _____

There are five Realms of Pure Abodes, viz., the Durable Realm (*avihā*), the Serene Realm (*atappā*), the Beautiful Realm (*sudassā*), the Clear-sighted Realm (*sudassī*), The Highest Realm (*akaniṭṭha*) where thorough purified Non-returnees and Arahants only exit but not any worldling being (*puthujana satta*).

Slight (*paritta*)- Middle (*majjhima*)- Superior (*paṇīta*)

These four kinds of *dhammas*, viz.,

1. desire called *chanda*
2. consciousness called *citta*
3. energy called *vīriya*
4. wisdom called *vīmaṃsa*, are called chief *dhammas* (*adhipati dhamma*). During endeavouring wholesome deeds like full absorption these four kinds of *dhammas* are worth designating as chief in the continuity of mind which is cultivating actions in that way. If any kind of these four *dhammas* becomes powerful, it can be said the chief *dhamma* exists in the continuity of mind of that *meditator*.

During endeavouring to attain absorption (*jhāna*) desire, consciousness, energy and wisdom *dhammas* are also associating with that absorption really. It is natural fixed law to occur the chief for any kind of associating *dhammas* called desire, consciousness, energy, wisdom. If that *dhamma* which is deserving to occur as chief is inferior in efficacy, it is the slight absorption (*paritta jhāna*) while the middle in efficacy is called the middle absorption (*majjhima jhāna*), the superior in efficacy is called the superior absorption (*paṇīta jhāna*).

1. If one develops the first absorption of fine material sphere wholesome deed in order to become slight absorption, that wholesome action called the slight absorption gives rise to occur the first absorption consequence in the Realm of *Brahmā's* Retinue; if he develops the middle absorption, it gives rise to occur the first absorption consequence in the Realm of Brahma's Ministers; if he develops the superior absorption, it gives rise to occur the first absorption consequence in the *Mahā Brahma* Realm respectively.

2. If one develops the second and third absorptions in the aspect of pentad method, if he develops the second absorption, in the aspect of tetrad method in order to become slight absorptions, those wholesome actions called the slight absorption gives rise to occur the second absorption consequence and the third absorption consequence, in the aspect of pentad method; and it gives rise to occur the second absorption consequence, in the aspect of tetrad method, in the Realm of Minor Lustre; if he develops those absorptions in order to become middle absorptions it give rise to occur its consequences in the Realm of Infinite Lustre; if he develops those absorptions in order to become superior ones, it gives rise to occur it's consequence in the Realm of Radiant Lustre respectively.
3. If one develops the fourth absorption, in the aspect of pentad method; if he develops the third absorption, in the aspect of tetrad method, in order to become slight absorption, those wholesome actions called the slight absorption gives rise to occur the fourth absorption consequence, in the aspect of pentad method; and it gives rise to occur the third absorption consequence, in the aspect of tetrad method, in the Realm of Minor Aura; if he develops those absorptions in order to become middle absorption, it gives rise to occur its consequences in the Realm of Infinite Aura; if he develops those absorptions in order to become superior ones, it give rise to occur its consequences in the Realm of Steady Aura respectively.
4. If one develops the fifth absorption, in the aspect of pentad method; if he develops the fourth absorption, in the aspect of tetrad method, those wholesome actions give rise to occur the fifth absorption consequence, in the aspect of pentad method; it gives rise to occur the fourth absorption consequence in the Realm of great Reward.
5. If one develops that fifth absorption or fourth absorption in order to become the practice of disgusting on mind and mental concomitants (*saññavirāgabhāvanā*), that wholesome action gives rise to occur corporeal *paṭisandhi* in the Realm of Non-percipient beings.
6. Noble-Ones called Non-returnees who have got the fifth absorption or the fourth absorption, in the aspect of tetrad method are possible to attain *paṭisandhi* in any kind of five Realms of Pure Abodes, if they have desire to exist those realms. In the aspect of pentad method, that fifth absorption wholesome deed, or in the aspect of tetrad method, that fourth absorption wholesome deed, gives rise to occur the fifth absorption consequence or the fourth absorption consequence in any kind of five Realms of Pure Abode respectively. As Sahampati Brahma, if he wants to exist in the first *jhāna* plane, he has got possibility to arise in that plane. A brahma called Sahampati was a *bhikkhu*, namely Sahaka who had attained the Noble Fruit-Knowledge of Non-returnees under the Noble Admonishment of the Supreme Buddha called Kassapa. He developed the first absorption in order to become superior kind, resulting in existing in the Mahā Brahma Realm where is the most superior one in the First jhana plane. (*Sam-A-1-182, Sam-3-214*)

The virtuous *meditator* has to keep in mind which kind of absorption gives rise to occur its consequence *dhamma* by considering on the quality of his acquired absorption, slight or middle or superior kind exactly.

***āneñjābhisañkhāra* (unshakable formation)_____**

If the virtuous *meditator* has got immaterial absorptions, he should like to wish to become immaterial *brahma's* life. However this way of discerning is not essential to be performed, if he has no desire to reach Immaterial Sphere. Only when he has heartfelt desire to reach Immaterial Sphere (=if ignorance-craving-clinging are present apparently in his continuum), he must perform this way of discerning. If those defilement round *dhammas* are

present in him, he has to enter any kind of acquired immaterial absorptions frequently. After emerging from that absorption, he must keep in mind ignorance-craving-clinging-formation-action again. The causal and resultant *dhammas* must be kept in mind by scrutinizing relationship between that immaterial wholesome deed called unshakable formation and four kinds of mental aggregates existing in the Immaterial Brahma's life. Only continuity of consciousness of mind-door cognitive process without registering consciousness always arises in that Immaterial Sphere by separation of life-continuum sometimes. One should keep in mind that phenomena by seeing with the help of penetrative knowledge. The boundless space absorption (*ākāsānañcāyatana jhāna*) wholesome action gives rise to occur boundless space consequence *paṭisandhi* in the Realm of Boundless Space and so forth.

(Notes: ____ Four kinds of woeful existences and seven kinds of sensual joyful existences are not presented because those are already mentioned clearly.)

PAGE-333

Towards further future from future _____

After keeping in mind causal and resultant *dhammas* of the first future life the righteous *meditator* has to keep in mind corporeality-mentality of that first future life until death consciousness again. During discerning in that way the object of impulsion adjacent to death of the first future life must be kept in mind carefully because it is the object of emblem produced by action (*kamma*) which will give rise to occur consequence round *dhammas*, *paṭisandhi* five aggregates etc, of the second future life.

