

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 351 - 400

BY

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Two kinds of significant fundamentals of rounds of rebirth, called ignorance-craving, are very important as the head among those cyclic *dhamma* of Dependent-Origination. When *kamma*-formations and actions (*kamma*) which are capable of cycling the ferris wheel of rounds of rebirth, due to capability of covering of ignorance not to see the reality, they performed those *dhammas* with the help of craving. Therefore, for those ignorance and craving, the ignorance is the cause of craving of existence. It is because the fact that various existences, human being, heavenly being, *brahma* etc, which are concealed by ignorance and are full of faults, are strongly attached by craving. Incapability to see up to the field of ultimate realities on corporeal aggregates, mental aggregates, corporeal and mental aggregates and incapability to see general characters of those aggregates, viz., impermanence, suffering, non-self, change and alteration, is designated as the ignorance (*avijjā*). Due to capability of concealing of the ignorance not to see those faults of various existences, stupid worldly persons desire strongly on those various existences. Thus the ignorance is the primary cause of the craving of existence. In this way, it had been preached on the ignorance as beginning because it is very important *dhamma* as head among all cyclic *dhammas*. [The ignorance would not be the beginning of processes. In order to occur the ignorance, those causal *dhammas* called *āsava dhammas* (cankers) are also obviously present really.] (See *Abhi-A-2-216-217; Vs.2-156-157*)

2.1.15 The nature of the ignorance (*avijjā*)

tattha katamā avijjā, yam aññānam adassanam anabhisamayo ananubodho asambodho appativedo asaṅgāhaṇā (asaṅgāhanā) apariyogāhaṇā (apariyogāhanā) asamapekkhaṇā apaccavekkhaṇā apaccakkhakammam dummejjham bālyam asampajaññam moho pamoho sammoha avijjā avijjāgho avijjāyogo avijjānusayo avijjāpariyuṭṭhānam, avijjālaṅgī moho akusalamūlam. ayam vuccati avijjā. (Abhi.II.150)

1. *aññāna* ___ The knowledge (*ñāna*) is the wisdom (*paññā*) which is capable of knowing differentially. That wisdom called *ñāna* is capable of making clarity of both the result of result, in other words, every result, right result, and the cause of the cause, in other words, every cause, right cause, and Four Noble Truths, respectively. However, if the ignorance (*avijjā*) occurs, it never allows to clarify on those right result, right cause and Four Noble Truths, differentially. Thus this ignorance, due to occurrence of opposite of wisdom called *ñāna*, is called *aññāna*.

2. *adassana* ___ The nature of capable of seeing (= *dassana*) is also called the wisdom (*paññā*). That wisdom called *dassana* is also capable of seeing states of affairs called ...

- | | | |
|-------------------------|---|-------------------------------|
| (a) <i>atthatta</i> | = | right resultant <i>dhamma</i> |
| (b) <i>kāraṇakāraṇa</i> | = | right causal <i>dhamma</i> |

(c) *catusacca dhamma* = Four Noble Truths. _____

However, if the ignorance occurs, it never allows to see those states of affairs. That ignorance, therefore, is called *adassana*.

3. *anabhisamaya* _____ The nature of capable of knowing penetratively (= *abhisamaya*) is also called the wisdom (*paññā*). That wisdom called *abhisamaya* is capable of knowing penetratively those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However, if the ignorance occurs, it never allows to know penetratively on those states of affairs. That ignorance, therefore, is called *anabhisamaya*.

4. *ananubodha*, 5. *a-sambodha*, 6. *appaṭivedha* _____ The nature of capable of knowing properly (= *anubodha*) is also called the wisdom. The nature of capable of knowing really (= *sambodha*) is also called the wisdom. The nature of capable of knowing penetratively (= *paṭivedha*) is also called the wisdom. That wisdom called *anubodha, sambodha, paṭivedha*, is capable of knowing properly, really, penetratively on those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However, if the ignorance occurs, it never allows to know properly, really, penetratively on those states of affairs. That ignorance, therefore, is called *ananubodha, asambodha, appaṭivedha*.

7. *asanghana* - The nature of capable of accepting (= *saṅgāhanā*) is also called the wisdom. That wisdom called *saṅgāhanā* is capable of accepting, rubbing, keeping, getting on those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However, if the ignorance occurs, it never allows to accept, rub, keep, get on those states of affairs. That ignorance, therefore, is called *asaṅgāhanā*.

8. *apariyogāhanā* _____ The nature of capable of accepting in all directions (= *pariyogāhanā*) is also the wisdom. That wisdom called *pariyogāhanā* is capable of accepting orderly and getting on those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However if the ignorance occurs, it never allow to accept orderly and get those states of affairs. The ignorance, therefore, is called *a-pariyogāhanā*.

9. *asamapekkhaṇā* _____ The nature of capable of observing harmoniously (= *samapekkhaṇā*) is also called the wisdom. That wisdom called *samapekkhaṇā* is capable of observing harmoniously on those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However, if the ignorance occurs, it never allows to observe harmoniously on those states of affairs. That ignorance therefore is called *a-samapekkhaṇā*.

PAGE-353

10. *a-paccavekkhaṇā* _____ The nature of capable of reviewing (= *paccavekkhaṇā*) is also called the wisdom. That wisdom called *paccavekkhaṇā* is capable of reviewing on those states of affairs called *atthattha, kāraṇakāraṇa, catusacca dhamma*. However, if the ignorance occurs, it never allows reviewing on those states of affairs. That ignorance, therefore, is called *a-paccavekkhaṇā*.

11. *apaccakkhakkamma* _____ There is no function which is perceived by that ignorance. The ignorance, itself functions the work without reasoning. That ignorance, therefore, is called *apaccakkhakkamma*.

12. *dummejjha* _____ Due to occurrence of the cause of absence of wisdom, that

ignorance is called *dummejha*.

13. *bālya* - Due to occurrence of the cause of stupid person, it is called *bālya*.

14. *a-sampajañña* ____ The nature of capable of comprehending thoroughly (= *sampajañña*) is also called the wisdom. That wisdom called *sampajañña* is capable of comprehending thoroughly on right result, right cause, Four Noble Truths called *atthattha*, *kāraṇakāraṇa*, *catusacca dhamma*. However, if the ignorance occurs, it never allows comprehending differentially on those states of affairs. That ignorance, therefore, is called *a-sampajañña*.

15. *moha*, 16. *pamoha*, 17. *sammoha* ____ By means of delusion, that ignorance is called *moha*. By means of strong delusion, it is called *pamoha* while by means of circumstantial delusion, it is called *sammoha*.

18. *avijjā* ____ *vindaṭṭi vijjā* = Due to capable of attaining wholesome deeds which are deserving to attain but not unwholesome deeds which are not deserving to attain, the knowledge (*ñāṇa*) is called *vijjā*. In turn, *na* + *vijjā* = *avijjā* = the opposite of *vijjā*, *moha* (= delusion) is called *avijjā*.

Due to presence of the meaning that it does not deserve to fulfil, all unwholesome deeds, bodily misconducts etc, are called *avindiya*. Due to occurrence of capable of attaining unwholesome deeds which are undeserving to attain, the nature of delusion (*moha*) is called the ignorance. In turn, wholesome deeds, bodily right conducts, etc, are called *vindiya* due to occurrence of deserving to attain. Due to occurrence of incapable of attaining those wholesome deeds, bodily right conduct etc, the nature of delusion is called the ignorance (*avijjā*).

That delusion (*moha*) is capable of making not to know both the meaning of set of *khandhās*; the meaning of bases (*āyatana*), eye-clear-sensitivity etc, that is capable of occurring depending *dhamma*, seeing-consciousness etc; the meaning of elements (*dhātu*) that is avoiding from being, living self (*atta jīva*); the meaning of truths (*sacca*) that is the occurrence of right; the meaning of controlling faculties (*indare*), that is the occurrence of chief. That delusion, therefore, is called the ignorance.

PAGE-354

Due to capability of making not to know 16 kinds of meanings of truth which are interpreted by four ways for each noble truth, *dukkha sacca* etc, that delusion, therefore, is called the ignorance.

According to the words ____ *dīgho bālāna samsāro*, the rounds of rebirth (*samsāra*) is infinite long for stupid persons with strong ignorance. Due to capable of going to all kinds of conceptions, all kinds of the next existences, all kinds of existences, all kinds of consciousness of process of NONE (*viññāṇaṭṭhiti*), all kinds of realms of beings for beings in endless rounds of rebirth in that way, the delusion (*moha*) is called the ignorance (*avijjā*).

Due to capable of occurring in concepts (*paññatti*), man, woman etc, which are obviously absent in the aspect of ultimate reality but incapable of occurring in those *dhammas*, *khandhas* etc, which are obviously present in the aspect of ultimate reality, the delusion is called the ignorance.

Due to occurrence of ability to conceal not to know those ultimate *dhammas* called physical bases and objects, seeing-consciousness etc; the causal *dhamma* called *paṭīccasamuppāda*, the ignorance etc; and the resultant *dhamma* called *paṭīccasamuppāna*, *kamma*-formation etc, it is called the ignorance (*avijjā*).

19. *avijjogha* ____ It is capable of satisfying and sinking in the suffering of rounds of rebirth. It, therefore, is called *avijjogha*.

20. *avijjāyoga* ____ Due to capable of yoking with suffering of rounds of rebirth, it is called *avijjāyoga*.

21. *avijjānusaya* ____ Due to occurrence of non-eradication by the Noble Path-Knowledge and due to capable of occurring repeatedly, it is called *avijjānusaya*.

22. *avijjāpariyuṭṭhāna* ____ As road-robbers rob travellers, due to capable of robbing wholesome consciousness, it is called *avijjāpariyuṭṭhāna*.

23. *avijjālaṅgī* ____ As if the city-door had been bolted with very strong wooden bar, both inward and outward movements of the peoples staying inside or outside the city are ceased, similarly ____ in the city of personality of such person, called set of five aggregates (*khandha*) which are obviously present in the aspect of ultimate reality, it had been bolted with very strong wooden bar of ignorance. The proceeding of that person's knowledge which is capable of reaching to *nibbāna* had been ceased. Therefore, the ignorance is called *laṅgī* (= bolt).

24. *moha* ____ The nature of delusion on the ultimate *dhamma* is called the ignorance.

25. *akusalamūla* ____ That delusion is not only unwholesome deeds but also the root of unwholesome *dhammas*. That delusion, therefore, is called *a-kusalamūla*. In other words - due to occurrence of root of unwholesome mind and mental concomitants, it is called *a-kusalamūla*.

PAGE-355

That *a-kusalamūla* is none of other *dhammas* except delusion. In this section of detailed account of this ignorance, desired *dhamma* called ignorance is delusion. Therefore delusion (*moha*) is *a-kusalamūla dhamma*, the root of unwholesome deeds.

It can be said that this nature with these characters can be designated as the ignorance. Thus it should be recognized on the nature of ignorance which deserves to memorize by means of 25 kinds of terms. (*Abhi.A.II.132, 133*)

2.1.16 Efficiency of the ignorance

Then this ignorance with these characters is the delusion (*moha*) which is the opposite of the knowledge that is capable of knowing Four Noble Truths, *dukkha sacca* etc. Due to occurrence of delusion belonging to the *dukkha sacca*, in the aspect of ultimate reality, this ignorance is a part of *dukkha sacca*. It occurs associating with *dukkha sacca*. It is able not only to take the object of *dukkha sacca* but also to conceal not to know *dukkha sacca*.

It is not a part of *samudaya sacca*. (It is because only the craving is meant as *samudaya sacca*.) During the consciousness rooted in greed occurs, due to ability to occur within the same mind moment simultaneously, that ignorance which is known as *dukkha sacca*, occurs associated with the craving which is known as *samudaya sacca*. It is able not only to take the object of *samudaya sacca* but also to conceal not to know that *samudaya sacca*.

That ignorance is not a part of *nirodha sacca*, and further more it is unable to occur associating with *nirodha sacca*. It is unable to take the object of that *nirodha sacca* but it is able to conceal not to know that *nirodha sacca*.

It is not a part of *magga sacca*, and furthermore it is unable to occur associating with *magga sacca*. It is unable to take the object of that *magga sacca* but it is able to conceal not to know that *magga sacca*.

By means of taking the object of *dukkha sacca*, the ignorance occurs resulting in ability to conceal not to know that *dukkha sacca*. By means of taking the object of *samudaya sacca*, the ignorance occurs resulting in ability to conceal not to know that *samudaya sacca*. By means of taking the object of *nirodha sacca*, the ignorance never occur but it is able to conceal not to know that *nirodha sacca*. By means of taking the object of *magga sacca*, the ignorance never occur but it is able to conceal not to know that *magga sacca*. (*Abhi-A-2-133*)

Both two *dhammas*, *dukkha sacca* and *samudaya sacca*, are very profound due to occurrence of difficulties to see them. Both two *dhammas*, *nirodha sacca* and *magga sacca* are very difficult to see due to occurrence of profound nature. Furthermore, *dukkha nirodha ariya sacca* (= noble truth of cessation of suffering) is not only very profound but also very difficult to see. Among those noble truths, the suffering (*dukkha*) is obvious. Although it is obvious, it is designated as very profound one because the specific character (*sabhāva lakkhaṇā*) and the general character (*sāmañña lakkhaṇā*) of each ultimate element called *dukkha sacca* are very difficult to see. It is also the same as *samudaya sacca* in this way.

PAGE-356

As it is very burdensome to extract either the flocculated mass from curd by churning or the essence of nourishment from the ocean water by stirring, as it is very burdensome to bring the sands from base of mount *Meru* or to extract the essence juice from mount *Meru* by squeezing ___ similarly___

those two *dhammas*, *nirodha sacca* and *magga sacca*, are very difficult to see due to occurrence of profound situation. Actually, *nirodha sacca* is more profound situation and difficult to see *magga sacca*.

In this way, this nature which is very profound situation due to presence of difficulties to see; which is very difficult to see due to occurrence of profound situation; which is capable of concealing Four Noble Truths;

which is cloud of darkness called delusion (*moha*), can be designated as the ignorance (*avijjā*). (*Abhi-A-2-134*)

Notice: ___ The *meditator* who wants to study the doctrine of Dependent-Origination (*paṭiccasamuppāda*) should take the object of *Pāli* text *Paṭiccasamuppāda Vibhahga* and translations which are presented in the beginning of this book. If it is so the following explanation can be understood and can discern each way of practice.

2.2

2.2.1 *avijjā paccayā saṅkhārā*

(The ignorance causes *kamma*-formation)

saṅkhāra ___ according to explanation, *saṅkhatamabhisāṅkharontūl saṅkhārā*, (*Abhi-A-1-127*) due to capability to perform the occurrence of five aggregates and resultant corporeal and mental *dhamma*, which are called *saṅkhata*, those *dhammas*, mundane

wholesome volition and unwholesome volition are called *sañkhāra*.

1. These 13 kinds of wholesome volition,

8 kinds of great wholesome volition of sensuous sphere (*kāmāvacara mahākusala cetanā*) which are caused by means of charity, virtue, meditation practice;

4 kinds of wholesome volition of fine-material sphere (*rūpāvacara kusala cetanā*) which are associating with four absorptions of fine material sphere according to tetrad method (*catukka nayd*);

5 kinds of wholesome volition of fine material sphere which are associating with five absorptions of fine material sphere according to pentad method (*pañcaka naya*); are called *puññābhi sañkhāra*. Because great wholesome volition of sensuous sphere can cause five aggregates, resultant corporeal and mental *dhammas* in 7 happy realms while those of fine material sphere can cause five aggregates, resultant corporeal and mental *dhammas* in 16 realms of fine material sphere, those wholesome volition are called *puññābhi sañkhāra*.

These 13 kinds of wholesome volition are called meritorious deed (*puñña*), due to occurrence of capability to purify and eradicate those sufferings, viz., bad resultant suffering, mentally suffering and impurity of defilements (*samkilesā*) for the person who cultivates these volition. By means of inner desire for its own sake wholesome deeds were cultivated. Because it is capable fulfilling inner desire of the person who performs wholesome deeds, that wholesome volition is called meritorious deed (*puñña*). Because of capability to occur happy existence which is deserving to worship, that wholesome volition is called meritorious deed (*puñña*). Because it is capable of performing to occur resultant mentality and resultant corporeality called, that wholesome volition is called *abhisañkhāra*. Those wholesome volition of sensuous sphere and fine material sphere which are called not only *puñña* but also *abhisañkhāra*, are designated *apuññābhisañkhāra*. (*Abhi-A-2-134; Mūlaṭṭi-2-93*)

PAGE-357

2. These 12 kinds of unwholesome volition which are caused by means of killing being etc, due to occurrence of opposite *a-puñña*, are called unwholesome deeds (*a-puñña*). Because it is capable of performing to occur woeful existences, that unwholesome volition called *a-puñña* is also called *abhisañkhāra*. Those 12 unwholesome volition which are called not only *a-puñña* but also *abhisañkhāra*, are designated as *a-puññābhisañkhāra*.