If the righteous *meditator* is a person who can terminate the journey of rounds of rebirth in the first future life only, those various objects of emblems will never appear in impulsions adjacent to death really. Those impulsions adjacent to death together with continuity of consciousness of mind-door-cognitive process before impulsions adjacent to death will take the object of nature of cessation of conditioned things.

If the righteous *meditator* sees any kind of three objects called action-emblem of action- emblem of destination (*kamma-kamma nimitta-gati nimitta*) which appear in the period adjacent to death of the first future life, he must scrutinize the action which will give rise to occur its consequence. Afterwards both ignorance-craving-clinging and formation-action, which had arisen in the continuity of corporeality-mentality of himself during performing that action, must be kept in mind. Causal and resultant *dhammas* must be kept in mind continuously by seeing five aggregates of the second future *paṭisandhi* which will be produced by those ignorance-craving-clinging-formation-action. During discerning in that way if the light of wisdom is gradually faded out, the righteous *meditator* has to develop concentration again. When the efficiency of light of wisdom becomes powerful conditioned things must be kept in mind again. Causal and resultant *dhammas* of successive future lives must be kept in mind by following this example. The righteous *meditator* will see any future life at which resultant *dhammas* called five aggregates are completely ceased due to complete cessation of causal *dhammas* called ignorance-craving-clinging-formation-action.

Some virtuous *meditators* usually see their termination of journey of rounds of rebirth within the first or second future life while the fourth or fifth future life for some meditators. Some *meditators*, however, see their final existences in any of present life or the first future life or the second future life depending on their inner desire. Those persons can be designated

as false final existence owners (*pacchima bhavika*) as a married couple called Mahadhana, a son of wealthy person and wife.

The hermit called *bodhisatta Sumedhā* had also got matured seeds of perfection (*paramita*) for attainment of Fruit-Knowledge of Arahant, if he desired it in that life. He was inclusive in the kind of *ugghatitaññu* persons who can get the Fruit-Knowledge of Arahant after listening an half or a verse relating to *dhamma* with Four Noble Truths.

PAGE-334

However bodhisatta hermit abandoned the Eternal Peace called *nibbāna* which was lying within his reach and strove to gain the Knowledge of Omniscience for four *asankheyya* and hundred thousands worlds times. These kinds of olden days examples are noticeable fact relating to way of discerning on causal relationship of future lives.

If the righteous *meditator* can see the nature of complete cessation of resultant *dhammas* without reappearing in future through the Path-Knowledge of Arahant which eradicates completely causal *dhammas*, he can discern the principle of dependent-origination in reverse order (*paṭiloma paṭicca samuppāda*) in which the phenomenon of complete cessation of conditioned things without reappearing in future due to complete cessation of ignorance without reappearing in future was preached by the Supreme Buddha, according to the Pali text, “*avijjāyatveva asesā virāgaṇirodhā sañkhāraṇirodho*”, with the help of *vipassanā* knowledge. At that time, according to the Mindfulness Foundation Sutta in which the Supreme Buddha preached that “*vayadhammānupassī vā kāyasamim vihāratī*” etc, these following phenomena,

1. how resultant *dhammas* called *kāyavedana-citta-dhamma* (bodily constituents-feeling-consciousness-*dhamma*) cease due to complete cessation of causal *dhammas* called ignorance-craving-clinging-formation-action etc, and
2. the perishing phase (*bhanga-kkhaṇa*) of *kāya-vedana-citta-dhamma*, can be discerned continuously. The righteous *meditator* should like to discern continuously causal and resultant *dhammas* of future final existence at which cycling wheel of dependent-origination ceases completely in order to attain ability to discern in that way really.

An opportunity which is very difficult to get_____

Ability to foresee the future period at which cycle of rounds of rebirth will be stopped and ability to practice for oneself in that way is an opportunity during encountering with the Noble Admonishment of the Supreme Buddha only.

Those virtuous persons who have seen penetratively various experiences of woeful and joyful existences along with the past rounds of rebirth during which they felt variegated suffering usually have heartfelt desire to terminate the journey of rounds of rebirth really. When they know the exact time of termination of journey of rounds of rebirth they abate and disappear completely tiredness and they are very glad with blooms of pleasurable interest. At that time worries for the fire of birth, fire of ageing etc, which always burn in the continuum of themselves are extinguished really.

PAGE-335

If that virtuous *meditator* can perform *vipassanā* practice by generalizing on three characters called *anicca, dukkha, anatta* on five aggregates, causal and resultant *dhammas* occurring in successive future lives, his *vipassanā* knowledge will be able to break down obsession of craving, obsession of conceit, obsession of wrong views on those future five aggregates, causal and resultant *dhammas*. If he can practice in order to cease completely those obsessions on both future existences, past five aggregates and present five aggregates, he can terminate the journey of rounds of rebirth in this very life really. Therefore five aggregates, causal and resultant *dhammas* occurring in three periods called past, future, present are essential to be discerned as objects of *vipassanā* knowledge.

Special instruction _____

In the stage of knowledge of Cause and Condition, after the righteous *meditator* keeps in mind causal and resultant *dhammas* occurring in three periods called past, future, present through only this fifth method of discerning on dependent-origination, he has to keep in mind those conditioned things called corporeality-mentality-cause-result by means of characteristic-function-manifestation-proximate cause (*lakkhaṇa-rase-paccupaṭṭhāna-padaṭṭhāna*) again and then if he wants to change *vipassanā* practice, it is available for him. If the righteous *meditator* wants to discern conditioned things through the first method of discerning on dependent-origination again, it is available for him. With regarding to some practicing *meditators* who want to swim the sea of dependent-origination with the help of penetrative knowledge, the first method of discerning on dependent-origination will be presented continuously.

PAGE-336

Verses of *Maghadeva* number 281,289,291 and 319. Verse numbers 291 and 319 have already been translated in Volume (5) page 329.

Dependent-Origination Section (A) finished

namo tassa bhagavato arahato sammāsambuddhassa

DEPENDENT-ORIGINATION (PART - B)

THE FIRST METHOD OF DEPENDENT-ORIGINATION

2.1 Discerning on Dependent-Origination in order (*anuloma paṭiccasamuppāda*)

2.1.1 The Ignorance (*avijjā*)

Now it would be continued to present how to discern Dependent-Origination in order called the first method of Dependent-Origination. -

In the aspect of *suttanta* (indirect method), the nature which is capable of concealing, weaving webs and knotting not to be known and seen the Four Noble Truths called *dukkha sacca, samudaya sacca, nirodha sacca, magga sacca*, or each specific character of various ultimate elements which is belonging to Four Noble Truths, is called the **ignorance** (*avijjā*).

In the aspect of *abhidhamma* (direct method), the nature which is capable of concealing, weaving webs and knotting not to be known and seen on each specific character

of various ultimate elements belonging to eight kinds of situations, viz. Four Noble Truths (4); those aggregates-elements-bases (*khandhā-dhātu-āyatana*) of the past called *pubbanta*; those aggregate-elements-bases of the future called *aparanta*; those aggregates-elements-bases of the past and future called *pubbantāparanta*; and those ultimate belonging to the doctrine of Dependent-Origination, is called the **ignorance** (*avijjā*). (*Abhi-A-2-131, Vs.2-161*)

paramatthato avijjāmdnesu itthipurisādīsu javatī, vijjāmānesupi khandhādīsu na javatīti avijjā. apica cakkhuvīññāṇādīnam vatthārammaṇānam tū paṭiccasamuppāda-paṭiccasamuppānānañca dhammānani chādanatopi avijjā. (Vs.2-157-158)

Due to ability to occur in the concept (*paññatti*), such as woman, man etc, which is absent in the aspect of the ultimate sense but inability to occur in those doctrines, such as aggregates-elements-truths-Dependent-Origination etc, which are apparently present in the aspect of ultimate sense, it is called the **ignorance** (*avijjā*). (It means that it is wrong knowing as man, woman, etc in reverse situation but not knowing as aggregates-bases-element-truths-Dependent-Origination etc.)

In other words - due to occurrence of ability to conceal not to know the specific characters of those ultimate *dhammas* correctly, viz., physical bases and objects of those *dhammas*, seeing-consciousness etc, as "this is the corporeal *dhamma* of physical base of mind", "this is the object *dhamma*" etc; the causal *dhamma* called *paṭiccasamuppāda*, the ignorance etc; and the resultant *dhamma* called *paṭiccasamuppāda*, aging (*jarā*), death (*maraṇa*) etc; it is designated as the **ignorance** (*avijjā*).

PAGE-338

2.1.2 The cause of ignorance (*avijjā*)

avijjāsamudayā āsavasamudayo. Avijjānirodhā āsavanirodho. (M.I.67)

āsavasamudayā avijjāsamudayo. āsavanirodhā avijjānirodho. (M.I.68)

avijjāsamudayā āsavasamudayo. (Dī.II.26, Sam.1.246)

āsavasamudayāti ettha pana kāmāsavabhavāsavā sahaṅgādivasena avijjāya paccayā honti. avijjāsavo upamssayavaseneva. pubbuppannā cettha avijjā avijjāsavoti veditabbo. sā aparāparuppannāya avijjāya upanissayapaccayo hoti. (M.A.I.229)

avijjāsamudayāti ettha avijjākāmāsavabhavāsavānam sahaṅgādivasena paccayo hoti. avijjāsavassa upamssayavaseneva. aparāparuppannā cettha avijjā avijjāsavoti veditabbā. pubbuppannā avijjāyevassa aparāparuppannassa avijjāsavassa upanissaya paccayo hoti. pa. ayam vāro yā esā paṭiccasamuppādapadesu jeṭṭhikā avijjā, tassāpi paccayadassanavasena vutto. evam vuttena vārena samsārassa anamataggaṭā sādhitā hoti. kathanf! āsavasamudayena hi avijjā samudayo. avijjāsamudayenāpi āsavasamudayo. evam āsavā avijjāya avijjāpi āsavānam paccayoti katvā pubbatoṭi na paññāyati avijjāya. tassā apaññāyanato samsārassa anamataggaṭā siddhā hotiti. (M.A.I.229)

āsavasamudayenāti atītabhave āsavānam samudayena etarahi avijjāya samudayo. etarahi avijjāya samudayena anāgate āsavasamudayoti evam āsavā paccayapaccayuppannakabhāvena aparāparam pavattamānam ādikoṭiabhāveneva tannimittassa samsārassa ādikoti abhāvato anamataggaṭā siddhi veditabbā. (MTi.1.327)

Due to occurrence of the ignorance, cankers (*āsava*) arise; due to cessation of the ignorance, cankers cease. -" same"- . Due to occurrence of cankers, the ignorance arises; due

to cessation of cankers, the ignorance ceases. (*M-I-67, 68*)

The meaning of this *Pāli* Quotation is as follows: -

Due to occurrence of cankers in the previous existence, the ignorance arises apparently in the present existence. Due to obvious arising of the ignorance in the present existence, cankers will be occurred apparently in the future one. In turn, due to cessation of the ignorance, cankers cease; due to cessation of cankers, the ignorance also ceases.

Thus, if those ignorance and cankers would be occurred alternatively as causes and results, there is no beginning of extremity called *ādikoti*. Due to occurrence of absence of beginning extremity of those ignorance and cankers in that way, there is no beginning of extremity of cycle of Dependent-Origination (*paṭiccasamuppāda*) which has fundamental factors called those ignorance and cankers. It should, therefore, be known the fact that it would be finished to say the nature of unknown beginning of rounds of rebirth (*samsāra*) by insight knowledge indeed.

PAGE-339

2.1.3 The meaning of *āsava* (cankers)

1. *kāmāsava* -

It is the craving (*taṇha*) which is highly attached on sensual objects. In the aspect of *abhidhamma*, it is a mental concomitant called 'greed (*lobha*)' consisting in eight kinds of consciousness rooted in greed. It is the nature of greed on various sensual objects of living or non-living things found in 31 realms indeed.

2. *bhavāsava*-

The term *bhava* means absorptions of world of form (*rūpa jhāna*) and formless world (*arūpa jhāna*), and the resultant *dhamma* of those absorptions. Therefore, *bhavāsava* means the attachment on those existences. It is the mental concomitant called 'greed (*lobha*)' associating with four consciousness without wrong view (*diṭṭhigatavipayutta citta*). All kinds of greeds, except *bhavāsava*, are called *kāmāsava* indeed.

3. *diṭṭhāsava* -

It is obsession on various wrong views (*micchā diṭṭhi*). It is the mental concomitant called wrong view (*diṭṭhi*) associating with four consciousness with wrong view which is rooted in greed (*diṭṭhigatasampayutta citta*).

4. *avijjāsava* -

It is the ignorance (*avijjā*). It is the mental concomitant called delusion (*moha*) associating with 12 kinds of unwholesome consciousness (*a-kusala citta*).