3. Because of occurrence of very distance from hindrances (*nīvaraṇa*), strong desire to sensual object (*kāmacchanda*) etc, which are opposite of concentration (*smādhi*), unshakable absorptions of immaterial sphere (*arūpajhāna*) are called "*āneñja*". Those absorptions of immaterial sphere are also called *abhisañkhāra* because it is capable of performing to occur resultant *dhamma*. Those four kinds of wholesome volition of immaterial sphere which are called not only *āneñja* but also *abhisañkhāra*, are designated as *āneñja abhisañkhāra*. In other words - due to capability to perform occurrence of unshakable existence of immaterial sphere, that wholesome volition of immaterial sphere are designated as *āneñjābhisañkhāra*. (*Abhi-A-2-134*)

magga cetanā (volition associated with Path-Knowledge) ____ Although the volition associated with Path-Knowledge is able to perform directly the occurrence of resultant *sañkhata* called Noble Fruit Knowledge (*ariya phala ñāṇa*), it should be recognized the fact that that volition must not accounted in the meaning of *sañkhāra* owing

to it does not concerned in this *vaṭṭakathā* (= the preaching that shows way of cycling of *vaṭṭa*).

In order to show the way of process by means of doors (*dvāra*) that those *saṅkhāra* are performed by means of body-door (*kāya dvāra*), verbal-door (*vacī dvāra*), mind-door (*mano dvāra*), the Buddha further preached on three kinds of *saṅkhāra*, viz., *kāya saṅkhāra* (= bodily *kamma*-formation), *vacī saṅkhāra* (= verbally *kamma*-formation), *citta saṅkhāra* (= mentally *kamma*-formation), accordingly.

2.2.2 *Parivāmsana sutta*

puññañce saṅkhāram abhisaṅkhāroti, puññūpagam hoti viññāṇam. apuññañce saṅkhāram abhisaṅkhāroti, apuññūpagam hoti viññāṇam. āneñjañce saṅkhāram abhisaṅkhāroti, āneñjūpagam hoti viññāṇam. (Sam-1-310)

If *kamma* which is capable of performing wholesome resultant *dhamma* will be cultivated, the resultant consciousness of process of NONE which is capable of reaching the existence of well-being (*bhava sampatti*) will be occurred. If unwholesome *kamma*-formation will be cultivated, the resultant consciousness of process of NONE which is capable of reaching the existence with failures (*bhava vipatti*); which is the result of *apuñña*, will be occurred. If *kamma*-formation of immaterial sphere, which is called *āneñja*, the resultant consciousness of process of NONE, which is capable of reaching the existence of immaterial sphere; which is the result of unshakable *kamma*, will be occurred. (*Sam-1-310*)

PAGE-358

2.2.3 *Vibhaṅga sutta*

tayome bhikkhave saṅkhārā. katame tayo? kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. (Sam-1-245)

= *Bhikkhus* ... there are three kinds of *kamma*-formation (*saṅkhāra*). Which are these three? These are bodily *kamma*-formation, verbally *kamma*-formation, mentally *kamma*-formation indeed. (*Sam-1-245*)

2.2.4 What this *abhidhamma* means

ayam abhidhammo nāma na adhunākato, nāpi bāhirakaisīhi vā sāvakehi vā devatāhi vā bhāsito. sabbaññujinabhāsito pana ayam. abhidhammepihi suttepi ekasadisāva tanti niddiṭṭhāti imassatthassa dīpanattham. (Abhi-A-2-134-135)

There is a reasonable question that why it is extracted in this case that those *kamma*-formations, *puññābhisaṅkhāra* etc, which are preached in this *Abhidhamma Vibhanga Pāli* Text, are the same as those *kamma*- formations, *puññābhisaṅkhāra* etc, which are preached in discourses of *suttanta* with referring to these *Parivāmsana sutta*, *Vibhanga sutta*.

Those persons with paradoxes (*vitanda vādī*) have no desire to accept *Abhidhamma* as the Buddha's preaching (*jinabhāsita*). In order to reject that ideology it has been extracted on *puññābhisañkhāra* etc which are preached in *Parivāṃsana sutta*, *Vibhanga sutta*, in this case.

This noble preaching called *Abhidhamma*, indeed, is neither created for just now nor preached by any kind of persons, hermits existing out of *sāsanā* or disciples of the Buddha or heavenly beings but it is preached by the Buddha himself. It is right. - It has been shown the consistencies of *Pāli* Text which are identical among both *Abhidhamma* and *Suttanta Pāli* Texts. Because of this reason that this meaning is intended to clarify, it has been explained by extracting these *suttanta* in which *puññābhisañkhāra*, etc, are preached by the Buddha.

Those *suttanta* are not rejected as paradoxes but accepted as orthodoxies preached by the Buddha himself. Because those *suttanta* and this preaching of *Abhidhamma Vibhanga* are identical to each other, it is obvious the fact that this *Abhidhamma Pāli* Text is the preaching of the Buddha (*jinabhāsita*) really. (*Abhi-A-2-134,135*)

Any *meditator* who has strong desire to attain *nibbāna* must follow respectfully this point of view that those instructions found in *suttanta* and *Abhidhamma* are identical. (Take the object of *Pāli* Text, *Paṭiccasamuppāda Vibhanga* and translations, which are presented in the beginning of this book.)

PAGE-359

2.2.5 *Dānamaya cetanā* (*puññābhisañkhāra*)

In the continuum of any kind of persons, in accordance with the preaching of the monastic code (*vi naya*), the person who offers any kind of four requisites, viz., food, robes, monastery and medicine, or in accordance with the preaching of *Abhidhamma*, the person who offers any kind of six objects, colour-object etc, or in accordance with the preaching of *suttanta*, the person who offers any kind of 10 donated commodities, any kind of volition (*cetanā*) which occur in three periods, viz.,

- (1) previous period before offers
- (2) present period during offering
- (3) later period after offered

is designated as *dānamaya cetanā* (= volition through charity). It is great wholesome volition of sensuous sphere (*kāmāvacara mahākusala cetanā*), indeed. (*Abhi-A-2-135*) [It can be recollected by the consciousness associating with *upekkhā vedanā* (indifferent feeling) indeed. (*Mūlaṭṭ-2-94*)]

2.2.6 *STiamaya cetanā* (*puññābhisañkhāra*)

The great wholesome volition of sensuous sphere which occurs in the continuum of any kind of persons, the person who is going to monastery after the right decision that ordination will be carried out in order to fulfil virtue completely; or the person who had

finished to ordain as *bhikkhu*; or the person who reflects that "I have finished to ordain systematically, it is well done, well done" etc, after his desire had been reached up to the climax of ordination ceremony; or the person who restraints with regarding to monastic codes called *pāṭimokkhasamvara sīla*; or the person who reflects with knowledge whenever he uses four requisites, viz., robes, food, monastery, medicine; the person who restraint with doors, eye-door (*cakkhu dvāra*) etc, when those objects, such as colour-object etc, strike on respective clear-sensitivity, such as eye-clear-sensitivity etc; or the person who always purifies livelihood; is designated as *sīlamaya cetanā* (= volition through virtue). (*Abhi-A-2-135*)

2.2.7 *Bhāvanāmaya cetanā (puññabhhsaṅkhāra)*

The wholesome volition, which is occurring in the continuum of *meditator* who is developing *vipassanā* practice by means of three general characters, viz. *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self), which are discerning knowledge on five aggregates (*khandha*), twelve bases (*āyatana*), 18 elements (*dhātu*), factors of Dependent-Origination (*paṭīccasamuppāda*), in accordance with the preaching of *Paṭisambhidā Magga Pāli* Text (*Khu-9-97*), is designated as *bhāvanāmaya cetanā* (= volition through *vipassanā* practice). In other words - the wholesome volition, which is occurring in the continuum of *meditator* who is developing *vipassanā* practice by discerning as *anicca*, *dukkha*, *anatta* on six doors (*dvāra*), six objects (*ārammaṇa*), six consciousness (*viññāṇa*), six contacts (*phassa*), six feelings (*vedanā*), six perceptions (*saññā*), 12 factors of Dependent-Origination, is designated as *bhāvanāmaya cetanā* (= volition through *vipassanā* practice). (*Abhi-A-2-135-136*) [These are eight kinds of great wholesome volition, indeed.]

PAGE-360

Those volition through *samatha* and *vipassanā* practices are (8) kinds of great wholesome volition and (5) kinds of wholesome volition of fine-material sphere, totally, 13 kinds, indeed. In this case, those great wholesome volition without knowledge (*ñāṇa vipayutta*) are also belonging to *bhāvanāmaya cetanā*.

The person who is reciting some *Pāli* Text, *Dhammacakkapavattana sutta*, *Anattalakkhaṇa sutta* etc, which have been proficiently learned, usually did not get the message although connections 1, 2, etc, had been beyond sometime. As he understands when those are reflected again, similarly - in the continuum of any kind of persons, the person who makes preliminary object of *kasiṇa (kasiṇa parikamma)*, or the person who reflects on proficiently learned absorption (*jhāna*), or the person who takes into heart proficiently learned meditation practice (*kammaṭṭhāna*), not only great wholesome deeds with knowledge (*ñāṇasampayulla mahākusala*) but also great wholesome deeds without knowledge (*ñāṇavipayutta mahākusala*) can be occurred. In the stage of *vipassanā*, it is also similar way. Therefore, it is explained on (13) kinds of wholesome volition through *samatha* and *vipassanā* practices. (*Abhi-A-2-135*)

All kinds of wholesome deeds of meditation practices before the full absorption (*jhāna*) and the Path-Knowledge will be reached, are designated as great wholesome deeds

(*mahākusala*). Those great wholesome volition are wholesome deeds through meditation practice, indeed. Those great wholesome volition, which are occurring through charity, virtue, meditation practice are designated as *puññābhisañkhāra*. Wholesome volition of absorptions of fine material sphere are also designated as *puññābhisañkhāra*.

a-puññābhisañkhāra - Those unwholesome volition which are associating with (12) kinds of unwholesome consciousness are called *a-puññābhisañkhāra*. Among those (12) kinds on unwholesome volition, excluding (2) kinds of volition which are associating with mentally disagreeable feelings and are rooted in hate, remaining (10) kinds of unwholesome volition can be occurred in existences of fine material and immaterial sphere. However it can not give rise to born in those existences of fine material and immaterial sphere really. It can give rise to occur resultant *dhamma* as the consciousness of process of NONE, in the existences of sensuous sphere. The Buddha, therefore, preached on those unwholesome volition as *kāma vacara dhamma* (= *dhammas* occurring in sensuous sphere). (*Abhi-2-136*)

āneñjābhisañkhāra - Four kinds of wholesome volition of immaterial sphere are called *āneñjābhisañkhāra*. It is right. These four kinds of wholesome volition of immaterial sphere can be designated as *āneñjābhisañkhāra* due to occurrence of not only unshakable but also capable of performing unshaken resultant *dhamma*.

It will be elaborated. - These (15) kinds of *dhammas*, viz., three kinds of volition of the four absorption of fine material sphere, wholesome (*kusala*), resultant (*vipāka*) and independent (*kiriya*) volition; (12) kinds of volition of immaterial sphere, i.e., four each of wholesome, resultant and independent volition, respectively, are called *āneñja* due to occurrence of unshakable and unmovable ones. Among those volition, although wholesome volition of fine material sphere is unshakable one, it is capable of occurring resultant corporeal and resultant mental *dhammas*, which are either similar to itself or dissimilar to itself; which are either shakable ones or unshakable ones. Therefore it can not be occurred as *āneñjābhisañkhāra*. [It means that resultant corporeality produced by *kamma* (*kammajarūpa*) is different from the wholesome volition itself (*asarikkhaka*) and the former is shakable result (*saiñjana*).]

PAGE-361

Then resultant volition and independent volition of fine material sphere are unable to perform the occurrence of resultant *dhamma* because these are incapable ones. Similarly four kinds of resultant volition and four kinds of independent volition of immaterial sphere are also unable to perform the occurrence of resultant *dhammas* because these are incapable ones. Thus these (11) kinds of volition can be designated as *āneñja* but not *abhisañkhāra*.

Then, as the shadows of animals, such as elephant, horse etc, are similar to themselves, similarly - the wholesome volition of immaterial sphere are able to occur resultant mental *dhammas* of immaterial sphere which are the same and unshakable ones as themselves. "Therefore, only four kinds of wholesome volition of immaterial sphere can be designated as *āneñjābhisañkhāra*", it should be recognized in this way. (*Abhi-A-2-136*)

2.2.8 *Dānamaya cetanā* (volition through charity)

dāna vasena pavattā cittacetāsikā dhammā dānam. tattha byāpārabhūtā āyūhanacetanā dānam ārabha dānam adhikicca uppajātīti vuccati. evam itaresu. (Mūlaṭṭhā)

2-94)

Those *dhammas* called mind and mental concomitants which occurred by means of charity are called *dāna*. Among those mind and mental concomitants, it can be said that the volition (*cetanā*), which is the cause of endeavour, occurs by taking and depending upon the object of charity. (*Mūlaṭṭi-2-94*)

It should be recognized the fact that it has explained on *dānamaya cetanā* by significant method (*padhāna naya*) with regarding to this explanation *Mūlaṭṭikā*. It should, however, be recognized that all kinds of consciousness and mental concomitants, which occurred by means of charity, are wholesome *kamma*-formation through charity (*dānamaya kusala saṅkhāra*). For those wholesome *kamma*-formations through virtue and meditation practices, it is similar way, indeed.

Therefore, it should be recognized the fact that with regarding to the term *saṅkhāra*, it must not discern on volition (*cetanā*) only but on all kinds of *saṅkhāra*, wholesome *kamma*-formations and unwholesome *kamma*-formations which are led by the volition (*cetanā*) during keeping in mind causes and results and during performing on *vīpassanā* practice.

Thus these kinds of volition:

- (1) 13 kinds of wholesome volition by means of wholesome *kamma*-formation
- (2) 12 kinds of unwholesome volition by means of unwholesome *kamma*-formation
- (3) 4 kinds of wholesome volition by means of *āneñjābhisaṅkhāra*,

totally 29 kinds are varieties of volition.

In this way, the Buddha designated as *kamma*-formation (*saṅkhāra*) on 29 kinds of volition only among those wholesome volition and unwholesome volition which are occurring in the continuum of infinite beings existing in infinite universes by means of knowledge of omniscience (*sabbaññuta ñāṇa*) as weighing with large pair of scales or as measuring with betel box. (*Abhi-A-2-136*)

PAGE-362

After wholesome *kamma*-formation etc had been shown, when infinite beings existing in infinite universes endeavour wholesome and unwholesome actions, they endeavour through such doors (*dvāra*), now in order to show three kinds of doors which are causes of endeavouring of those actions (*kamma*), the Buddha continued to preach bodily *kamma*-formation etc.

2.2.9 *kāyasaṅkhāra = kāyasancetanā*

Kāyasaṅcetanā are these 20 kinds of volition, viz., (8) kinds of great wholesome volition and (12) kinds of unwholesome volition, which are capable of making the occurrence of bodily expression corporeality (*kāya viññatti rūpa*) and which are caused by body door (*kāya dvāra*). It is also acceptable to say that 20 kinds of wholesome and unwholesome volition which occurred by consistent pulling, by ready tugging, by reaching to moving, are designated as *kāya saṅkhāra* (bodily *kamma*-formation). (*Abhi-A-2-137*)

2.2.10 (A) *vacīsaṅkhāra = vacī saṅcetanā*

Vacī sañcetanā are those 20 kinds of volition, which are capable of making the occurrence of verbal expression corporeality (*vacī viññatti rūpa*) and which are caused by verbal door (*vacī dvāra*). It is also acceptable to say those 20 kinds of volition which occurred by reaching to the moving of chin, by reaching to distant voice of words, are designated as *vacī sañkhāra* (verbally *kamma*-formation).

2.2.10 (B) *abhiññāṇacetanā* and *uddhaccacetanā*

These bodily and verbally *kamma*-formation (= *kāyasañcetanā*, *vacīsañcetanā*) do not concern *abhiññāṇacetanā* (volition associated with super-psychic knowledge). That *abhiññāṇacetanā* is not a kind of volition which is capable of benefiting for arising resultant consciousness of process of NONE in accordance with *sañkhāra paccaya viññāṇam*, which will be presented in later. Therefore, *abhiññāṇacetanā* should not be inferred in order to interpret the word *sañkhāra*. (*Abhi-A-2-137*)

Why can not that *abhiññāṇacetanā* benefit the resultant consciousness (consciousness of process of NONE etc) to be occurred? It is a reasonable question that "isn't that *abhiññāṇa cetanā* also both wholesome volition with faultless and beneficial nature and resultant *dhamma* with the nature of cause to occur benefit?"