These cankers called greed-wrong view-delusion, due to presence of the meaning that it is strongly embedded in the aggregates (*khandha*) along with the infinite rounds of rebirth, are designated as *āsava*.

In other words, these cankers called greed-wrong view-delusion, due to occurrence of the same as long lasting fermented wine, are designated as *āsava*, by means of a preaching methodology called *sadisūpacārā* (same condition).

In this world long lasting fermented wine cause drunkenness for every consumer. The drunken person usually commits illegal or bad conduct without perspectives on advantages and disadvantages, with the result that he usually faces with various kinds of sufferings. Unless those kinds of sufferings would be encountered, he will be blamed by wise and noble

persons, the Buddha etc.

Similarly, those cankers called greed-wrong view-delusion which are embedded in the body of worldly persons for infinite rounds of rebirth, cause narcotization of them when those are active. It makes them crazy persons. Due to presence of these cankers called greed-wrong view-delusion, all beings dare to do misconducts, resulting in occurring in four woeful existences consequently. Although they can avoid sufferings due to presence of immature stage of the resultant *dhamma* of those unwholesome deeds, they were blamed by wise and noble persons, the Buddha certainly. Because greed-wrong view-delusion are similar to long lasting fermented wine, these are designated as *āsava* in term of metaphorical usage, '*sadisūpacārā*' (= same condition).

PAGE-340

In other words, those cankers called greed-wrong view-delusion are capable of taking the object up to the highest realm called neither-perception-nor-non-perception in the aspect of realm while those are capable of taking the object up to mind moments, *gotrabhu* (Trans-lineage), *vodāna*, which are just before the noble Path-Knowledge and *parikamma* (preliminary) which is just before the noble-Fruit-Knowledge. That ability to take the object means the fact that it is capable of infiltrating, leaking up to the realm of neither-perception-nor-non-perception and up to *gotrabhu* (*vodāna*, *parikamma*). Then it can be designated as *āsava*. It means that as the pus leaks out of wound (abscess) those loathsome pus of defilements called greed-wrong view-delusion leaks out of six doors, eye-door etc.

Among these four kinds of *āsava dhamma*, the greed called *kāmāsava*, *bhavāsava* can be occurred within one mind moment, associating with the ignorance (= delusion) called *avijjāsava*. It refers to delusion (*moha*) which is associating with those consciousness rooted in greed, as in two groups, viz., greed-wrong view (*lobhadiṭṭhi*) and greed-conceit (*lobhamāna*). When the greed occurs, the delusion (*moha*) which is capable of concealing faults is also included in that mind moment. That delusion is capable of concealing faults of impermanence, suffering, change and alteration (*vipariṇāma*) of ultimate elements consisting in those existences of sensuous sphere, material and fine-material spheres. If the attachment is so strong and powerful, those faults can not be seen easily. Thus the greed (*lobha*) called *kāmāsava*, *bhavāsava* benefits the ignorance called *avijjāsava* by means of compatibility condition (*sahajāta paccaya*).

Then the ignorance can be occurred by preceding *avijjāsava*. That preceding ignorance benefits succeeding ignorance by means of great dependence condition (*upanissaya paccaya*).

Then in the phrase, "due to occurrence of the ignorance, cankers arise", it means that the ignorance benefits the greed which strongly attach on various existences by means of compatibility condition (*sahajāta paccaya*). Preceding ignorance benefits succeeding *avijjāsava* by means of determinative dependence condition (*upanissaya paccaya*) successively.

Due to incapability to know and see the real nature of the ultimate *dhamma* called mass of corporeal *dhamma*, mass of mental *dhamma*, mass of corporeal and mental *dhamma*, which are existing in sensual sphere, material sphere and fine-material sphere; due to incapability to know and see general characters called impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*) of those ultimate *dhamma* as they really are; due to presence of ignorance which cause wrong knowing as man, woman, person, being, human-being,

heavenly being, *brahma*, etc, the greed called *kāmāsava*, *bhavāsava* becomes stronger and powerful in successive existences.

Then successive ignorance can be occurred depending upon one kind of ignorance. Before it is unable to see the real nature of corporeality and mentality up to the field of ultimate reality, one mass of corporeality and mentality has been known wrongly as "mother" for one time. Whenever that mass of corporeality and mentality which is designated as "mother" is found, wrong knowing as "mother" is occurred again and again. One mass of corporeality and mentality has been known as "father" for one time. Whenever that mass of corporeality and mentality which is designated as "father" is found, wrong knowing as "father" is occurred again and again, etc. It should be understood in this way.

PAGE-341

Then depending upon the ignorance which conceal the Four Noble Truths but misunderstand as man, woman, person, being, human being, heavenly being, *brahma* etc, the wrong view that "all beings together with the world are created by *mahābrahma*", etc which is called *diṭṭhāsava* can be proliferated. This is how *āsava dhammas* (cankers) can be occurred by the ignorance.

Those lessons that due to occurrence of cankers, the ignorance arises; -"same"- due to occurrence of the ignorance, cankers arise, had been preached in order to show the significant role of the ignorance as a fundamental cause of Dependent-Origination. By means of this lesson preached in this way it had been finished to say the nature of unknown beginning of rounds of rebirth by insight knowledge. How it is finished -

If it can be taken into heart that "due to occurrence of cankers, the ignorance arises; due to occurrence of the ignorance, cankers arise", the beginning extremity called *pubbakoṭṭi* of the ignorance becomes unapparent. Due to presence of unapparent beginning of extremity of that ignorance, it had been finished to say the nature of unknown beginning of rounds of rebirth by insight knowledge. This is the meaning of above *Pāli* Quotations found in commentary and sub-commentary.

2.1.4 Further explanations

In the preaching methodology of Dependent-Origination and how causes and results cycle, it had been preached on the ignorance as the beginning of cycle and then those sufferings, birth, aging-death, sorrow, lamentation, suffering, mentally disagreeable, woe, (*jāti-jarāmaraṇa-soka-parideva-dukkha-domanassa-upāyāsa*) were emphatically preached as significant sufferings. If those *dhammas*, ignorance, *kamma*-formation (*saṅkhāra*) etc, are counted together, there is no person, being, human being, heavenly being, *brahma*, but only a mass of corporeality and mentality which can be designated as causes and results. The *meditator* must discern in order to see those masses of corporealities and mentalities by insight knowledge. If he is able to see the fact that there is only cause and result (= masses of corporeality and mentality) in three periods called past, future, present, by penetrative knowledge called *sammādiṭṭhi ñāṇa*, those significant sufferings called birth, aging-death, sorrow, lamentation, suffering, mentally disagreeable, woe, can be seen in those cycles of causes and results. At that time it is roughly obvious in his knowledge that causes and results (all kinds of corporealities and mentalities) are only masses of sufferings indeed.