That *abhiññāṇacetanā* is not only wholesome *dhamma* but also resultant *dhamma* with the nature of cause to occur benefit. Although it is true in that way, it had been preached on that *abhiññāṇacetanā* as both wholesome volition and resultant *dhamma* due to occurrence of that *abhiññāṇacetanā* with endeavour in the continuum of worldly person, upstream enterer (*soṭāpanna*), once returner (*sakadāgāmī*) and non-returner (*anāgāmī*), who are present with ceaseless craving, ignorance, conceit. It did not preached on that volition as the occurrence of both wholesome volition and resultant *dhamma* due to capability to occur resultant *dhamma* called consciousness of process of NONE etc, really.

PAGE-363

If that *abhiññāṇacetanā* can give rise to occur resultant *dhamma*, consciousness of process of NONE etc, only resultant *dhamma* of fine material sphere would be resulted. Why is it? - It is because the action (*kamma*) which occurs in different sphere can not give rise to occur resultant *dhamma* which occurs in different sphere. (The action of sensuous sphere can not give rise to occur resultant *dhamma* in the fine material sphere and vice versa.)

Furthermore - if that *abhiññāṇacetanā* can give rise to occur resultant consciousness of process of NONE, the latter with the same objects by three situations, viz., consciousness of process of NONE, life-continuum (*bhavaṅga*), death consciousness, would be resulted. Why is it? - It can be known that the Buddha preached on resultant *dhamma* with the same object of the action for fine material sphere in *Pāli* Text of *cittuppādakanda*, *Dhammasaṅganī*.

Furthermore - there is no resultant *dhamma* of fine material sphere, which has the object of corporeality and mentality of sensuous sphere called *paritta*. *Abhiññāṇa cetanā*, however, has the object of *paritta*, corporeality and mentality of sensuous sphere etc. (= It can take the object of *paritta*, corporeality and mentality of sensuous sphere etc.) Therefore it can be known the fact that resultant consciousness of process of NONE can not be occurred by that volition.

Again - *abhiññāṇa* is the result of concentration of fourth absorption taking the *kaṣiṇa* objects. The Buddha preached that "*so evam samāhite citte*". (*Dī-76-77; M-1-314-*

315) etc. Therefore that *abhiññāṇa cetanā* which is similar to the result of concentration of fourth absorption, can not give rise to occur resultant *dhamma* really. As attaining wealth in that life is the result of charity and virtue, similarly, that *abhiññāṇa cetanā* cannot give rise to resultant consciousness of process of NONE indeed. (*Mūlaṭṭi-2-95*)

As *abhiññāṇa cetanā* can not benefit the occurrence of resultant consciousness, consciousness of process of NONE etc, similarly, *uddhacca cetanā* (= the volition of unrest) can not benefit the occurrence of resultant consciousness, consciousness of process of NONE etc. Therefore that *uddhacca cetanā* also deserves to reject as the cause of resultant consciousness, consciousness of process of NONE etc. However in the preaching, due to the ignorance, *kamma*-formations occur, those ^ammo-formations caused by ignorance concern all 20 kinds of volition including both *abhiññāṇa cetanā* and *uddhacca cetanā*. (*Abhi-A-2-137*)

[Notes: With referring to some *Pāli* Texts, "*tesam vipāke ñāṇāṇam attha Paṭisambhidā,*" (*Abhi-2-309*) etc, *Mūlaṭṭikā Sayadaw* explained with many interrogations that it deserves to analyze on the fact, "the volition associated with unrest can not give rise to occur resultant consciousness, consciousness of process of NONE etc." (See ... *Mūlaṭṭi-2-95,97*)]

2.2.11 *citta saṅkhāra = manosañcetanā*

manosañcetanā are all (29) kinds of volition which occur in mind door without occurrence of both two kinds of bodily expression and verbally expression corporealities. That *manosañcetanā* is *cittasaṅkhāra dhamma* (= mental *kamma*-formation). Thus when infinite beings existing in infinite universes endeavour wholesome and unwholesome actions (*kamma*) they endeavour through these three doors (*dvāra*). These fundamentals of endeavouring, *kamma dvāra* had been shown clearly by the Buddha. (*Abhi-A-2-137*)

PAGE-364

2.2.12 Way of paralleling between two triads (*tika*)

These three kinds of *saṅkhāra*, *puññābhisaṅkhāra*, *a-puññābhisaṅkhāra*, *āneñjābhisaṅkhāra*, must be recognized as the first triads (*tika*). These three kinds of *saṅkhāra*, *kāya saṅkhāra*, *vacī saṅkhāra*, *mano saṅkhāra*, must be recognized as the second triads. It should be understood way of paralleling between those triads.

Puññābhisaṅkhāra is *kāya saṅkhāra*, sometimes, in the continuum of the person who restraint with bodily unwholesome deeds. Sometimes, it is *vacī saṅkhāra* in the continuum of the person who restraint with verbally unwholesome deeds. Thus, (8) kinds of great wholesome volition belong to all three kinds, *puññābhisaṅkhāra*, *kāya saṅkhāra*, and *vacī saṅkhāra*.

Then (13) kinds of volition, great wholesome volition and wholesome volition of fine-material sphere, which are occurring in mind-door, are both *puññābhisaṅkhāra* and *citta saṅkhāra*.

A-puññābhisaṅkhāra is also *kāya saṅkhāra* when bodily unwholesome deeds occur sometimes. Sometimes it is *vacī saṅkhāra* when verbally unwholesome deeds occur. Without occurring in two doors, body-door and verbal door, when it occurs in mind-door only, it is

citta sañkhāra. Thus *a-puññābhisañkhāra* can be occurred through *kāya sañkhāra*, *vacī sañkhāra* and *mano sañkhāra*. (*Abhi-A-2-137*)

Because of lack of variation of *āneñjābhisañkhāra* as *citta sañkhāra* only, parallels between *kāya sañkhāra* etc, are not shown specially. (*Mūlaṭṭi-2-98*)

Then *kāya sañkhāra* is either *puññābhisañkhāra* sometimes, or *a-puññābhisañkhāra* sometimes but never *āneñjābhisañkhāra*. *Vacī sañkhāra* is also the same way as in *kāya sañkhāra*. On the other hands, *citta sañkhāra* is any kind of *sañkhāras*, *puññābhisañkhāra* sometimes, *a-puññābhisañkhāra* sometimes, *āneñjābhisañkhāra* sometimes.

In this way, these *sañkhāras* are designated as *sañkhāras* which occur due to occurrence of ignorance.

2.2.13 Question and answer

Why can it be known the fact that these *kamma*-formations occur due to occurrence of ignorance? It can be known in that way because *kamma*-formations arise apparently as if the ignorance occurs obviously. It will be explained in detail as follows: -

Such person has not removed delusion (*moha*), the opposite of knowledge, which is called the ignorance, inability to know correctly on the Four Noble Truths. Due to inability to know and see penetratively on either Noble Truth of Suffering (*dukkha sacca*) (= five aggregates which are dinged, called *upādānakkhandhā*) or previous five aggregates etc called previous extremity of rounds of rebirth, that person endeavours *kamma*-formations and actions (*kamma*) which are fundamental causes of sufferings of that rounds of rebirth by obsessing as happiness (*sukha*) on rounds of rebirth which is designated as sufferings of three kinds really, viz., *dukkha dukkha*, *viparināma dukkha*, *sañkhāra dukkha* by wise persons.

PAGE-365

Due to presence of inability to know and see penetratively on the Noble Truth of Cause of Suffering (*samudaya sacca*), such person endeavours *kamma*-formations, which are real fundamental causes of *dukkha sacca*; which are surroundings of the craving (*taṇhā*) by obsessing as real causes of happiness, again.

Furthermore - due to inability to know well on both the Noble Truth of Cessation of suffering (*nirodha sacca*) and the Noble Truth of Cause of Cessation of Suffering (*magga sacca*); due to presence of reasoning that the next special existences, realm of neither-perception-nor-non-perception (*ne'va saññā nā saññāyatana bhūmi*) etc, which are not real cessation of suffering, but are reasoned as the apex of 31 realms, are real condition of cessation of suffering; due to presence of reasoning on sacrificial offerings and practices not to be old and died called *a-maratapa*, which are not real ways of practices leading to *nibbāna*, as real ways of practices; due to presence of strong desire to cease all sufferings, those persons endeavour *kamma*-formations by means of sacrificial offerings and *a-maratapa* as primary practices.

A-maratapa - due to presence of reasoning that it has the result called "never aging

and death", very difficult practices, such as busking in the hot sunshine, warming by the heat of fire, etc, in summer, submerging in winter, etc, are called *a-maratapa*. It is similar to the goal of those persons who are practising alchemy delightfully in present days. In other words, - the term *a-mara* means heavenly being, *brahma*, with very long life-expectancy. The way of practice leading to reborn as heavenly being, *brahma* etc, is called *a-maratapa*. In other words - any kind of suicides with expectation to be happy, such as, poisoning, hanging, killing by him with knife, etc, is called *a-maratapa*. That way of practice called *a-maratapa* is not real one leading to *nibbāna*. However, it means that those persons with heavy ignorance endeavour *kāya sañkhāra*, *vacī sañkhāra*, *mano sañkhāra* by means of that *a-maratapa* primarily with wrong belief as real way of practice leading to *nibbāna*. (*Mūlaṭī-2-98*)

2.2.14 How *puññabhisāṅkhāra* occurs due to ignorance (next method)

Furthermore - Due to inability to remove ignorance which as concealing Four Noble Truths not to know as they really are, especially due to incapability to know various kinds of sufferings which can be designated as result of wholesome *dhamma* mixing with so many faults, viz., suffering of birth, suffering of aging, suffering of decay, suffering of death etc, that person who lacks knowledge endeavours *puññabhisāṅkhāra* (= wholesome *kamma*-formation) called wholesome deeds of sensuous sphere and fine material sphere, which are of varied as three kinds, viz., *kāya sañkhāra*, *vacī sañkhāra*, *citta sañkhāra*, with the purpose of the Noble Truth of Suffering, could be attained. Charity, virtue, practices of *samatha* and *vipassanā* are also cultivated. Then he endeavours to attain absorptions of fine material sphere again.

PAGE-366

Who is similar to that person? - Both very high *Sakka's* tree and very high mountain peak of *brahma* are called *maru*. It should be recognized that person is similar to a man who jumps down from apex of that tree or peak of that mountain due to presence of knowledge acquired through hearing as if one person jumps down from any place called *maru* he can be married to female heavenly being. It means that cultivation of various kinds of *puññābhisāṅkhāra*, which are depending upon rounds of rebirth (*vaṭṭanissita*) is similar to an act of jumping down the tree or chasm which is full of sufferings called birth, aging, decaying and death. It is because the happiness of human being, the happiness of heavenly being and the happiness of *brahma* are mixed together with various kinds of sufferings called birth, aging, decaying and death.

Besides, even though how the happiness of human being, heavenly being, *brahma* is designated as great agreeable ones (*sukha*), finally those resultant *dhamma* designating as *sukha* can cause huge burning at the moment facing with suffering of death called *marāṇa dukkha*. Just before perish away the suffering of fire will be burning as big as the wealth they owned. Sometimes while they are existed before death they can face with suffering of change and alteration called *viparināma dukkha* of their wealth and happiness unfortunately. Actually the pleasurable one called agreeable feeling which is acquired depending upon that wealth and happiness of human being, heavenly being, *brahma* is very minute. It is only just an instant but those sufferings as the investment to obtain that agreeable feeling become

greater and greater accordingly. Thus each kind of bliss that is actively acquired by human being, heavenly being, *brahma* is only one destined to occur sufferings for one day. However, as the moth come in contact with fire - as the man who has strong desire to taste a drop of honey endeavours to lick the edge of razor spreading with honey - those persons who strongly desire the wealth of human being, heavenly being, *brahma*, endeavour forcefully wholesome *kamma*-formations called *puññābhisañkhāra* which are fundamental causes of sufferings, irrespective of those sufferings but wrong perception as happiness due to presence of very thick covering of ignorance. (*Abhi-A-2-138; Vs.2-162-163*)

2.2.15 How *a-puññābhisañkhāra* occurs due to ignorance

The next kind _____ those beings existing in the hell who shouted as *du-sa-na-so*, had never known and seen the fact that "taking sensual pleasures, such as sexual misconduct (*kāmesumicchācāra*) etc, is followed by the resultant *dhamma* called suffering in *lohakumbhī* hell", while they were existed as human being. As the baby without knowledge plays happily with faces as a person who wants to die tries to drink poison - similarly those beings with ignorance also endeavour to do unwholesome deeds called *a-puññābhisañkhāra* by means of body, speech and mind, owing to inability to see faults as the result of taking five kinds of sensual pleasures viz., colour, sound, smell, taste, tactile, which are capable of occurring bad resultant *dhamma*, or owing to wrong perception as happiness, or owing to strong suppression of defilements (*kilesā*), lust etc. (*Abhi-A-2-138; Vs.2-163*)

PAGE-367

2.2.16 How *āneñjābhisañkhāra* occurs due to ignorance

As a man who loses his bearings goes along with the road leading to ogre-city, due to inability to know and see penetratively on the faults of sufferings called *sañkhāra dukkha*, *viparināma dukkha*, of resultant *dhamma* of immaterial sphere, which are supreme ones in 31 realms, *āneñjābhisañkhāra* which is *citta sañkhāra* are also endeavoured with wrong knowing, wrong perception, wrong view, *sassata ditthi* which holds eternalism, etc. (*Abhi-A-2-138; Vs.2-163*)

In this way, this nature, "these *kamma*-formations have the causal *dhamma* called ignorance apparently," can be known because only when the ignorance is obviously present, can those *kamma*-formations be occurred apparently and unless the former is obviously present, the latter can not be occurred apparently. The evidence found in *Pāli* Text is as follows. _____

avīdvā bhikkhave avijjāgato puññābhisañkhārampi abhisañkhāroti, a-puññābhisañkhārampi abhisañkhāroti, āneñjābhisañkhārampi abhisañkhāroti. yato ca kho bhikkhave bhikkhuno avijjā pahīnā, vijjā uppannā, so avijjāvirāgā vijjuppādā ne' va puññābhisañkhāram abhisañkhāroti. (Abhi.A.2.138,139; Vs.2.163)

Bhikkhus ... the being lacking penetrative knowledge on Four Noble Truths but with full of ignorance, endeavours to perform any kind of *puññābhisañkhāra*, *a-puññābhi*

sañkhāra, or *āneñjabhisañkhāra*. *Bhikkhus* ... the *bhikkhu* can remove ignorance for such time, the knowledge called *viññā* occurs as a result. At that time that *bhikkhu* does not endeavours to perform any kind of *kamma*-formations, *puññābhisañkhāra*, *apuññābhisañkhāra* or *āneñjābhisañkhāra* due to occurrence of removing of ignorance and due to occurrence of knowledge. (It has the same meaning as *Parivāṃsana sutta*, *Sam-l-310*.)

[Among those losing *sutta* of *Samyutta Nikāya* that *sutta* referred in above commentary can also be included. At the span of time associated with commentators that *sutta* may be obviously present.]

These are explanations to be understood how *kamma*-formations occur due to ignorance. The *meditator* must discern how *kamma*-formations occur due to ignorance by penetrative knowledge of him. With referring to this explanation, "*avijjā sañkhārā atīto addhā*", this fact should not be forgotten that the ignorance and *kamma*-formations which are fundamental causes of resultant *dhamma* called consciousness of process of NONE, mentality and corporeality, bases, contact, feeling, that are belonging to present life, were those *dhamma* occurred in previous lives, previous period only.

PAGE-368

2.2.17 An example to be easy understood

When those corporealities and mentalities occurring in both internal and external has been discerned and kept in mind thoroughly as mentioned in the fifth method of Dependent-Origination, it should be scrutinized toward past with desire to know causal *dhammas* of these corporealities and mentalities. It is better as if previous causal *dhammas* can be found by the help of light of knowledge. If it is not found, it must be scrutinized causal *dhammas* by discerning on corporealities and mentalities occurring in present practising period as beginning and then discerning toward those occurring in birth process gradually as mentioned previously in fifth method. Here it will be presented the next example again.

After those corporealities and mentalities occurring in present life from the present practising period to the birth process were kept in mind, when causal *dhammas* were scrutinized by sending penetrative knowledge toward death consciousness of previous life, the object of *kamma* called *puññābhisañkhāra* through virtue which was achieved as manship existence, has been found. Then when it is continued to scrutinize his aim why did that man restraint with virtue, it was found as follows. _____

In the continuum of corporealities and mentalities occurring during restraining with virtue, it was found his aim that "he wanted to become womanship existence in order to serve satisfactorily her parents as womanship existence due to lack of opportunity to serve satisfactorily his parents as manship existence.