In order to obtain succeeding masses of corporealities and mentalities, *kamma*-formations are performed previously through various sufferings. Those persons who want to obtain corporealities and mentalities occurring in superior existences of rounds of rebirth

must cultivate wholesome deeds called charity, virtue, meditation practices. Donation can impoverish a wealthy person within one day. Then various kinds of physical and mental sufferings must be invested in order to obtain donated materials (*dānavatthu*). During the cultivation of virtue is performed both bodily and verbal actions must be very restrained. Those physical and mental sufferings, such as hunger etc, must be invested. During the cultivation of the meditation practice is performed those physical and mental sufferings mentioned previously can not be avoided, and furthermore it must be endeavoured with both physical and mental strenuous efforts (*kāyikavīriya cetasikavīriya*). Thus it is very obvious to know and see the fact that during cultivation of charity, virtue, meditation practices, both physical and mental sufferings are unavoidable investments for every *meditator* in this very life. This is how various sufferings are unavoidable situations in the field of ignorance and *kamma*-formation, indeed.

PAGE-342

Depending upon the ignorance, those sufferings of *kamma-formatwns* are cultivated and then because of those *kamma*-formations, resultant *dhammas*, the consciousness of process of NONE * (*viññāṇ*), mentality-

* "*paṭisandhi* is most frequently translated as **reincarnation** or **rebirth**. In *Pāli* English Dictionary it is translated as reunion (of vital principle with a body), reincarnation, metempsychosis etc.

The meaning of reincarnation is explained in The American Heritage Dictionary of the English Language as follows: -

re.in.car.na.tion - n. 1. Rebirth of the soul in another body. 2. A reappearance or revitalization in another form; a new embodiment.

The meaning of rebirth is explained in that Dictionary as follows: _____

re.birth - n. 1. A second or New birth; reincarnation. 2. A renaissance; a revival

Therefore both two words, reincarnation and rebirth, have the same meaning and are not appropriate terms for the real meaning of *paṭisandhi*. According to the philosophical doctrine of the Buddha, there is no soul nor self (*atta*) which is indestructible one. The real meaning of *paṭisandhi* is the process of newly occurrence of next existence (NONE), in the aspect of conventional reality (*vohāra sacca*). In this book, therefore, it will be applied on translation of "*paṭisandhi*", as "process of NONE", in order to be easy understood as a personal communication index (PCI).

Similarly the following terms will be applied as PCI.

kammaja rūpa, corporealities produced by *kamma* (CPK)

cittaja rūpa, corporealities produced by mind (CPM)

utuja rūpa, corporealities produced by temperature (CPT)

āhāraja rūpa, corporealities produced by nutriment (CPN) etc.

corporeality (*nāma-rūpa*) etc, occurs apparently for adjacent existence. If a being had been cultivated unwholesome *kamma* formations, those unwholesome *kamma* formations throw the continuum of corporeality and mentality of that being to woeful existence (*apāya*). Those resultant *dhamma*, consciousness of process of NONE, mentality-corporeality, bases, contact, feeling etc, had been occurred in the woeful existence where is full of sufferings.

Not only the realm of woeful existence but also the realm of human being which had been attained by wholesome *kamma* formations is full of sufferings, called birth, aging-

death, sorrow, lamentation, suffering, mentally disagreeable, woe etc. Even the supreme realms of heavenly beings and *brahma* must also face with the suffering of change and alteration called *viparināma dukkha* at the end of existence really.

Thus there is nothing free from suffering and pure happiness in 31 realms. Due to overwhelming of three kinds of sufferings, i.e., suffering of formation and change (*saṅkhāra dukkha*), real suffering (*dukkha dukkha*), suffering of change and alteration (*viparindma dukkha*), it had been preached that "*kevalassa dukkhakkhandhassa samudayo hoti* (= it is lack of happiness but real masses of sufferings).

1. Due to occurrence of real suffering both naturally and namely, these two kinds of feelings, i.e., bodily disagreeable feeling (*kāyika dukkha vedanā*) occurring in body associated with body-consciousness with disagreeable feeling; and mentally disagreeable feeling (*domanassa vedanā*) associated with two consciousness rooted in hate, are called *dukkha dukkha*. The hell (*niraya*) is the apex of those realms which are full of those *dukkha dukkha*.

2. Due to cause of change and alteration, the agreeable feeling (*sukha vedanā*) is called *viparināma dukkha*.

3. Due to occurrence of being oppressed continuously by arising and passing away, both the feeling of neutrality (*upekkhā vedanā*) and all kinds of *sahkhāra dhamma* existing in three realms called *kāma rūpa arūpa*, are called *saṅkhāra dukkha*. (*Abhi-A-2-88*)

Because it had been preached the ignorance as the beginning while sorrow, etc, as the end, resulting in scrutinizing that whether the ignorance occurs without any cause, it had been answered that it is occurred by *āsava* (cankers). Then the cycle of life ends as sorrow, lamentation, suffering, mentally disagreeable, woe, and it is questionable that whether the cycle of life ends at woe (*upāyāsa*). The answer is as follows: _____

2.1.5 Sorrow etc.

Those *dhammas*, sorrow, mentally disagreeable feeling and woe, are always associating with consciousness rooted in hate (*dosa mūla*) really. Therefore, whenever those sorrows, mentally disagreeable feeling and woe occur, the delusion called the ignorance (*avijjā*) associates with those *dhammas*. (See Table of mind and mental concomitants, *nāmakammaṭṭhāna*, Volume 2.)

PAGE-343

For instance, if sorrow, mentally disagreeable feeling and woe would be occurred depending upon son, the wrong knowing as son (= the ignorance which is incapable of knowing as masses of corporeality and mentality) is also associated. If sorrow, mentally disagreeable feeling and woe would be occurred depending upon gold-money etc, the wrong knowing as 'gold-money' etc, (= the ignorance which is incapable of knowing as group of corporeal units called pure octads) is also associated. It should be understood in this way.

Then lamentation called *parideva* usually occurs in the continuum of a person who has ignorance which is incapable of seeing correctly up to the ultimate nature of *saṅkhāra dhammas* (= corporeality, mentality, causes and results). If lamentation would be occurred depending upon son or gold-money, the wrong knowing as son or gold-money, which is so-called, the ignorance is also associated.