He is similar to a man who jumps down from apex of *Sakka's* tree or mountain peak of *Brahma* due to through hearing as if one person jumps down from any place called *maru*, *Sakka's* tree or mountain peak of *brahma*, he can be married to female heavenly being, indeed.

At that time it has been found that *bhavaṅga* mind clearness of present life and that of

previous life during restraining with virtue, in other words, continuum of mental process of present life and that of mental process of previous life during restraining with virtue, is single continuum of processes continuously when it is scrutinized thoroughly.

sabhāvovāyam citassa paṇḍaratā. (Mūlaṭī-1-125, paragraph-436)

All kinds of consciousness have the nature of clear white and purified. Not only *bhavaṅga* mind clearness but also all consciousness occurring in continuum of mental process is clear and purified. Therefore that *meditator* found single continuum of processes continuously when *bhavaṅga* mind clearness of present life and that of previous life, in other words, continuum of mental processes of present life and that mental processes of previous life are scrutinized thoroughly. Not only continuum of mental processes but also that of corporeal processes is single continuum of processes continuously as stretching thread. It can be said he knows the *ekatta* way.

PAGE-369

Then that *meditator* continues to scrutinize in order to know *nānatta* way and he sees as follows. - These are three kinds of *kilesa vaṭṭa* (defilement round),

1. ignorance (*avijjā*) = the nature of wrong knowing as woman who was capable of serving parents
2. craving (*taṇhā*) = the nature of attaching that womanship existence
3. clinging (*uppdāna*) = the nature of clinging to that womanship existence.

Those *kilesa vaṭṭa* (defilement round) occur in the mind-door cognitive **process orderly as follows** _____

1. mind-door advertence (*manodvārāvajjana*)(1) time
2. impulses (*javana*)..... (7) times
3. registering (*tad-ārammaṇa*)..... (2) times

Those mind moments consist of

1. (12) mind and mental concomitants for mind door advertence,
2. (20) mind and mental concomitants for each impulse and
3. (12) mind and mental concomitants for each registering respectively.

Those impulses are belonging to greed-wrong view (*lobhadiṭṭhi*) group. Then when volitional groups of virtue (= *puññābhisaṅkhāra*) which occurred due to those *kilesa vaṭṭa*, are scrutinized it is found as follows:

1. mind-door advertence ... (1) time, consisting of (12) mind and mental concomitants,
2. impulses ... (7) times, each consists of (34) mind and mental concomitants,
3. registering ... (2) times, each consists of (34) mind and mental concomitants respectively.

These groups of mental *dhamma* of mind-door cognitive process are *kamma vaṭṭa* (= action round). The impulse is first kind of great wholesome consciousness belongs to faith-wisdom (*saddhā -paññā*) group. Each impulse has (34) mind and mental

concomitants respectively. In this case, it is only abstinence with resolution (*samādāna virati*) but not abstinence by reaching (*sampatta virati*) resulting in absence of *virati cetasika* (mental concomitant called abstinence). [It means only the period when the action which gives rise to occur the result was performing.] These are groups of *dhammas* called *puññabhisañkhāra*. It can be called *nānatta* way has being known because it is capable of knowing on those groups of *dhammas* called *kilesa vaṭṭa*,

kamma vaṭṭa of which each compactness of mentality (*nāmaghana*) is broken down by penetrative knowledge up to reach the specific character of each ultimate *dhamma* respectively.

Numerous mind-door cognitive processes of those *kilesa vaṭṭa* had been occurred in previous life. Numerous mind-door cognitive processes of *kamma vaṭṭa* had also been occurred similarly, indeed.

PAGE-370

2.2.18 Table showing sequence of cognitive process of *kilesa vaṭṭa* and *kamma vaṭṭa*

	Mind-door advertence	Impulsions (7) times	Registering (2) times
<i>kilesa vaṭṭa</i>	12	20	12
<i>kamma vaṭṭa</i>	12	34	34

[Notes:_____ In this case, experience of one *meditator* has been shown as an example. It may or may not be associated with *pīti* (= pleasurable interest) depending upon kind of feeling, *somanassa* (agreeable feeling) or *upekkhā* (= neutrality feeling) in *kilesa vaṭṭa*. It may or may not be associated with *thiṇa middha* (= sloth torpor) depending *sasañkhārika* (= prepared) or *a-sañkhārika* (= unprepared). It may or may not be fallen into registering (*tad-ārammaṇa*). If it is fallen, all 11 kinds of registerings can fall accordingly. Similarly, in *kamma vaṭṭa*, it may or may not be associated with *paññā* (= knowledge) and *pīti* depending upon *nāna sampayutta* or *nāna vipayutta* and *somanassa* or *upekkhā*. It may or may not be fallen into registering. If it is fallen, all 11 kinds of registerings can fall accordingly. The *meditator* must discern in order to see by penetrative knowledge as real conditions occurring in previous continuum of mentality of him. Then both causal and resultant *dhammas* must be discerned and kept in mind by seeing occurrence of mind-door cognitive process of *kamma vaṭṭa* due to mind-door cognitive process of *kilesa vaṭṭa* with relating to the phrase, *avijjā paccaya sañkhāra* (= *kamma*-formations occur due to the ignorance). It must be recognized beforehand that it must be carried out *vipassanā* practice on those causal and resultant *dhammas* when it will be reached into *vipassanā* stage.]

Those groups of *sañkhāra dhammas* called *kamma vaṭṭa* mentioned above, in other words, mental continuum of mind-door cognitive process of *kamma vaṭṭa*, in other words, those mental *dhammas* occurring in the continuum of mind-door cognitive processes of *kilesa vaṭṭa* and *kamma vaṭṭa*, pass away after arisen due to occurrence of impermanent *dhamma* (= *anicca dhamma*) really. However it never disappears without embedding any potentiality of *kamma* in the continuum of corporeality and mentality. It usually passes away after potentiality of *kamma* which is capable of producing any kind of existence expected by

those persons who cultivate *sañkhāra* (= *kamma*-formations) and *kamma*, had been embedded in the continuum of corporeality and mentality. The *meditator* must discern those *kamma*-formations in order to see that potentiality of *kamma*, which had been embedded in the continuum of corporeality and mentality when those *kamma*-formations passed away by means of penetrative knowledge which is capable of keeping in mind mental groups of *kamma*-formations.

The *meditator* shown as an example mentioned above does a kind of person desire to become womanship existence that has opportunity to serve satisfactorily parents. With the aim of attaining that womanship existence wholesome *kamma*-formations through virtue had been cultivated successfully. When that *meditator* continues to scrutinize causal relationship between that potentiality of *kamma* and groups of corporeal and mental *dhamma* which are led by consciousness of process of NONE of present existence he sees the occurrence of resultant *dhamma* called birth process due to that potentiality of *kamma* of previous existence by penetrative knowledge. At that time, in the continuity of consciousness of that *meditator* the following knowledge occur correctly.

PAGE-371

1. There is no doer, creator, person, being, self (*atta*), superior self (*paramatta*) in the aspect of causal *dhamma*.
2. There is also no person who is made, created person, self, living self (*jīva atta*) in the aspect of resultant *dhamma*.
3. It knows as mass of causal *dhamma* called corporeality and mentality, and mass of resultant *dhamma* called corporeality and mentality only. (In this stage, knowing on *ekatta way* and *nanatta way* is inclusive because penetrative knowledge is reaching to the ultimate sense.)
4. Then it is knowing and seeing on the nature of lack of endeavouring (*vyāpāra*) of both aspects of causal *dhamma* called ignorance, craving, clinging, *kamma*-formation, action, in order to occur resultant *dhamma*, and ...
5. In the aspect of resultant *dhamma* called corporeality and mentality of birth process as "if causal *dhammas* occur, resultant *dhamma*, they themselves, will occur apparently". It is well understood on *a-vyāpāra way*.
6. Then due to seeing on the occurrence of resultant *dhammas* which are corresponding to causal *dhammas*, such as corporeality and mentality of birth process which are produced by causal *dhammas* called ignorance, craving, clinging, *kamma*-formation, action, it is known as *evam dhammatd way* has been well understood.

This is a way of presentation by which causal *dhammas* and resultant *dhammas* are set forth as separate groups. If it is presented in accordance with the first method of Dependence-Origination (*paṭiccasamuppāda*), it will be as follows: -

The nature of wrong knowing as womanship existence with opportunity to serve satisfactorily parents is the ignorance (*avijjā*). (It is continuum of mind-door cognitive processes of *kilesa vaṭṭa* that is led by the ignorance.)

Due to presence of that ignorance, *puññābhisañkhāra* called wholesome deed through virtue is cultivated. (= That continuum of mind door cognitive processes of *kamma*

vaṭṭa, which are led by wholesome volition through virtue, is cultivated.)

Those continuum of corporeality and mentality when ignorance occurred and continuum of corporeality and mentality when wholesome *kamma*-formation through virtue occurred are seen by knowledge as unique continuum of corporeality and mentality continuously. Then continuum of corporeality and mentality together with those *kilesa vaṭṭa*, and *kamma vaṭṭa* or ignorance and *kamma*-formations occurred and continuum of corporeality and mentality, up to birth process of present existence, are also seen by knowledge as unique continuum of corporeality and mentality continuously. It is known as *ekatta way* has been well understood.

Then specific character of each ultimate element occurring in every mind moment is seen by penetrative knowledge after masses of mentality called compactness of continuity (*santatighana*), compactness of form (*samūhaghana*), compactness of function (*kiccaghana*) of that continuum of mind-door cognitive processes of *kilesa vaṭṭa*, which was led by the ignorance and continuum of mind-door cognitive processes of *kamma vaṭṭa*, which was led by wholesome volition through virtue, has been broken down. It is known as *nānatta way* has been well understood. Similarly corporeality and mentality of birth process are also seen by penetrative knowledge up to the field of ultimate sense. It is also known as *nānatta way* has been well understood.

PAGE-372

The nature of lack of endeavouring in one aspect of causal *dhamma* called the ignorance in order to occur resultant *dhamma* called *sañkhāra* and the nature of lack of endeavouring, "as if the ignorance occurs apparently, we, ourselves called *sañkhāra dhamma* will occur apparently", in one aspect of resultant *dhammas* called *sañkhāra dhammas*, are seen by penetrative knowledge. It is known as *a-vyāparā way* has been well understood. It should be understood the occurrence of *viññāṇa* (consciousness of process of NONE) due to *sañkhāra* (*kamma*-formations) in the same way.

It is seeing on occurrence of pertinent resultant *dhamma* called *sañkhāra* due to presence of the cause called the ignorance and on non-occurrence of in pertinent resultant *dhamma* by penetrative knowledge. It is known as *evam dhammatd way* has been well understood.

The *meditator* should firmly recognize that it is very essential to try in order to know above four ways, viz., *ekatta*, *nānatta*, *a-vyāparā* and *evam dhammatd* ways during discerning on how *kamma*-formations occur due to ignorance and how consciousness of process of NONE occurs due to *kamma*-formations, etc, successively.

PAGE-373

2.3 Buddhist Philosophy of Conditional Relations

There is a reasonable question that how causal *dhammas* benefit the occurrence of resultant *dhammas* and what kinds of relations (*paccaya*) are involved in those processes

with referring to explanations, *kamma*-formations occur apparently due to presence of ignorance, in other words, resultant *dhammas* occur apparently due to presence of causal *dhammas* in those noble preachings of *Pañiccasamuppāda*. In this section it will be presented on brief account of (24) relations in order to be understood doctrine of causal relationship systematically.

2.3.1 Twenty four relations in Pāli

hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahaḷātāpaccayo, aññamaññaḷapaccayo, nissayapaccayo, upanissayapaccayo, purejātāpaccayo, pacchājātāpaccayo, āsevanapaccayo, kammāpaccayo, vipākāpaccayo, āhārapaccayo, indriyāpaccayo, jhānapaccayo, maggāpaccayo, sampayuttāpaccayo, vipayuttāpaccayo, atthipaccayo, natthipaccayo, vigatāpaccayo, avigatāpaccayoti. (Paṭṭhāna.1.1)

It will be presented translation of twenty four relations according to Buddhist Philosophy of Relations (BPR) and Guide through the *Abhidhamma Piṭaka* (GAP) and terms used in this paper in the following table.

Twenty Four Relations

	<i>Paccaya</i>	Relation (BPR)	Relation (GAP)	Relation (this book)
1	<i>hetu</i>	Condition or root	Root	Root
2	<i>ārammaṇa</i>	Object	Object	Object
3	<i>adhipati</i>	Dominance	Predominance	Predominance
4	<i>anantara</i>	Contiguity	Proximity	Contiguity
5	<i>samanantara</i>	Immediate contiguity	Contiguity	Immediate contiguity
6	<i>sahaḷāta</i>	Co-existence	Co-nascence	Compatibility
7	<i>aññamañña</i>	Reciprocity	Mutuality	Mutuality
8	<i>nissaya</i>	Dependence	Support	Dependence
9	<i>upanissaya</i>	Sufficing condition	Decisive support	Determinative dependence
10	<i>purejāta</i>	Pre-existence	Pre-nascence	Pre-compatibility
11	<i>pacchājāta</i>	Post-existence	Post-nascence	Post-compatibility
12	<i>āsevana</i>	Habitual recurrence	Frequency	Habitual recurrence
13	<i>kamma</i>	<i>kamma</i> / action	<i>karma</i>	<i>kamma</i> / action
14	<i>vipāka</i>	Effect	<i>karma</i> result	<i>kamma</i> (Consequence)
15	<i>āhāra</i>	Food	Nutrient	Nutrient
16	<i>indriya</i>	Control	Faculty	Controlling faculty
17	<i>jhāna</i>	<i>jhāna</i> / ecstasy	<i>jhāna</i>	Absorption
18	<i>maggā</i>	Path	Path	Path

19	<i>sampayutta</i>	Association	Association	Association
20	<i>vipayutta</i>	Dissociation	Dissociation	Dissociation
21	<i>atthi</i>	Presence	Presence	Presence
22	<i>natthi</i>	Absence	Absence	Absence
23	<i>vigata</i>	Abeyance	Disappearance	Disappearance
24	<i>avigata</i>	Continuance	Non-disappearance	Non-disappearance

2.3.2 The relation by way of root (*hetu-paccaya*)

The word, *hetu* means root (= *mūla*). Those three kinds, greed (*lobha*), hate (*dosa*), delusion (*moha*), are roots of unwholesome *dhammas*. It is known as *a-kusala mūla dhamma* or *a-kusala hetu*. Those three kinds, greedlessness (*a-lobha*), hatelessness (*a-dosa*) non-delusion (*a-moha*), are roots of wholesome *dhammas* and some *abyākata dhammas*. It is known as *kusala mūla dhammas* and *abyākata mūla dhamma*. It is also known as *kusala hetu* and *abyākata hetu*.

2.3.2.1 Cause (= *paccaya*)

paccayoti ettha pana ayam vacanatto, paṭicca etasmā etīti paccayo. apaccakkhāya nam vattatīti attho. yo hi dhammo yam dhammam apaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayoti vuttam hoti. lakkhaṇato pana upakāralakkhaṇo paccayo. yo hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakārako hoti, so tassa paccayoti vuccati. paccayo, hetu, kāraṇam, nidānam, sambhavo, pabhavotiādi atthato ekam, byañjanato nānam. iti mūlaṭṭhena hetu, upakāraṭṭhena paccayoti saṅkhepato mūlaṭṭhena upakārako dhammo hetupaccayo. (Abhi.A.3.344; Vs.2.164)

The resultant *dhamma* occurs and stands depending upon this causal *dhamma*. Due to occurrence of cause of resultant *dhamma* in order to occur depending on it, that causal *dhamma* is called *paccaya* (= cause). It means that it occurs and stands without rejecting on that causal *dhamma*. It will be explicit. - Such resultant *dhamma* not only occurs but also stands without rejecting and avoiding from such causal *dhamma*. That causal *dhamma* is the cause of that resultant *dhamma* to be occurred and to be stood indeed.

PAGE-374

[Notes:___ The relation of post-compatibility (*pacchājāta paccaya*) (= succeedent occurring groups of mental *dhammas*) benefit preceding corporeal *dhammas* in order to stand for static stage (*ṭhiti*) but not in order to occur for arising stage (*uppāda*). Those relations (*paccaya*), condition of contiguity (*anantara paccaya*) etc, (= preceding mental *dhammas*) benefit succeeding mental *dhammas* in order to occur (= arising stage) but not in order to stand for static stage. Those relations, the relation by way of root (*hetu paccaya*) etc, benefit succeeding mental *dhammas* in order to occur and stand for two kinds of stages, the arising and static stages. Therefore it is explained by indefiniteness meaning (*aniyamattha*),

the term *vā*, as *tiṭṭhati vā uppajjati vā*. The term *tiṭṭhati* is the occurrence by means of standing for static stage (*ṭhiti*) while the term *uppajjati* is the occurrence by means of arising in the sub-moment, arising stage (*uppāda khaṇa*).]