Then the suffering called *dukkha* which is presented adjacent to *parideva* is disagreeable feeling associated with touching-consciousness (*kāya viññāṇa*). The ignorance cannot associates directly that touching consciousness. However if mentally disagreeable

feeling would be occurred by means of unwise attention on that bodily disagreeable feeling for a person with the ignorance, the ignorance always associates beforehand and later mind moments in him. A person feels a much greater weight of responsibility for dependants. A person feels a much greater weight of responsibility for gold-money. A person feels a much greater weight of responsibility in order to attain the life of human being and heavenly being. For those persons with the ignorance who have unwise attention, the ignorance which is wrong knowing as dependants, gold-money, the life of human being, the life of heavenly being, associates beforehand and later mind moments.

Therefore whenever sorrow, lamentation, suffering, mentally disagreeable feeling, woe occur, the ignorance always occurs simultaneously or beforehand and later. If the ignorance arises apparently, *kamma* formation etc always arises as fixed natural law, really. It should be recognized on the fact that the cycle of rounds of rebirth never stop but repeatedly rounds with the help of ignorance. (See *Abhi-A.-2-179; Vs.2-211*)

2.1.6 The causes of arising of sorrow etc

In this method - if it can be said that "sorrow etc, occur, the ignorance occurs", - it will be questionable the fact that "which are causes of occurrence of those sorrow etc?" It is right. - Although it had been preached that "due to the cause of birth, aging-death, sorrow, lamentation, suffering, mentally disagreeable, woe will be occurred" - those sorrow etc are not consequent result of birth but successive result only resulting in reasonable question that proximate cause of those sorrow etc. - The answer is as follows: _____

Because sorrow etc, can usually be occurred by any one of persecutions: persecution of facing with suffering called aging-death, persecution of facing with any kind of five forms of ruination of loss (*byasana*): loss of kin (*ñātībyasana*), loss of wealth or means (*bhogabyasana*), deterioration of health due to illness (*rogabyasana*), dissolution of probity (*sīlabyasana*), dissolution of noble concepts (*diṭṭhibyasana*), either persecution of facing with suffering called aging-death or persecution of facing with any kind of ruinations, is the proximate cause of sorrow etc.

PAGE-344

In order to show the ignorance is also included when sorrow etc occurs, it is explained the next method as follows: _____

2.1.7 The answer for next method

(*Abhi-A-2-179-180; Vs.2-211*)

The Buddha preached that "*āsavasamudayā avijjāsamudayo*" = due to occurrence of cankers, the ignorance arises. Those sorrows etc will be arose due to occurrence of cankers. In the discourse of Dependent-Origination, although it had been preached the fact that due to occurrence of birth, sorrow, lamentation, suffering, mentally disagreeable feeling, woe arise, birth is unavoidable and distant cause in order to occur sorrow etc. The proximate causes to occur sorrow etc are cankers actually.

2.1.8 Occurrence of sorrow etc, due to presence of *kāmāsava*

tassa ce kāmāyānassa, chandajātassa jantuno.

te kāmā parihāyanti, sallaviddhova ruppanti. (Khu-1-399)

kāmato jāyati soko. (Khu-1-45)

According to these preachings - when those various sensual objects change and alter, those beings who desire various living and non-living sensual objects, usually become mentally deranged due to penetration of arrows of sorrow etc, as the prey which is shot by arrow. The occurrence of sorrow etc, in this case, depends on desire of those living and non-living sensual objects, called *kāmāsava*. If those *kāmāsava* occur, the ignorance (*avijjā*) which is wrong knowing as son, daughter, wife, grandchild, gold, money etc is also involved. Similarly if sorrow etc, occur depending upon those living and non-living sensual objects, that ignorance is also involved. Thus if desire on sensual objects (*kāmāsava*) is very Strong it is unable to see up to the field of ultimate reality of those living and non-living sensual objects. It is also incapable of trying to see the ultimate reality of those sensual objects. When sorrow etc occurs it is similar way.

2.1.9 Occurrence of sorrow etc, due to presence of *diṭṭhāsava*

tassa aham rūpam mama rūpanti pariyutṭhatṭhāyino rūpavipariṇāmaññathābhavā uppajjanti sokaparideva dukkhadomanassupāyāsā. (Sam-2-3)

In the continuum of a person who obsesses with *diṭṭhāsava* as "the corporeality is my self, it is my corporeal *dhamma*", sorrow, lamentation, suffering, mentally disagreeable feeling, woe, occur due to any way of change and alteration of corporeal *dhamma*. In this case, corporeal *dhamma* is strongly obsessed as either "self or "corporeal *dhamma* of self. In the continuum of the person with that obsession, wrong conviction called *diṭṭhāsava* is present really. The nature of wrong conviction on corporeal *dhamma* as "self, "corporeal *dhamma* of self is called *diṭṭhi* or *diṭṭhāsava*, while the nature of wrong knowing on corporeal *dhamma* as "self, "corporeal *dhamma* of self is called *avijjā* or *avijjāsava*, indeed. Therefore it should be recognized the fact that both when sorrow etc, occur due to change and alteration of corporeal *dhamma* and when *diṭṭhāsava* occurs the ignorance which is wrong knowing as "self "my corporeality", is also involved in the person with *diṭṭhāsava* on corporeal *dhamma*.

PAGE-345

2.1.10 Occurrence of sorrow etc, due to presence of *bhavāsava*

yepi te bhikkhave devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tatthāgatassa dhammadesanam sutvā yebhuyyena bhayam samvegam santāsam āpajjanti. (Sam-2-70; Aṅg-1-342)

Bhikkhus ... due to presence of long lasting life expectancy and beautiful appearance and staying in supreme edifice for very long time, those *brahmas* who strongly attach their lives and satisfy with *bhavāsava*, generally used to have fear and great understood (*samvega*) by reasoning impermanence of their lives when they had listened the Buddha's preachings related with impermanence, suffering, non-self. (*Sam-2-70; Aṅg-1-342*)

It should be noticed that in this case, the ignorance which is wrong knowing as heavenly beings, *Brahma's*, is also involved. These *Brahma's*, are very long lives. They become very fearful after they knew themselves as impermanence by listening the Buddha's preachings. Just before heavenly beings are dead, they usually see five kinds of omens resulting in great apprehension. As heavenly beings are full of dread and anger because of

threatening of death, those *Brahma's*, also becomes very fearful and great understood at the prospect of a continuum of rebirths, similarly.

2.1.11 Five kinds of omens (*pubba nimitta*)

mālā milāyanti, vatthāni kilissanti, kacchehi sedā muccanti, kāye vevaṇṇiyam okkamati, devo devāsane nābhīramati. (Khu-1 -247)

These five kinds:

1. celestial flowers become withered,
2. celestial dressings become dirty,
3. sweats come through armpits,
4. the complexion falls into changing for the worse,
5. heavenly being becomes unpleasant in his edifice, are occurring just before death

for heavenly beings. (*Khu-1-247-Itivuttaka Pāli* Text)

PAGE-346

2.1.12 Occurrence of sorrow etc, due to presence of *avijjāsava*

sa kho so bhikkhave bālo tividham diṭṭhevadhamme dukkham domanassam paṭisamvedeti. (M-3-202)

Bhikkhus ... due to presence of *avijjāsava*, that stupid person with ignorance feels these three kinds of feelings:

1. bodily disagreeable feeling which associates with touching-consciousness,
2. unprepared mentally disagreeable feeling which associates with two kinds of consciousness rooted in hate,
3. prepared mentally disagreeable

feeling, in present life. Three causes of

those three feelings are,

1. *tassāruppakathāsavana* = listening to blaming speech due to presence of misconducts and unwholesome deeds,
2. *kammakāraṇādassana* = seeing 32 kinds of tortures
3. *marañakālakammopaṭṭhāna* = appearing of unwholesome *kamma* object to the mind just before death during lying on the couch, explained in *Mūlaṭṭhā-1-125*.

Depending on those three causes during three kinds of disagreeable feelings are felt and during committing unwholesome deeds, the ignorance, wrong knowing as "I, other persons" etc, involves as a fundamental cause.

itī yasmā āsavasamudayā ete dhammā hontī, tasmā ete sijjhamānā avijjāya hetubhūte āsave sādheṇti. āsavesu ca siddhesu paccayabhāve bhāvato avijjāpi siddhāva hotīti. (Abhi-A-2-180; Vs.2-212)

Thus due to obvious occurrence of cankers, sorrows etc arise apparently. Therefore, if it has been finished to occur those sorrows etc, the occurrence of cankers which are causes of ignorance, has also been finished.

As if the area downriver has been flooded it can be known that upriver had been rainy, due to seeing resultant *dhammas*, sorrow etc, the causal *dhammas*, cankers can also be known by that resultant *dhammas*, similarly. In this case, the phrase "the occurrence of

cankers which are causes of ignorance has also been finished" refers to capability of knowing in that way.

If the causal *dhamma* called cankers occur obviously, it is already finished to occur apparently for the ignorance due to the resultant *dhamma*, the ignorance had been occurred apparently. If obvious occurrence of the ignorance will be finished, in turn, *kamma* formations (*saṅkhāra*) occur as a result. Then because of presence of *kamma* formations, the consciousness of process of NONE (*viññāṇa*) arises again. Thus there are infinite processes of causes and results successively.

In this way due to occurrence of *āsava dhammas*, the ignorance arises and vice versa. When *āsava dhammas* arise due to presence of ignorance, those cankers, *kāmāsava*, *bhavāsava* and *diṭṭhāsava*, can be occurred together with the ignorance, by means of compatibility condition (*sahajāta paccaya*) etc. Due to benefiting factor of the ignorance by decisive support (*upanissaya paccaya*), it can be occurred for several mind moments separately. During occurring associated with the ignorance, those *āsava dhamma* benefits the ignorance by means of compatibility condition (*sahajāta paccaya*) and vice versa.

PAGE-347

Then if *āsava dhammas* will be occurred for several mind moments separately due to benefiting factor of the ignorance by decisive support (*upanissaya paccaya*), those *āsava dhamma* belongs to ^aroma-formation (*saṅkhāra*) and becoming process (*kammabhava*) appropriately. Those are unwholesome *kamma* formations (*a-puññābhi saṅkhāra*) and unwholesome actions (*a-kusala kamma*). When those unwholesome *kamma* formations and unwholesome actions occur the ignorance benefits both decisive support and compatibility conditions. It means that preceding ignorance benefits succeeding unwholesome *kamma* formations and unwholesome actions by decisive support while associating ignorance within one mind moment benefits those unwholesome *dhamma* by compatibility condition. [It will be presented later how the ignorance benefits meritorious *kamma*-formation (*puññābhi saṅkhāra*) and unshakable meritorious *kamma*-formations (*ānenjābhi saṅkhāra*).] Therefore it should be understood the fact that those ignorance and cankers are gases which are capable of cycling the fen-is wheel of rounds of rebirth without unable to trace beginning and end.

2.1.13 The reason why it is preached the ignorance (*avijjā*) as beginning

If the ignorance arises due to occurrence of cankers, it is reasonable question that why it is preached the ignorance as beginning. The ignorance plays significant role in cyclic processes (*voṭṭa*) impelled by the interaction of defilements, deeds and consequences. The noble preachings how the ferris wheel of rounds of rebirth cycles is called *vaṭṭakathā*. The ignorance is the most significant fundamental of that *vaṭṭakathā*. The cause of capable of cycling the ferris wheel of rounds of rebirth is the action (*kamma*) while the ignorance is the root of that action (*kamma*).

It will be explicit. - When the Buddha preached noble discourse called *vaṭṭakathā*, he preached on either the ignorance or the craving of existence as significant fundamental. The way of preaching on the ignorance as significant fundamental is as follows: _____

“purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi, atha pacchā

samabhavī' ti. evañce tarn bhikkhave vuccati, atha ca pana paññāyati 'idappaccayā avijjā'ti." (Ang-3-346)

Bhikkhus ... the beginning extremity of the ignorance is unapparent that - "the ignorance had not been occurred previously the reign of this king, the time of this Buddha, then it began to occur only after the reign of that king, the time of that Buddha." Thus ... *bhikkhus* ... it can be said the unapparent occurrence of beginning extremity of this ignorance. Although it can be said in this way, the ignorance is apparent (= arises apparently) due to presence of this *āsava dhamma*. (Ang-3-346)

PAGE-348

Then the way of preaching on the craving of existence as significant fundamental is as follows: _____

"purimā bhikkhave koṭi na paññāyati bhavataṇhāya 'ito pubbe bhavataṇhā nā hosi, atha pacchā samabhavī'ti. evañcetam bhikkhave vuccati, atha ca pana paññāyati 'idappaccayā bhavataṇhā'ti." (Ang-3-348)