According to above explanations, it should be recognized on causal *dhamma* as *paccaya* (relation) while on resultant *dhamma* as *paccayuppanna*.

2.3.2.B. *upakāraka lakkaṇā*

The meaning of the term *paccaya*, the cause, is *saddattha* (= grammatical meaning) while the meaning of *upakāraka* is *lakkaṇattha* which shows the nature of all causal *dhammas*. It is *sabhāva lakkaṇa* (= natural specific character).

upakāra means effectiveness to finish (= function), *paccayuppanna* (= resultant *dhamma*) with correspondent quality. The functioning on that way means ability to occur and stand the resultant *dhamma* which is corresponding to causal *dhamma*. It means that causal *dhamma* make resultant *dhamma* in order to occur and stand in a situation which is corresponding to causal *dhamma*. The effectiveness in that way can be said that the causal *dhamma* benefits resultant *dhamma* called *paccayuppanna* in order to occur and stand for the latter. That causal *dhamma* which is capable of benefiting for that resultant *dhamma* is designated as "cause (*paccaya*)".

In brief, those causal *dhammas* called six kinds of roots, which are capable of functioning in order to occur and stand corresponding resultant *dhammas* by way of root, are called *hetu paccaya* (= the relation by way of root).

2.3.2.C The meaning of root (*mūlaṭṭha*)

laddhahetupaccayā hi dhammā virūḷhamūlā viya pādapā thirā honti suppaṭṭhitā, ahetukā tilavījakādisevālā viya na suppaṭṭhitā. iti mūlaṭṭhena upakārakoti suppaṭṭhitabhāvasādhanena upakārako dhammo hetupaccayoti veditabbo. (Abhi-A-3-345; Vs.2-165)

Root (*hetu*) is efficacy to function the occurrence of well standing of resultant *dhamma*. As those trees with prosperous roots are stable and standing well, *paccayuppanna dhamma* with acquired causes of roots (*hetu paccaya*) are stable and standing well. On the other hand ___ as algae, duckweed etc, are free floating and can not stand well, rootless *dhammas* are unable to stand well. Therefore, with regarding to the phrase ___ "which are capable of functioning in order to occur and stand corresponding resultant *dhamma* by way of root", ___ it should be recognized that six kinds of roots, which are capable of benefiting resultant *dhammas* in order to present corresponding qualities with causal *dhammas* by means of finishing to occur well standing of *paccayuppanna dhamma*. (It should be understood the relation of object (*ārammaṇa paccaya*) etc in the same way.)

PAGE-375

Benefit - In the phrase, causal *dhammas* benefit *paccayuppanna dhammas*; it should

be recognized that (1) it causes the occurrence of *paccayuppanna* which has not occurred yet and (2) supporting on occurring of *paccayuppanna dhamma* to be stable, are designated as "be benefited".

2.3.2.D *paccaya* and *paccayuppanna* (cause and result)

hetū hetu sampayuttakānam dhammānam tam samuṭṭhānānañca rūpānam hetupaccayena paccayo. (Paṭṭhāna.1.1)

Those *dhammas* of *hetu paccaya* are six kinds of roots (*hetu*), viz., greed, hate, delusion, greedlessness, hatelessness, non-delusion.

Those resultant *dhammas of the relation of root* are (71) kinds of consciousness with root (*sahetuka citta*), (52) kinds of mental concomitants, excluding delusion (*moha*) in two kinds of consciousness rooted in delusion, corporealities produced by mind (CPM) (*cittaja rūpa*) during being is happening (*pavatti*), corporealities produced by *kamma* (CPK) with root during process of newly occurrence of next existence (NONE)' (*paṭisandhi sahetu kammaja rūpa*).

Corporealities produced by *kamma* (CPK) during process of NONE (*paṭisandhi*) is arising and corporealities produced by mind (CPM) which are occurring during being is happening (*pavatti*), are compatible corporealities (*sahajāta rūpa*) which are related to six roots correspondingly. It should be recognized on the fact that that group of causal *dhammas* of present moment is referred as causality within only one mind-moment because causal *dhammas* called six roots benefit associating mental aggregates within one mind-moment and *paccayuppanna dhamma* called compatible corporealities (*sahajāta rūpa*) only. Causal *dhammas* are groups of mentalities while resultant *dhammas* are both two kinds, mental and corporeal *dhammas*. This relation by way of root (*hetu paccaya*), therefore, is causality through which mentality benefits both mentality and corporeality.

"kammam khetam, viññanam vījam, taṇhāsaneho". (Aṅg.1-224)

1. the action (*kamma*) is similar to a field while ...
2. the consciousness of newly occurrence of next existence (NONE) (= *paṭisandhi viññāṇa*) is similar to seed,
3. the craving (*taṇhā*) to sticky water. (*Aṅg.1-224*)

In this case, the reason "why those *dhammas* called relation by way of roots (*hetu paccaya dhamma*) benefit CPK which are occurring during NONE (*paṭisandhi*) is arising but it does not benefit CPK which are occurring during being is happening (*pavatti*)", is the fact that CPK which are occurring during NONE is arising is related to "consciousness of NONE" (*paṭisandhi viññāṇa*). During NONE is arising CPK have got occurrence related to consciousness of NONE. It is right.- By the time that NONE is arising, consciousness of NONE is unable to produce CPM. (The reason why it is unable to produce CPM can be seen in Volume I, Section 4, *rūpa kammaṭṭhāna*.)

Those CPK have opportunity to occur only when consciousness of NONE arises but the former are unable to occur and stand without the latter. Therefore the Buddha preached as follows: _____

viññāṇapaccayā nāmarūpam. .tasmim patiṭṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti. (Sam.1.296)

"Due to presence of consciousness of process of NONE/ corporeality and mentality of NONE occur. When that consciousness of process of NONE stands, the opportunity for corporeality and mentality of NONE occurs", preached by the Buddha. (Second *Cetanā Sutta, Kalāra Vagga, Nidāna Vagga Samyutta*)."

Then during being is happening (*pavatti*) those CPK are occurring related to *kamma* (= action) although mind (= consciousness) is apparently absent. It is no occurrence related to mind. It is **right**. - It is because those CPK continue to occur in the continuum of a Never-Returner (*anāgāmī*) and an Arahant who are entering in cessation absorption (*nirodha samāpatti*).

Furthermore, due to inability to produce CPM by consciousness of NONE only CPK stands as representative of CPM of consciousness of process of NONE. That consciousness of process of NONE stands as the seed of CPK only. The action (*kamma*) is similar to a cultivated expanse of (and where those CPK are growing up. Those defilements (*kilesa*), the craving etc, are similar to water.

Therefore as a plant can be occurred due to efficiency of seed for beginning process of germination through both field and water are present apparently, those all kinds of CPK can be occurred due to efficiency of consciousness of NONE at the moment of process of NONE.

It should be recognized that "as successive development of plant can be occurred due to efficiency of field and water although the seed perished away after germination, similarly CPK can be occurred due to *kamma* without consciousness of NONE during being is happening (*pavatti*). The Buddha, therefore preached that-

1. The action (*kamma*) is similar to a field, while
2. consciousness of process of NONE is similar to seed,

1. "*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 (*voḥāra 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.

3. the craving, to sticky water, respectively. (*Abhi.A.III. 355,356*)

2.3.3 *ārammaṇa paccaya* (the relation of object)

The *dhamma* which is capable of benefiting by means of object (*ārammaṇa*) is called *ārammaṇa paccaya* (relation of object). As a weak man rises or stands upright by leaning upon either walking stick or rope, similarly, mind and mental concomitants occur and stand by taking the objects, colour-object etc. Therefore it should be recognised that six kinds of objects of mind and mental concomitants are *ārammaṇa paccaya* (the relation of object). (*Abhi-A-III-145, Vs.II.165*)

Those *dhammas* called *ārammaṇa paccaya* are six kinds of objects,

Those *dhammas* called *ārammaṇa paccayuppanna* are groups of consciousness and mental concomitants.

(Notes: ____ In *vipassanā* stage, those objects of *vipassanā* knowledge are (28) kinds of corporeal *dhammas* and mundane mind and concomitants. In the aspect of *ārammaṇika* (resultant *dhammas* which are capable of taking objects), there are mental *dhammas* occurring in six lines mentioned in **Volume II, Section 5, *nāma kammaṭṭhāna***.)

By means of *ārammaṇa paccaya* (the relation of object),

1. visible-object benefits groups of mental *dhammas* called mind and mental concomitants of eye-door cognitive process and mind-door cognitive process, which are occurring by taking colour-object.
2. auditory-object benefits groups of mental *dhammas* called mind and mental concomitants of ear-door cognitive process and mind-door cognitive process, which are occurring by taking sound-object,
3. olfactory-object benefits groups of mental *dhammas* called mind and mental concomitants of nose-door cognitive process and mind-door cognitive process, which are occurring by taking smell-object,
4. sapid-object benefits groups of mental *dhammas* called mind and mental concomitants of tongue-door cognitive process and mind-door cognitive process, which are occurring by taking taste-object,
5. tangible-object benefits groups of mental *dhammas* called mind and mental concomitants of body-door cognitive process and mind-door cognitive process, which are occurring by taking tangible-object,
6. Ideational-object (*dhammārammaṇa*) benefits groups of mental *dhammas* called mind and mental concomitants of mind-door cognitive process, which are occurring by taking ideational-object (*dhammārammaṇa*).

It is kind of relation similar to a relation in which those causal *dhammas*, viz., (1) concept (*paññatti*) (2) mentality (3) corporeality, benefit resultant mental *dhamma*. Causal *dhammas* include all kinds of ultimate *dhammas* of corporeality and mentality within three periods, i.e., past, future and present, and *nibbāna* and concept which are freed from time. Those objects of concept, sign of full-concentration of *kasiṇa* and sign of full concentration of *ānāpāna*, which are ideational-objects, are also included in causal *dhammas*. Sign of full-

concentration of *kaṣiṇa* benefits mental *dhammas* of absorptions of *kaṣiṇa* and sign of ftUI- concentration of *ānāpāna* benefits *mental dhammas* of absorptions of *ānāpāna* by means of relation of object (*ārammaṇa paccaya*). Therefore It should be recognized the following fact as summary.

yam yam dhammam ārabba ye ye dhammā uppajjanti cittacetasikā dhammā. te te dhammā tesam tesam dhammānam ārammaṇa paccayena paccayo. (Paṭṭhāna.1.2)

PAGE-378

= By means of taking any object either concept or ultimate ones (*paramattha*), such such *dhammas* of mind and mental concomitants occur. Various kinds of those object-*dhammas* benefit that that *dhammas* of mind and mental concomitants by relation, of object (*ārammaṇa paccaya*), It means that only when the object which is to be known is present, can cognition be occurred.

2.3.4 *adhipati paccaya* (the relation of predominance)

The *dhamma* which is capable of benefiting resultant *dhamma* by means of occurrence of chief, is called the relation of predominance (*adhipati paccaya*). The relation of predominance is of two kinds, to wit, compatible predominance (*sahajātādhipati paccaya*) and objective predominance (*ārammaṇādhipati paccaya*). There are four kinds of relations of compatible predominance furthermore.

*A. *Relation of compatible predominance (sahajātādhipati paccaya)*

chandādhipati chandasampayuttakānam dhammānam tam samuṭṭhānānañca rūpānam adhipatipaccayena paccaya. (Paṭṭhāna.1.2)

= The *dhamma* called intention or **desire-to-do** which has arriving at the predominant state (*chandādhipati*) benefits associating mind and mental concomitants and CPM by means of relation of predominance.

It should be recognized on those four kinds of *dhammas* called *chanda-vīriya-citta-vīmaṃsa* (intention or desire-to-do, energy or effort, consciousness or will, reason or investigation) as relation of predominance. Those are *dhammas* which are capable of benefiting compatible *dhamma (sahajāta dhamma)* within one mind moment by means of occurrence of chief. Those four kinds are able to occur associating with each other within one mind moment. But they are unable to arrive at the predominant state simultaneously. For such time the mind occurs by means of intention or desire-to-do as chief. At that time that intention only has arrived at the predominant state, resulting in belonging to this relation but not remaining three belong to this relation. It should be recognized on relation of predominance of effort, investigation and will similarly. Only one of those four kinds is able to perform the function of chief in one mind moment.

1. *chandādhipati* ____ When the mind occurs by means of intention as chief, the intention (*chanda*) is relation of predominance while those consciousness of impulses associating with that intention, those mental concomitant *dhammas*

excluding *chanda*, *vicikicchā*, and CPM are resultant *dhammas* called *paccayuppanna*.

2. *vīriyādhipati* - When the mind occurs by means of effort as chief, the effort (*vīriya*) is relation of predominance while these consciousness of impulses associating with that effort, those mental concomitant *dhammas* excluding *vīriya*, *vicikicchā*, and CPM are resultant *dhammas* called *paccayuppanna*.
3. *vīṃsādhīpati* - When the mind occurs by means of investigation (*paññā*) as chief, the investigating knowledge is relation of predominance while those consciousness of impulses associating with that investigation, those mental concomitant *dhammas* excluding *paññā*, *vicikicchā*, and CPM are resultant *dhammas* called *paccayuppanna*.
4. *cittādhipati* ___ When the mind occurs by means of consciousness or will as chief, the consciousness (*citta*) is relation of predominance while those associating mental concomitant *dhammas* excluding *vicikicchā* and CPM are resultant *dhammas* called *paccayuppanna*.

PAGE-379

1. *chandavato kim nāma na sijjhati.*
2. *vīriyavato kim nāma na sijjhati.*
3. *paññāvato kim nāma na sijjhati.*
4. *cittavato kim nāma na sijjhati.*

1. For the person with intention what kind of performance has not been disaccomplished yet. (It will be accomplished.)
2. For the person with effort what kind of performance has not been disaccomplished yet. (It will be accomplished.)
3. For the person with knowledge what kind of performance has not been disaccomplished yet. (It will be accomplished.)
4. For the person with strong will what kind of performance has not been disaccomplished yet. (It will be accomplished.)

B.-It should be cultivated on moral conduct

Before *chandadhīpati* (predominant intention) occurs, moral conduct must be cultivated by reasoning that "if intention is present what kind of performance has not been disaccomplished yet. That previous cultivation of mind to be strong benefits succeeding mind by means of natural determinative dependence (*pakatūpanissaya*). Due to presence of benefiting factor in that way, when succeeding mind occurs the intention becomes chief or leader. That kind of intention which has arrived at the predominant state is designated as "*chandādhipati*". In the occurrence of predominant state of remaining three, effort etc, it is similar way.

When it has attained benefiting factor by means of natural determinative dependence

those associating *dhammas*, the intention etc, become significance and chief in succeeding mind (= in all consciousness and mental concomitants). It has been occurred the occurrence of associating *dhammas* and they themselves, the intention etc, in accordance with their wishes, the intention etc. Those associating *dhammas* also occur in accordance with the wish of those *dhammas*, the intention etc. This is because it always follows to those *dhammas*, the intention etc, by means of occurrence of inferiority (*hīna*) indeed.

Among those four kinds of relations of predominance, *chanda*, *vīriya*, *vīmaṃsa*, *citta*, if any one *dhamma* is inferior, those associating *dhammas* are also inferior. If any one *dhamma* is middle, those associating *dhammas* are also middle ones. If any one *dhamma* is superior, those associating *dhammas* are also superior ones, accordingly. It has, therefore, been said that associating *dhammas* always follows those predominant *dhammas*, the intention etc.

Due to cause to occur associating *dhammas* in accordance with their wishes, due to occurrence of associating *dhammas* with regarding to their wishes, those intention, effort, investigation, and consciousness (*chanda*, *vīriya*, *vīmaṃsa*, *citta*), are relations of predominance. Thus it must be recognized definitely. (*Mūlaṭṭ.3.169*)

PAGE-380

C. Exhortation

In order to attain *nibbāna*, the *meditator* must, therefore, be cultivate

1. very strong element of desire-to-do,
2. very strong element of effort,
3. very strong element of investigating knowledge,
4. very strong element of consciousness.

These groups of *dhammas* called *chanda-vīriya-vīmaṃsa-citta* will lead the continuum of mind of *meditator* to *nibbāna* certainly. This is because those *dhammas* have great efficiency to occur the continuum of mind with regarding to their wishes indeed.

D. Relation of objective predominance (*ārammaṇadhipati paccaya*)

yam yam dhammam garum katvā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesam tesam dhammānam adhipatipaccayenapaccayo. (Paṭṭhāna.1.2)

With regarding to such such objective *dhammas*, such such nature of *dhammas* which are consciousness and mental concomitants occur. That that objective *dhammas* benefit that that *dhammas* called consciousness and mental concomitants by means of relation of objective predominance (*ārammaṇa paccaya*). (*Paṭṭhāna.1.2*)

With regarding to such object (*ārammaṇa*), mental *dhammas* arise. That object to

which regarded by mental *dhammas* is the relation of objective predominance (*ārammaṇādhīpati paccaya*) of those mental *dhammas*. (*Abhi.A.3.345; Vs.2.165*)

The object which deserves to respect is capable of benefiting the consciousness, which bends to that object, which leads to that object, which regards to that object, which is the cause of reasoning; the consciousness which is capable of pleasing; and those consciousness of Path and Fruit accordingly. It should be recognized on occurrence of capable of benefiting of the object as the lord and master of resultant *dhammas*, mind and mental concomitants which are related to it, is the relation of objective predominance due to presence of efficiency to benefit properly on those consciousness which are bending toward it. (*Mūlaṭṭ.3.169*)

Paccaya dhamma (causal dhammas)___ (18) kinds of real corporealities which are most regardful; (84) kinds of consciousness excluding (2)kinds of consciousness rooted in hate, (2) kinds of consciousness rooted in delusion, touching-consciousness with disagreeable feeling; (47) kinds of mental concomitants, excluding hate (*dosa*), envy (*issā*), stinginess (*macchariya*), remorse (*kukkucca*), scepticism (*vicikicchā*); and *nibbāna* are relation of objective predominance (*ārammaṇādhīpati paccaya*). (For a *meditator* who wants to discern as *vipassanā* object, these *dhammas*, (18) kinds of real corporealities; groups of mental *dhammas* occurring in six kinds of cognitive processes, which are arising by taking six kinds of objects, which are including impulses of unwholesome deeds rooted in greed and impulses of great wholesome deeds, excluding touching-consciousness with disagreeable feeling; groups of mental *dhammas* of first, second, third and fourth absorptions, which are arising by taking the object of sign of full concentration of *ānāpāna*, are relation of objective predominance.)

PAGE-381

Paccayuppanna dhamma (resultant dhammas) - (8) kinds of impulses rooted in hate, which are most regardful; (8) kinds of impulses of great wholesome deeds; (4) kinds of impulses of great indifference with knowledge (*ñāṇa sampayutta mahākiriya javana*); (8) kinds of supra-mundane consciousness; (45) kinds of mental concomitants excluding hate, envy, stinginess, remorse, scepticism, two boundless states (*appamaññā*) are resultant *dhamma (paccayuppanna dhamma)* of *ārammaṇādhīpati paccaya*. (For a *meditator* especially___ groups of mental *dhammas* occurring in impulses rooted in greed; and groups.mental *dhammas* occurring in impulses of great wholesome deeds excluding two boundless states, are resultant *dhammas* of *ārammaṇādhīpati paccaya*)

This is a kind of relation in which mentality and corporeality are capable of benefiting mentality and corporeality indeed.

These causal *dhammas* occur for both three periods (*kāla*) and free from time (*kāla vimutta*).

2.3.5 *anantara paccaya* (the relation of contiguity) ___ *samanantara paccaya* (the relation of immediate contiguity)

Due to absence of interruption of any *dhamma* which is capable of separating between causal *dhamma* and resultant *dhamma*, the *dhamma* which is capable of making qualities of resultant *dhamma* by means of occurrence of contiguity, is called the **relation of contiguity (*anantara paccaya*)**.

Due to absence of interruption of any *dhamma* which is capable of immediate

separating between causal *dhamma* and resultant *dhamma*, the *dhamma* which is capable of making qualities of resultant *dhamma* by means of immediate occurrence of contiguity, is called the **relation of immediate contiguity** (*samanantara paccaya*).

*** A. The essence to be recognized**

The mind-element (*mano dhātu*) called receiving (*sampañicchana*) arises contiguously adjacent to the seeing-consciousness (*cakkhu viññāṇa*); the mind cognition-element (*mano viññāṇa dhātu*) called investigating (*santīraṇa*) arises contiguously adjacent to the mind-element called receiving; The mind cognition-element called determining (*vuṭṭho*) arises contiguously adjacent to the mind cognition-element called investigating. The process of NONE (newly occurrence of next existence) called *paṭisandhi* arises contiguously adjacent to the death-consciousness (*cuti*). - Thus such such consciousness arises contiguously adjacent to such such consciousness. The nature of contiguous occurrence of that that consciousness adjacent to preceding ones is fixed law of cognitive process (*citta niyama*) indeed.

The nature of fixed law of cognitive process is achieved by the efficacy of preceding consciousness, which is made specially by causal *dhammas*, object etc, which are capable of making the occurrence of various resultant *dhamma* simultaneously. It is not achieved by efficacy of any other *dhamma* but by efficacy of preceding consciousness only. Therefore the nature of *dhamma*, which is capable of occurring proper consciousness and mental concomitants contiguously just after itself perished away, is called the relation of contiguity (*anantara paccaya*). Therefore the Buddha preached that _____

anantarapaccayoti cakkhuvīññāṇadhātu tam sampayuttakā ca dhammā manodhātuyā tam sampayuttakānañca dhammānam anantarapaccayenapaccayo. (Paṭṭhāna-1-2)

= "Both seeing-consciousness element and associating *dhammas* of that seeing-consciousness element benefit the mind-element called receiving (*sampañicchana*) and associating *dhammas* of that mind-element called receiving by means of the relation of contiguity (*anantara paccaya*)", preached by the Buddha. (*Paṭṭhāna-1-1*)

PAGE-382

That *dhamma* called *anantara paccaya* is also known as *samanantara paccaya*. It is right._____ These two relations, contiguity and immediate contiguity called *anantara paccaya* and *samanantara paccaya* are different only in grammatical usage but similar in meaning as some words, *upacaya* and *santati*, *adhivacana duka* and *nirutti duka*, etc. (*Abhi.A.3.346; Vs.2.166*)

B. Special cause and traditional cause

With regarding to above phrase_____ "which is made specially by causal *dhammas*, object etc, which are capable of making the occurrence of various resultant *dhamma*" - means that for those two kinds seeing-consciousness, wholesome resultant and unwholesome resultant seeing-consciousness, in order to occur the former one desirable object (*iṭṭhārammaṇa*) is special cause while the light and attention (*manasikāra*) are traditional

causes which concern with both kinds of wholesome resultant and unwholesome resultant seeing-consciousness (*sādhāraṇa paccaya*). In order to occur unwholesome resultant seeing-consciousness undesirable object (*aniṭṭhārammaṇa*) is special cause while the light and attention are traditional causes. It should be recognized similarly for the receiving (*sampaṭicchana*) and investigating (*santīraṇa*).

C. Different opinions

"Due to absence of separable *dhamma* called ultimate nature, it is designated as the relation of contiguity (*anantara paccaya*). Due to absence of separable *dhamma* called time, it is designated as the relation of immediate contiguity (*samanantara paccaya*)" - interpreted by some teachers called *Revata* school of thought. That opinion is contradictory to the following preaching etc.

nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanakusalam phalasarāpattiyā samanantarapaccayena paccayo. (Paṭṭhāna-1-138)

Those *Revata* schools of thought accepted the difference between two relations that due to absence of separable *dhamma* called ultimate nature, it is designated as *anantara paccaya* while due to absence of separable *dhamma* called time (= due to absence of extra time between perishing stage (*bhavaṅga*) of preceding consciousness and arising stage (*uppāda*) of succeeding consciousness), it is designated as *samanantara paccaya*.

Before the cessation absorption (*nirodha samāpatti*) is entered the Non-returner (*anāgāmi*) discerns orderly on mundane absorptions (*lokiya samāpatti*) as the objects of *vipassanā* practice by means of *yuganaddha* method. (= In this method *samatha* practice and *vipassanā* practice are yoking together.) Before the cessation absorption is entered he enters into the absorption of neither-perception-nor-non-perception (*ne'va-saññā-nā-saññāyatanajhāna*). After one or two times of impulses of absorption of neither-perception-nor-non-perception, he reaches into the cessation absorption. After he enters into the cessation absorption for a moment or a few days or up to seven days, when he emerges from that cessation absorption, single consciousness of the third fruition-absorption (*anāgāmi phala samāpatti*) occurs in him. That wholesome impulse of absorption of neither-perception-nor-non-perception benefits single impulse of the third fruition absorption by relation of contiguity (*anantara paccaya*). "Due to this reason this opinion of *Revata* school of thought that - "due to absence of separable *dhamma* called time, it is designated as the relation of immediate contiguity", is opposite to above quotation of *Pd\i* Text resulting in rejection on this opinion", meant by the commentator. Then this opinion of *Revata* school of thought is also contradictory to these *Pāli* Texts showing the facts that - before the arahant enters into cessation-absorption the last indifferent impulse of absorption of neither-perception-nor-non-perception occurs and it benefits the single consciousness of fourth fruition-absorption (*arahatta phala samāpatti citta*) which is the first one after emerging from cessation-absorption and then before a person reaches into the realm of mindless being (*a-saññasatta bhūmi*), the death consciousness of sensuous sphere occurs and it benefits the consciousness of NONE (*paṭisandhi*) of sensuous sphere again, which is separated by five hundred worlds time (*kappa*) as the existence of mindless being. (*Abhi.A.3.346*;

Vs.2.166)

PAGE-383

(There is no separate *Pāli* Text showing how death consciousness of sensuous sphere benefits the NONE (*paṭisandhi*) of sensuous sphere which is separated with one existence of mindless being. It belongs to *Pāli* Text, "*purimā purimā abyākatā dhammā pacchimānam pacchimānam abyākatānam dhammānam samanantara paccayena paccayo*". (*Paṭṭhāna.1.4*))

When the wholesome deed of neither-perception-nor-non-perception which occurred before cessation- absorption was entered for the Noble One who emerged from cessation-absorption, benefit the fruition-absorption by means of relation of immediate contiguity, the efficacy of the former never diminishes although the impulsion of absorption of neither-perception-nor-non-perception is unable to benefit immediately the fruition-absorption. Those teachers assumed that due to presence of prohibition of efficacy of cessation absorption, during entering into cessation-absorption, it is separated without occurring fruition-absorption so that relation of immediate contiguity can be occurred. If the words of those teachers are inferred, their words finish saying lack of no separation of time (= finish to say separation of time is present). It is right. — When it is emerged from cessation-absorption and the wholesome deed of neither-perception-nor-non-perception benefits the fruition-absorption of the occurrence, "absence of separable *dhamma* called time", never presents. There is separable *dhamma* called time really. Our suggestion (= commentator's suggestion) also means separable *dhamma* called time is present.

Due to presence of separable *dhamma* called time in that way, that suggestion of *Revata* school of thought, "due to absence of separable *dhamma* called time, it is designated as the relation of immediate contiguity (*samanantara paccaya*)" is unacceptable and not proper one. According to interpretation of those teachers, the impulsion of absorption of neither-perception-nor-non-perception is unable to benefit impulsion of fruition-absorption which occurs during emerging from cessation-absorptions, by means of relation of immediate contiguity. Therefore, it should be recognized the fact that these two kinds of relations, *anantara paccaya* and *samanantara paccaya* are different in only terminology but the same in meaning, and it should not be further taken into heart the fact that "due to absence of separable *dhamma* called ultimate nature (= due to *atthānantara*) the relation of contiguity occurs; due to absence of separable *dhamma* called time (= due to *kālānantara*), the relation of immediate contiguity occurs," etc.

Due to absence of any kind of separable *dhamma* between causal *dhamma* and resultant *dhamma*, those causalities are designated as *anantara*. Due to absence of any kind of form or shape and immediate separable *dhamma* between causal *dhamma* and resultant *dhammas*, those causalities are designated as *samanantara*.

Causal dhammas — All kinds of preceding consciousness and mental concomitants, excluding death-consciousness of arahant, are called *anantara paccaya* and *samanantara paccaya*.

PAGE-384

Resultant dhammas — All kinds of succeeding consciousness and mental concomitants including death-consciousness of arahant are called resultant *dhamma* (*paccayuppanna dhamma*). These are kinds of relations in which mentality benefits mentality, indeed.

D. Summary

yesam yesam dhammānam anantarā ye ye dhammā uppajjanti citta cetasikādhammā, te te dhammā tesam tesam dhammānam anantarapaccayenapaccayo. samanantara paccayena paccayo. (Paṭṭhāna.1.3,4)

Just after such such preceding consciousness and mental concomitants excluding death-consciousness of arahant, such such succeeding consciousness and mental concomitants, including death-consciousness of arahant arise contiguously. That that preceding consciousness and mental concomitants, excluding death consciousness of arahant, benefit that succeeding consciousness and mental concomitants, including death-consciousness of arahant by means of both relations of contiguity and immediate contiguity (*anantara paccaya, samanantara paccaya*). (*Paṭṭhāna-1-3,4*)

Preceding consciousness perishes away after benefiting for arising of succeeding consciousness. It must be discerned in order to see this nature by penetrative knowledge.

E. Cessation-absorption (*nirodha samāpatti*) and mindless being (*a-saññasatta*) (opinion of *Mūlaṭṭhā*)

In the commentary — it is suggested that — "there is separated by time between the last mental *dhamma* (= impulsion of absorption of neither-perception-nor-non-perception), before cessation-absorption occurs, and the first mental *dhamma* (= impulsion of the fruition-absorption of Non-returner or Arahant)" after emerging from cessation-absorption and it explained that the opinion of *Revata* school of thought, i.e., *kālāntaratāya samanantara paccayo* = due to absence of separation of time, it is designated as *samanantara paccaya*", is unacceptable and not proper one. Because *Mūlaṭṭhā* Sayadaw has no satisfaction on that explanation, he further expounded as "*dhammānam pavattimeva ca upādāya*" (*Mūlaṭṭhā-3-170*) etc. The meaning of that *Mūlaṭṭhā* is as follows: _____

Time (*kāla*) is a terminological usage that should be called depending upon occurrence of *dhammas* indeed. It should be recognized that "there is no separation of time while cessation-absorption is being entered and mindless being is occurring due to absence of occurrence of mental *dhamma*. Therefore it should be recognized the fact that "there is no separation of time between previous impulsion of absorption of neither-perception-nor-non-perception of Non-returner or Arahant who entered into cessation-absorption, and the impulsion of Fruition-absorption after emerging from cessation-absorption; or there is no separation of time between death consciousness of previous existence before occurrence of mindless being eccws and the process of NONE (*paṭisandhi*) of sensuous sphere after death of mindless being, due to absence of any separation between cessation and arising.

(Due to absence of mental *dhamma* totally between the last impulsion of absorption of neither-perception-nor-non-perception before cessation-absorption is entered and the first impulsion of fruition-absorption of Non-returner or Arahant after emerging from cessation-absorption, there is no separation of time. Due to absence of mental *dhamma* totally between death consciousness of sensuous sphere or fine material sphere before occurrence of mindless being and the process of NONE of sensuous sphere after death of mindless being, during which exists 500 worlds times (*kappa*) as mindless being, there is no separation of time. Time (*kāla*) is a terminological usage that should be called depending upon occurrence of *dhammas*. During cessation absorption is entering or during occurring mindless being, there is no occurrence of mental *dhamma*, resulting in "no interval of time". It should be recognized in this way.)

PAGE-385

It is right. _____. It should be said that the occurrence of time interval is present depending on such occurrence of mental *dhamma* between preceding impulsion of absorption of neither-perception-nor-non-perception and succeeding impulsion of fruition absorption of Non-returner or Arahant for the person who emerges from cessation-absorption; between death consciousness of previous existence and process of NONE of sensuous sphere for the person who is deceased from realm of mindless being. But there is no mental *dhamma* in that way.

Then the occurrence of corporeal *dhamma* is unable to separate between two kinds of occurrence of mental *dhammas*. Why is it? _____. It is because the continuum of corporeal *dhammas* has specific nature from that of mental *dhamma* indeed. Due to presence of specific nature of two kinds of continuum of corporeal and mental *dhammas*, corporeality and mentality are different from each other although they are able to occur as compatibility.

Again the *dhamma* which occurs in the middle of previous and later *dhammas* of any kind of continuum of corporealities or mentalities is able to separate those previous and later *dhammas* due to it concerns with that continuum. Any kind of *dhamma*, which is capable of making separation, which is concerning with that continuum of mentalities, is absent between previous impulsion of absorption of neither-perception-nor-non-perception before entering into cessation-absorption and later impulsion of fruition absorption of Non-returner or Arahant after emerged from cessation-absorption.

Further more *a-bhāvapaññatti* called emptiness is unable to separate because it is apparently absent in the aspect of ultimate sense. Due to absence of *a-bhāvapaññatti* (= emptiness) in the aspect of ultimate sense and due to occurrence of inseparable one, the contiguous occurrence and immediate contiguous occurrence of succeeding impulsion or life-continuum arises adjacent to preceding impulsion or life-continuum (*bhavanga*). Therefore it should be, recognized the fact that previous impulsion of absorption of neither-perception-nor-non-perception before occurrence of cessation-absorption, and previous death-consciousness before occurrence of mindless being are capable of making resultant *dhammas* called impulsion of fruition-absorption of Non-returner (or Arahant), and process of NONE of sensuous sphere (for deceased person from mindless realm) by means of occurrence of contiguity.