Bhikkhus ... the beginning extremity of the craving of existence is unapparent that - "the craving of existence had not been occurred previously the reign of this king, the time of this Buddha, then it began to occur only after the reign of that king, the time of that Buddha". Thus ... *bhikkhu* ... it can be said the unapparent occurrence of beginning extremity of this craving of existence. Although it can be said in this way, the craving of existence is apparent (= arises apparently) due to presence of this feeling (*vedanā*). (Ang-3-348)

2.1.13.B The reason

The reason why the Buddha preached on two kinds of *dhammas*: the ignorance and the craving of existence as significant fundamental when he preached noble discourse called *vaṭṭakathā* is that -

sugati duggatigāmino kammaṣa viśesahetu bhūtatā. (Abhi-A-2-126; Vs.2-156)

Because the actions (*kamma*) which are capable of reaching to various existences called happiness and woeful existences are significant causes, it had been preached on these ignorance and craving of existence as significant fundamentals.

avijjā (ignorance) - The ignorance is significant causal *dhamma* of unwholesome deeds (*akusala kamma*) which are the causes of reaching to woeful existences. As the cow which is suppressed by tortures of burning and clubbing, which is deserving to slaughter, tries to drink hot water that is not deserving to please but can give rise to harmful effect due to presence of great pain, _____ similarly, the worldly person who is suppressed by darkness of ignorance that is knowing as man, woman, person, being, human being, heavenly being, *brahma* and very shining jewellerys, gold, silver, diamond, precious stone etc, but not seeing apparently on the profound nature of the Four Noble Truths, usually tries various kinds of unwholesome deeds, such as killing beings (*pāṇātipāta*) etc, which are not deserving to please but can give rise to harmful effect due to presence of capability to reach to four kinds of woeful existences (*apāya*). (Abhi-A-2-126; Vs.2-156,157)

bhavataṇhā (the craving of existence) - Then the craving of existence is significant

causal *dhamma* of wholesome deeds (*kusala kamma*) which are the causes of reaching to happy existences. As the cow mentioned above tries to drink cold water that is capable of removing pain but associating with happiness by means of strong desire on that cold water - similarly, the worldly person who is suppressed by the craving of existence (= strong desire to become any kind of existence, such as human being, heavenly being, *brahma*) usually tries various kinds of wholesome deeds, such as refraining from killing beings etc, which are free from fire of defilements but associating with happiness due to presence of capability to reach various happy existence. (*Abhi-A-2-216; Vs.2-157*)

PAGE-349

2.1.14 The meaning

In olden days, when killers burn and beats cow, those muscle fibres connecting between muscles and bones are broken and swollen. Then they feed the cow hot water. When the cow drinks hot water, it has diarrhoea and free from faeces. The muscles are also detached from bones. At that time the cow is slaughtered. The commentator Sayadaw, therefore, explained with above example.

In above example, as the cow which is suppressed by ignorance, tries to drink hot water, the stupid worldly person who is suppressed by ignorance tries to unwholesome deeds that are capable of reaching woeful existences similarly.

Then that kind of cow tries to drink cold water with strong desire due to knowing fault of drinking hot water, the clever worldly person who is suppressed by weak ignorance tries to wholesome deeds that are capable of reaching happy existences due to knowing fault of unwholesome deeds.

dukkhe hi avijjām taṇhā anuvattati, sukkhe tanham avijjāti. (Mūlaṭṭkā-2-88)

It is right. - When unwholesome deeds which are capable of reaching woeful existences, are done the ignorance is leader and the craving is follower. When wholesome deeds which are capable of reaching happy existences, are done the craving is leader and the ignorance is follower. While unwholesome deeds are to be performing the bulk of ignorance is massive and the craving can not overcome on that bulk of ignorance. While wholesome deeds are to be performing the bulk of craving is massive and the ignorance can not overcome on that bulk of craving. Therefore in the function of unwholesome deeds the craving follows the ignorance while in the function of wholesome deeds the ignorance follows the craving. (*Mūlaṭṭ-1-87-88; Anuṭṭ-2-94*)

Then among those two *dhammas*, the ignorance and the craving of existence which are significant fundamentals of *vaṭṭakathā*, the Buddha preached primarily on only one fundamental in some *suttanta* while both two fundamentals were preached primarily in some *suttanta*.

PAGE-350

A. Way of preaching the ignorance as primary

iti kho bhikkhave avijjūpanisā saṅkhāra, saṅkhārūpanisam viññāṇam. (Sam-1-269)

= Thus ... *bhikkhus* ... *kamma*-formations have depended factor called the ignorance, the consciousness of process of NONE (*viññāṇa*) has depended factor called *kamma*-

formations. (*Sam-1--269*)

This is that way of preaching. (*Upanisa sutta, Dasabala vagga, Nidāna vagga samyutta*)

B. Way of preaching the craving as primary

upādānīyesu bhikkhave dhammesu assādānupassino viharato taṅhā paveddhati, taṅhāpaccayā upādānam. (Sam-1-311)

Bhikkhus ... in the continuum of person who always observe as happiness on all *saṅkhāra dhamma* presenting in three realms, which are the object of clinging (*upādāna*), the craving (*taṅhā*) become much increase. Due to occurrence of causal *dhamma* called the craving, the clinging (*upādāna*) arises apparently. (*Sam-1-311- Upādāna sutta*)

C. Way of preaching both two kinds of ignorance and craving as primary

avijjā nīvaraṇassa bhikkhave bālassa taṅhāya sampayuttassa evamayam kāyo samudāgato. iti ayañceva kāyo bahiddhā ca nāmarūpam, itthetam dvayam, dvayam paṭicca phasso saḷevāyatanani, yehi phuṭṭho bālo sukhadukkham paṭisamvedeti. (Sam-1 -262)

Bhikkhus ... for the stupid person who is concealed by darkness of ignorance associating with the craving this body called living five aggregates occur, due to presence of above mentioned ignorance and craving. Thus these two kinds of *dhammas*, viz., both this internal body and external mentality-corporeality (*nāma rūpa*) occur. Depending upon these two *dhammas* both the contact (*phassa*) and six kinds of bases (*āyatana*) occur. The stupid person who faces with the contact (*phassa*) and those six kinds of bases, feels agreeable and disagreeable feelings. (*Bālapaṇḍita sutta, Nidāna Vagga Samyutta*).

Among various kinds of preachings in this way, in the case of this preaching of orderly Dependent-Origination (*anuloma paṭiccasamuppāda*), it should be recognized the fact that this kind of preaching is preached only on the ignorance as primary. (*Abhi-A-2-126-27; Vs.2-156-157*)