PAGE-386

Especially — in the explanation on the way how these *anantara paccaya* and *samanantara paccaya* benefit, the occurrence of efficacy of *anantara paccaya* and *samanantara paccaya* is obvious. Therefore the commentator should explain only the occurrence of efficacy of those relations for the arising of resultant *dhammas*. Although it should be explained in that way, due to occurrence of concerning between anterior limitation called the arising stage (*uppāda*) and posterior limitation called the perishing stage (*bhaṅga*), the Buddha preached on those present *dhammas* (*paccuppanna dhamma*), which are belonging to three times phases called arising-static-perishing phases (*uppāda, ṭhiti, bhaṅga*), which can not be designated as the arising *dhamma* (*uppajjati*), as follows: _____

alīto dhammo paccuppannassa dhamassa anantara paccayenapaccayo.
(*Paṭṭhāna.1.413*)

= "Previously occurred *dhamma* benefits present occurring *dhamma* by means of the relation of contiguity" etc, preached by the Buddha. It should, therefore, be recognized the

fact that the Buddha did not preached on those relations, *paccaya*. etc, in order to refer just arising stage (*uppāda*) only but to refer both three-times-phases, arising phase, static phase, perishing phase.

It is right. — As the term, *kusala* (= wholesome) is not demarcated by time in such way that "present *kusala*, past *kusala*, future *kusala* etc", the term, *paccuppanna* (= present) is not a grammatical usage lacking demarcation with time. But it is a kind of grammatical usage with time demarcation. Because the term, *kusala*, is not demarcated by means of arising demarcation called, anterior extremity and perishing demarcation called posterior extremity, those *dhamma* with the arising phase only can be interpreted. However, the term, *paccuppanna* is not grammatical usage without demarcation by time. Because the term, *paccuppanna* is interpreted by demarcation with time called *uppāda-ṭhiti-bhaṅga* (= arising phase, static phase, perishing phase), there is no turn (*vāra*), *paṭiccavāra* etc, in the past triad (*aṭṭa tika*). (*Mūlaṭṭi.3.170*)

For these relations, *anantara paccaya* and *samanantara paccaya*, causal *dhammas* are consciousness and mental concomitants which were just occurred in past mind moment, while resultant (*paccayuppanna*) *dhammas* are consciousness and mental concomitants which are reaching in three-times-phases (*khaṇattaya*) called *uppāda-ṭhiti-bhaṅga*. Among three kinds of present (*paccuppanna*), *addhā* present, *santati* present, *khaṇa* present, if it is designated by *khaṇa* present, (= momentary present), causal *dhamma* is the past while resultant *dhamma* is the present. It is a kind of relation in which mentality benefit mentality indeed. Those consciousness of process of NONE (*paṭisandhi*), life-continuum (*bhavanga*), and death-consciousness, which are free from cognitive process, excluding death-consciousness of Arahant, belong to these relations.

2.3.6 *sahajāta paccaya* (the relation of compatibility)

The causal *dhamma* which is capable of benefiting resultant *dhamma* in order to occur compatibly at the arising (*uppāda*) stage of itself is called the relation of compatibility (*sahajāta paccaya*). It should be recognized as fire of oil-lamp benefits the light.

As the fire of oil-lamp benefits both the arising of light and maintaining of light simultaneously as soon as it is burned — similarly, those ultimate *dhammas* which are compatible occurring within three-times-phases called *uppāda-ṭhiti-bhaṅga* benefits each other in order to occur resultant *dhamma* as soon as oneself arises and in order to stand resultant *dhamma* in static stage as soon as itself stands, are designated as the relation of compatibility (*sahajāta paccaya*).

PAGE-387

A. Six kinds of *sahajāta paccaya*

1. *cattāro khandhā arupino aññamaññam sahajātapaccayena paccayo.*
2. *cattāro mahābhūtā aññamaññam sahajātapaccayena paccayo.*
3. *okkantikkhane nāmarūpam aññamaññam sahajātapaccayena paccayo.*
4. *cittacetāsikā dhammā cittasamuṭṭhānānam rūpānam sahajātapaccayena paccayo.*
5. *mahābhūtā upādārūpānam sahajātapaccayena paccayo.*
6. *rūpino dhammā arūpīnam dhammānam kiñcikāle sahajātapaccayena paccayo. kiñcikāle na sahajātapaccayena paccayo. (Paṭṭhāna. 1.5)*
aññamaññamti añño aññassa. iminā etesam dhammānam ekakkhaṇe paccayabhāvañceva paccayuppannabhāvañca dīpeti. (Abhi.A.3.365)

1. Four kinds of mental aggregates within one mind moment benefit **each other by the relation of compatibility** (*sahajāta paccaya*).
2. By the time three-times-phases of corporeality called *uppāda*, *ṭhiti*, *bhahga*, are occurring, four great elements benefit each other; three kinds benefit one kind; one kind benefits three kinds; two kinds benefit two kinds by means of the relation of compatibility.
3. By the time the process of NONE (*paṭisandhi*) of five-groups-existence (*pañcavokāra*), mentality and corporeality benefit each other by means of the relation of compatibility.
4. All kinds of consciousness and mental concomitants, excluding (10) kinds of two-fivefold consciousness (*dvepañcaviññāṇa*), (4) kinds of resultant consciousness of immaterial sphere (*arūpa vipāka*), death-consciousness of Arahant, benefit corporealities produced by mind (CPM) (in the method of commentary), those consciousness and mentalities benefit CPM and corporealities produced by *kamma* (CPK) of NONE (*paṭisandhi*) (in the method of teacher), by means of relation of compatibility.
5. Great elements benefit derived corporealities of same corporeal unit by means of the relation of compatibility.
6. By the time the process of NONE of five-group-existence occurs, heart-base corporealities (*hadaya vatthu rūpa*) benefit four mental aggregates by means of the relation of compatibility. But it can not benefit four mental aggregates during remaining life (*pavatti*).

(Notes: — Due to simultaneous occurrence of depended heart-base and mental *dhammas* of NONE at the time of NONE, depended heart base benefit mental *dhammas* of NONE by the relation of compatibility. During the life, however, mental *dhammas* arise depending upon heart-base which occurred previous one mind moment resulting in inability to benefit by means of the relation of compatibility.)

cittacetāsikāti pavattiyam cattāro khandhā. (Abhi-A-3-365)

In the commentary it is explained that in number 4, all kinds of consciousness and mental concomitants must be interpreted on those consciousness and mental concomitants occurring during life. The interpreter Sayadaw, however, expounded that mental *dhammas* of NONE are also involved in this relation according to *ācariyavāda* (= teachers school of thought). It can be suggested that the commentary did not explained on it because it has already presented in number 3, "*okkantikkhaṇe nāmarūpam*".

PAGE-388

okkantikkhaṇeti pañcavokārabhave paṭisandhikkhaṇe. tasmimñhi khaṇe nāmarūpam okkantam viya pakkhandantam viya paralokato imam lokam āgantvā pavisantam viya uppajjati, tasmā so khaṇo "okkantikkhaṇoti" vuccati. (Abhi.A.3.365)

= *okkantikkhaṇa* means the moment of NONE (*paṭisandhi*) in the realm of five-groups-existence. At that moment of NONE, mentality and corporeality occur as either the person who comes from previous existence to recent existence entering into the womb of the mother or the person who will has process of birth out of foam (*sansedaja*) or apparitional rebirth (*opapātika*), enter respective site. Therefore that moment of process of NONE (*paṭisandhi*) is designated as *okkantikkhaṇa*. (*Abhi.A.3.365*)

2.3.7 aññamañña paccaya (the relation of mutuality)

The *dhamma* which is capable of benefiting of each other by means of mutually cause to occur and support is called the relation of mutuality (*aññamañña paccaya*). It should be recognized as tripods which are able to support mutually. (*Abhi.A.3.34'7; Vs.2.167*)

As three legs of an adjustable three-legged stand can support each other not to fall down, similarly causal and resultant *dhammas* can be varied but both kinds can support reciprocally and this ability to occur and support is designated as the relation of mutuality (*aññamañña paccaya*).

In the explanation of *sahajāta paccaya* it shows that *uppajjamānova saha uppādanabhāvena upakārako dhammo*. (*Abhi-A-3-346; Vs.2-166*) = the causal *dhamma* which is capable of benefiting resultant *dhamma* in order to occur compatibly at the arising (*uppāda*) stage of itself, is called the relation of compatibility (*sahajāta paccaya*). Those words were said because the way of benefiting to occur is obviously apparent. It should be recognized the fact that according to *nidassana naya* (= the method showing obvious or easy one) that words also refer "the way of benefiting to stand". (*Mahāṭṭ-2-274-para-599*)

In this *aññamañña paccaya*, it shows that *aññamaññam uppādanupatthambhāna-bhāvena upakārako dhammo*. (*Abhi-A-3-347; Vs.2-167*) *ayañca uppattiyā ṭhitiyā ca upakārakoti vedītabbo*. (*Mahāṭṭ-2-275*). "This *aññamañña paccaya* is the *dhamma* which is capable of benefiting by means of the cause to occur and support mutually. This kind of relation benefits each other in order to arise and stand", explained in this way.

Therefore it should be recognized the fact that these *sahajāta paccaya* and *aññamañña paccaya* benefit resultant *dhammas* in order to arise and stand.

PAGE-389

A. Three kinds of *aññamañña paccaya*

1. *cattāro khandhā arūpino aññamaññapaccayenapaccayo*.
 2. *cattāro mahdbhūtā aññamaññapaccayenapaccayo*.
 3. *okkantikkhaṇe nāmarūpam aññamaññapaccayenapaccayo*. (*Paṭṭhāna-1-5*)
1. Four kinds of mental aggregates benefit each other mutually, by means of the relation of mutuality.
 2. Four kinds of great elements benefit each other mutually, by means of the relation of mutuality.
 3. Mentality and corporeality benefit each other mutually at the moment of process of NONE of five-groups-existence (*pañcavokāra bhava*) by means of the relation of mutuality.

B. Interpretation of causal and resultant *dhamma*

(i) Among mental aggregates

1. each one kind of mental aggregates, as causal *dhamma*, which is capable of benefiting on the remaining three kinds respectively,
2. each two kinds of mental aggregates, as causal *dhammas*, which are capable of benefiting on the remaining two kinds, respectively.
3. each three kinds of mental aggregates, as causal *dhamma*, which are capable of benefiting on the remaining one kind respectively.

In this way it must be divided into three groups of causal and resultant *dhammas* among mental aggregates. According to this way of grouping method, it has been explained in discerning of causal relationship previously, that if one kind of mental *dhamma* or mental

aggregate is designated as resultant *dhamma*, the remaining mental *dhammas* or mental aggregates are designated as causal *dhamma* etc.

(ii) Among four great elements

1. each one kind of great elements, as causal *dhamma*, which is capable of benefiting on the remaining three kinds respectively.
2. each two kinds of great elements, as causal *dhammas*, which are capable of benefiting on the remaining two kinds, respectively.
3. each three kinds of great elements, as causal *dhammas*, which are capable of benefiting on the remaining one kind, respectively.

In this way it must be divided into three groups of causal and resultant *dhamma* among four great elements. Those explanations, which will be presented in coming Volume IV, Section 7, *lakkhaṇādi catukka*, that *avasesa dhātuttaya padaṭṭhāna* = "the proximate cause of each element is the remaining three elements" (*Vs.2-73*), etc, are in accordance with this *Pāli* Text.

These ways of interpretation of causal and resultant *dhammas* among mental aggregates and great elements are concerned with both two relations of compatibility and mutuality. Because these relations of compatibility and mutuality are *dhammas* which are capable of benefiting mental or corporeal *dhammas* of within one mind moment or one corporeal unit, both causal and resultant *dhammas* are present *dhammas* occurring in the moment of three-times-phases called *uppāda*, *ṭhiti*, *bhaṅga*, (= *khaṇattayasamaṅgī*). Those are - relations (*paccaya*) in which mentality and corporeality benefit mentality and corporeality.

PAGE-390

2.3.8 nissaya paccaya (the relation of dependence)

As the earth is standing place and dependence of tree, as the canvas is standing place and dependence of oil painting etc, similarly - the causal *dhamma* which is capable of benefiting by nature of occurrence of standing place and dependence, is called the **relation of dependence** (*nissaya paccaya*).

Those are of two kinds, viz., (1) compatible dependence (*sahajāta nissaya*) and (2) pre-compatible dependence (*purajāta nissaya*).

(1) sahajāta nissaya paccaya (the relation of compatible dependence)

Those causal *dhammas*, aggregates (*khandhā*) etc, benefit various *dhammas*, aggregates etc, which occur depending upon them by means of occurrence of dependence. For instance_____ It is similar to a canvas, stretched taut over a frame which is dependence of painting. These causal and resultant *dhammas* concerning in this relations are the same as those kinds concerning in the relation presented in *sahajāta paccaya*, from number 1 to 5. Instead of number 6 causal and resultant *dhamma* of *sahajāta paccaya*, it is preached on the following relation of pre-compatible dependence (*purajāta nissaya paccaya*). (*Mūlaṭṭi-3-171*)

(2) purajāta nissaya paccaya (the relation of precompatible dependence)

The earth-element (*pathavī dhātu*) benefits the remaining three great elements and eye-clear-sensitivity etc, benefit seeing-consciousness-element etc, by means of the occurrence of standing place. For instance,_____ It is similar to the earth which is standing place of grass, tree, etc. (*Mūlaṭṭi-3-171*) Those kinds of *purajāta nissaya paccaya* are as follows:_____

1. *cakkhāyatanam cakkhaviññāṇadhātuyā tam sampayuttakānañca dhammānam nissayapaccayena paccayo.*
2. *sotāyatanam sotaviññāṇadhātuyā tam sampayuttakānañca dhammānam nissayapaccayena paccayo.*
3. *ghānāyatanam ghānaviññāṇadhātuyā tam sampayuttakānañca dhammānam nissayapaccayena paccayo.*
4. *jivhāyatanam jivhāviññāṇadhātuyā tam sampayuttakānañca dhammānam nissayapaccayena paccayo.*
5. *kāyāyatanam kāyaviññāṇadhātuyā tam sampayuttakānañca dhammānam nissayapaccayena paccayo.*
6. *yam rūpam nissaya manodhātu ca manoviññāṇadhātu ca vattanti, tarn rūpam manodhātuyā ca manoviññāṇadhātuyā ca tarn sampayuttakānañca dhammānam nissayapaccayena paccayo. (Paṭṭhāna-1-5)*

By means of occurrence of standing place, these *dhammas*, i.e.,

1. eye-base (*cakkhāyatana*) benefits seeing-consciousness element (*cakkhu viññāṇa dhātu*) and associating mental *dhammas*,
2. ear-base (*sotāyatana*) benefits hearing-consciousness element (*sota viññāṇa dhātu*) and associating mental *dhammas*,
3. nose-base (*ghānāyatana*) benefits smelling-consciousness element (*ghāna viññāṇa dhātu*) and associating mental *dhammas*,
4. tongue-base (*jivhāyatana*) benefits tasting-consciousness element (*jivhā viññāṇa dhātu*) and associating mental *dhammas*,
5. body-base (*kāyāyatana*) benefits touching-consciousness element (*kāya viññāṇa dhātu*) and associating mental *dhammas*,
6. heart-base (*hadaya vatthu*) benefits mind-element (*mano dhātu*), mind-consciousness element (*mano viññāṇa dhātu*) and associating mental *dhammas*, respectively,

PAGE-391

In the fifth method of *paṭiccasamuppāda*, the ways of discerning, "due to occurrence of heart base the feeling-aggregate arises", "heart base is causal *dhamma*", "the feeling-aggregate is resultant *dhamma*", etc are the relation of pre-compatible dependence. (*Abhi-A-3-347; Vs.2-167*)

The term, *purejāta* means previously occurred, and the term *nissaya* means dependence *dhamma*. Seeing-consciousness and associating mental *dhammas* arise depending on eye-base (= eye-clear-sensitivity called *cakkhāyatana*) which occurred previously four mind moments before they arise, i.e. which occurred simultaneously with the past life-continuum (*atīta bhavaṅga*). They never arise depending on eye-base which is occurring simultaneously with the arising moment of themselves or those arising moments of five-doors advertence (*pancadvārāvajjana*), cessation of life-continuum (*bhavaṅgupaccheda*), shaking of life-continuum (*bhavaṅga calana*). Therefore due to presence of benefiting factor of eye-base which occurred previously four mind-moments before they arise, this kind of relation is designated as *purajāta nissaya*. It means that the relation in which the causal *dhammas* occurred previously before resultant *dhammas* occur, is called *purajāta nissaya*.

It should be recognized similarly on those relations, from ear-base to body-base, which are dependence of hearing-consciousness-element etc, respectively.

Mind-element, mind-consciousness-element and associating mental *dhammas* arise depending upon heart-base which occurred previously before they arise, i.e., heart-base

which is occurring simultaneously with preceding mind, consciousness of NONE (*paṭisandhi viññāṇa*) etc. Therefore it is also called *purajāta nissaya*.

adhiṭṭhānākāra ___ ādhārākāro cettha tesam sātisayam tadadhīnavuttitāya veditabbo. (Mahāṭṭ-2-276)

Here, in the words ___ "each corporeal *dhamma* of base benefits respective mental *dhammas* by means of occurrence of dependence" ___ the term *ādhārākāra* (= state of occurrence of standing place) means "the occurrence of those resultant *dhamma* is extremely related with those causal *dhamma*".

na hi yathā vuttam tadadhīnavuttitā visesam muñcivā añño cakkhādīsū adesakānam arūpadhammānam adhiṭṭhānākāro sambhavati. (Mahāṭṭ-2-276)

Because the term *āhāra* (= standing place) is not real place on which something stand but it means "related occurrence" only, it can be said that there is no place where great elements stand on what kind of great element. In the words, "seeing-consciousness and associating mental *dhamma* arise depending on eye-clear-sensitivity", it does not mean that those mental *dhamma* stand and come in contact with eye-clear-sensitivity. It means that due to inability to occur seeing-consciousness and associating *dhamma* without eye-clear-sensitivity, eye-base is great dependence cause in order to arise seeing-consciousness and associating mental *dhamma*. It is similar meaning for mind-element, mind-consciousness-element and associating mental *dhammas* which arise depending upon heart-base. It is right. ___ Due to absence of location place of formless mental *dhammas*, there is no other location site, except "related occurrence with depended physical base".

PAGE-392

tam nissayatā cassa na ekadesena allīyanavasena icchitabbā arūpabhāvato, athakho garurājādīsū sissarājapurisādīnam viya tappaṭibaddhavuttitāya. (Anuṭṭ-2-56)

For example — In the words, due to presence of dependence of teacher, master, parents etc, pupils, male members of the royal entourage, offspring prosper, it means that due to presence of supporting, influence, admonishment of teacher, master, parents etc, pupils etc prosper and it can be said that pupils, etc, depend on teachers etc. (*Anuṭṭ-2-56*)

This *nissaya paccaya* is also the relation in which mentality and corporeality benefit mentality and corporeality.

2.3.9 *upanissaya paccaya* (the relation of determinative dependence)

Every resultant *dhamma* occurs related with respective causal *dhamma* and vice versa. Therefore every causal *dhamma* which is deserving to "depend" in order to arise related occurrence of respective resultant *dhamma* can be designated as dependence (*nissaya*). In this case, the word, "to depend", means "unforsaking of causal *dhamma* for respective resultant *dhamma*. Among those kinds of causal *dhamma* called dependence (*nissaya*), very powerful causal *dhamma* is called determinative dependence (*upanissaya*). Therefore, it should be recognized that the *dhamma* which is capable of benefiting resultant *dhamma* by means of very powerful determinative cause, is the **relation of determinative dependence** (*upanissaya paccaya*). (*Abhi-A-3-347*)

Those are of three kinds, to wit, (1) objective determinative dependence (*ārammaṇūpanissana*), (2) contiguous determinative dependence (*anantarūpanissaya*), (3) natural determinative dependence (*pakatūpanissaya*).

(1) *ārammaṇūpanissaya*

“After requisite that is deserving to offer, is offered, in other words, after the volition that is the cause of offering, is purified; after restrained with five moral precepts etc; those volition of donation, virtue are reflected • respectfully. Those volitions of donation, virtue that had been acquired habits previously, are reflected respectfully. After emerging from absorption, the absorption (*jhāna*) is reflected respectfully. Upstream-enterers (*sotāpanna*) reflect respectfully the cessation of mundane (*gotrabhu*) adjacent to the Path-Knowledge of upstream enterer. Once-returner (*sakadāgāmī*) and Non-returner (*anagāmī*) reflect respectfully purity (*vodāna*) adjacent to the upper Path-Knowledge. Noble-Ones who has not yet attained Arahantship (*sekkha*) reflect respectfully the Noble Path after emerging from the Noble-Path (*ariya magga*)”

In this way, *ārammaṇūpanissana* has been preached previously without differentiating from *ārammaṇādhīpati*. Among those relations, *ārammaṇādhīpati paccaya* and *ārammaṇūpanissana paccaya*, by means of taking heed of such object, consciousness and mental concomitants arise. That object which is deserving to take heed, is powerful object of those consciousness and mental concomitants. Thus due to occurrence of deserving to take heed, it is designated as the **relation of objective predominance** (*ārammaṇādhīpati paccaya*). Due to occurrence of powerful cause, it is designated as the **relation of objective determinative dependence** (*ārammaṇūpanissaya*). In this way it should be recognized significant characters of those relations of objective predominance and objective determinative dependence. (*Abhi-A-3-347, 348*)

PAGE-393

Those examples shown in above are showing how wholesome consciousness and mental concomitants arise by taking those objects which are deserving to take heed. By taking heed of those objects unwholesome . deed can also be occurred.

For example_____ After donation had been made, after restraining with moral precepts, those volition of charity, virtue are strongly attached. By means of taking heed of those volition of charity, virtue, the lust (*rāga*) arises; the wrong-view (*diṭṭhi*) arises. (= It is attached as mine, it is obsessed as I, my donation, my virtue etc.) By taking heed of those volition of charity, virtue that had been acquired habits previously, it is very satisfied and attached. By taking heed of that wholesome deed, the lust arises; the wrong view arises. After emerging from absorption, by taking heed of that absorption, it is very satisfied and attached. By taking heed of that absorption, the lust arises; the wrong view arises. Preceding wholesome *dhammas* benefit succeeding unwholesome *dhammas* rooted in greed, which are predominant with lust, by means of the relation of objective determinative dependence.

(2) *anantarūpanissaya* (contiguous determinative dependence)

It is similar to *anantara paccaya* in meaning. However it should be differentiated between them that due to ability to occur contiguously proper mind moment, it is designated as *anantara paccaya* and due to presence of powerful strength of preceding mind in order to occur succeeding mind, it is designated as *anantarūpanissaya* (the relation of contiguous determinative dependence). As the mind can arise without any kind of *dhamma* in some relations, *hetu paccaya* etc, there is no occurrence of succeeding mind without contiguous preceding mind. Therefore preceding mind is powerful cause for the occurrence of

succeeding mind. Thus by means of ability to occur proper mind contiguously, *anantara paccaya* occurs; By means of occurrence of powerful causal *dhamma*, *anantarūpanissaya paccaya* occurs; — thus it should be recognized significant characters of those relations, *anantara paccaya* and *anantarūpanissaya paccaya*. (*Abhi-A-3-348*)

(3) *pakatūpanissaya* (natural determinative dependence)

The causal *dhamma* which should be performed well, which is powerful dependence, is called natural determinative dependence (*pakatūpanissana*). The term, *pakata* means _____ both those causal *dhammas*, faith (*saddhā*), virtue (*sīla*), learning (*suta*), charity (*cāga*), wisdom (*paññā*) etc, which should be acquired in the continuum of aggregates of himself and causal *dhammas*, season, nourishment etc, on which should be subsisted, are called "*pakata*". In other words, the causal *dhamma* which is powerful dependence naturally is - called *pakatūpanissaya paccaya*. It means that it is a kind of specific relation, different from *ārammaṇa paccaya* and *anantara paccaya*.

PAGE-394

For example _____ Depending upon strong faith which has been acquired naturally in the continuum of himself donation (*dāna*) is performed; virtue is restrained; Sabbath (*uposatha*) is observed; absorption (*jhāna*) is occurred; *vipassanā* is occurred; the Path (*magga*) is occurred; super-psychic knowledge (*abhiññāṇa*) is occurred; the attainment (*samāpatti*) is occurred. Depending upon strong virtue ... same ... the learning ... same ... the charity ... same ... the wisdom ... s ... donation is performed ... s ... the attainment is occurred.

The faith which occurred in the preceding continuum of himself, the virtue ... s ..., the learning ... s ... the charity ... s ... the wisdom ... s ... benefit the faith which will be occurred succeedingly, the virtue ... s ... the learning ... s ... the charity ... s ... the wisdom ... s ... by means of the relation of determinative dependence (*upanissaya paccaya*). (It is the way of benefiting of wholesome deeds to wholesome deeds.)

Furthermore, depending upon the faith which has been acquired actively in the continuum of himself, the conceit (*māna*) arises; the wrong view (*diṭṭhi*) is obsessed. (= Only I have been present this kind of faith; It is the obsession that "this faith is I" etc.) Depending upon the virtue ... s ... the learning ... s ... the charity ... s ... the wisdom the conceit arises; the wrong view is obsessed. The faith which has been acquired actively in the continuum of himself, ... s ... the virtue ... s ... the learning ... s ... the charity ... s ... the wisdom ... s ... benefits the lust ... s ... the delusion ... s ... the conceit ... s ... the wrong view ... s ... the craving (*taṇhā*) which is strongly desire to attainment of well-being (*bhava sampatti*) and prosperity (*bhoga sampatti*) by means of the relation of determinative dependence (*upanissaya paccaya*). (*Abhi-A-3-347, 348, 368, 369; Vs.2-167,168*) (It is the way of benefiting of wholesome deeds to unwholesome deeds.)

Furthermore, depending upon lust offering is donated, moral precepts are restrained, Sabbath (*uposatha*) (= eight precepts, nine-precepts etc) is observed, the absorption is occurred, *vipassanā* is occurred, the Path (*magga*) is occurred, super-psychic-knowledge is occurred, the attainment (*samāpatti*) is occurred. Depending upon the hate (*dosa*) ... s ... the delusion ... s ... the conceit ... s ... the wrong view ... s ... the craving, which is strongly desire to attainment of well-being and prosperity, benefits the faith by means of powerful determinative dependence, ... s ... the virtue ... s ... the learning ... s ... the charity ... s ... the wisdom by means of powerful determinative dependence (*upanissaya paccaya*). (*Abhi-A-3-369*)

[It is the way of benefiting of unwholesome deeds to wholesome deeds, in which only the relation of natural determinative dependence (*pakatūpanissaya paccaya*) is involved, but not *anantarūpanissaya* and *ārammaṇūpanissaya*. It is because the wholesome *dhamma* cannot be occurred by taking heed to unwholesome deeds. (*Abhi-A-3-369*)

A. Significant notes to be recognized

purimā purimāti anantarūpanissaye samanantarāṭṭa labbhanti, ārammaṇūpanissaya pkatūpanissayesu nānāvīthivasesa purimatarā. (*Abhi-A-3-368*)

With regarding to the words, "*purimā purimā*", (= "preceding occurred *dhamma*"), those *dhamma*, which are contiguously occurred as in *anantarūpanissaya*, should be got (= counted or concerned). Those *dhammas*, which are occurred many various cognitive processes beforehand, as in *ārammaṇūpanissaya*, *pakatūpanissaya*, should be got. (*Abhi-A-3-368*)

In the preaching of the Buddha that ___ *purimā purimā kusalā dhammā pacchimānam pacchimānam kusalānam dhammānam upanissaya paccayena paccayo.* (*Paṭṭhāna-1-5*) the preceding *dhammas*, are causal *dhamma* while succeeding ones are resultant *dhamma*. In the relation of contiguous determinative dependence, there is no separation between causal and resultant *dhammas*. It must be interpreted on those *dhammas* occurring in preceding mind moments as causal *dhammas* while those *dhammas* occurring in succeeding mind moments, as resultant *dhamma*.

PAGE-395

In those relations of objective determinative dependence and natural determinative dependence, however, causal *dhamma* and resultant *dhamma* can be separated by many cognitive processes. It means that those causal *dhammas*, the faith, virtue, learning, charity, wisdom etc, which were occurring in preceding cognitive processes, can benefit resultant *dhammas*, the faith, virtue, learning, charity, wisdom, etc, which are occurring in succeeding cognitive processes by means of those relations of objective determinative dependence and natural determinative dependence.

B. Season-nourishment-person-dwelling

utubhojanampi upanissaya paccayena paccayo. puggalopi upanissaya paccayena paccayo. senāsanampi upanissaya paccayena paccayo. (*Paṭṭhāna-1-6*)

puggalopi senāsanampīti idam dvayam pakatūpanissayavasena vuttam. idaṅhi dvayam kusalākusalapavattiyā balavapaccayohoti. paccayabhāvo cassa panettha pariyāyavasena vedītabboti. (*Abhi-Com-3-369,370*)

puggalopi senāsanampīti puggalasenāsanaggahanavasena upanissayabhāvam bhajante dhamme dasseti. (*Mūlaṭṭi-3-186*)

dhammeti puggalasenāsanapaññattīnam upādānabhūte dhamme. (*Anuṭṭi-3-253*)

pi ___ saddena cīvarāraññarukkhapabbatādiggahaṇavasena upanissayabhāvam bhajante sabbhe saṅgaṇhāti. (*Mūlaṭṭi-3-186*)

The season and nourishment benefit the occurrence of either wholesome or unwholesome *dhamma* by means of the relation of determinative dependence. The person (*puggala*) and dwelling (bed and chair) also benefit the occurrence of either wholesome or unwholesome *dhamma* by means of the relation of determinative dependence. Among those causes, the season (= hotness coldness) and nourishment (= nutriment) are ultimate *dhammas*.

Those two kinds, the person and dwelling are also powerful cause of occurrence of either wholesome or unwholesome *dhammas*. It should be recognized on the occurrence of causal *dhammas* of person and dwelling as this relation of natural determinative dependence by means of indirect way (*pariyāya*).

Indirect way (*pariyāya*) — Although the person and dwelling benefit the occurrence of either wholesome or unwholesome *dhamma* by means of relation of natural determinative dependence, concept of name (*nāma paññatti*) and concept of form (*samūha paññatti*), called person dwelling, are unable to benefit but corporeality and mentality which are dependence of concept of name and form called person, and corporeal *dhammas* which are dependence of concept of name and form called dwelling, are able to benefit by means of relation of natural determinative dependence.

PAGE-396

These are ways of benefiting similar to favourable person, favourable dwelling for bodily agreeable feeling (*kāyika sukha*) and unfavourable person, unfavourable dwelling for bodily disagreeable feeling and mentally disagreeable feeling (*kāyika dukkha* and *cetasika dukkha*). A virtuous friend (*kalyāṇa mita*) as the Buddha, benefits the occurrence of those wholesome *dhammas*, faith, virtue, learning, charity, wisdom, etc and the occurrence of *vipassanā* knowledge and Path-Knowledge in the continuums of disciples. The person like Venerable *Devadatta* benefits the occurrence of unwholesome *dhammas*, killing the father (*pitughātaka*) etc, in the continuum of disciple like King *Ajāsattu*. These are kinds of relations of natural determinative dependence (*pakatūpanissaya*). When those relations benefit in that way, only corporeal and mental *dhammas* of ultimate sense, which are designated as person, and only corporeal *dhammas* of ultimate sense, which are designated as dwelling, benefit the occurrence of either wholesome *dhammas* or unwholesome *dhammas* by means of relation of natural determinative dependence.

Therefore the words, "the person benefits, the dwelling benefits", — are only the usage of indirect way (*pariyāya*). It means that it is metaphorical usage, called *ṭhānayūpacāra*, by which the term of concept of name (*nāma paññatti*) and concept of form (*samūha paññatti*), that are *ṭhānī* (= dweller), are applied to the usage of corporeality and mentality which are *ṭhāna* (= dwelling).

With regarding to the word *pi*, a suffix as in *senāsanampi*, it must be interpreted on all kinds of *dhammas* preached by the Buddha by means of totally interpretation on robe, tree, forest, mountain etc which are of occurrence of *upanissaya paccaya*. All kinds of living corporeality and mentality and non-living corporeality existing in present period are able to occur the relation of natural determinative dependence indeed.

This is a kind of relation in which concept-mentality-corporeality benefit mentality. Those causal *dhammas*, corporeality-mentality, are occurring in three periods, past, future and present. Concept and *nibbāna*, however, are causal *dhammas* free from time (*kāla vimutti*). If those attainments of well-being and prosperity, which will be occurring in future, are strongly attached to be occurred, those corporeal and mental *dhammas* called well-being and prosperity are the causal *dhammas* of future. It should be understood in this way.

2.3.10 *purejāta paccaya* (the relation of precompatibility)

Those *dhammas*, eye-base etc, which occurred beforehand resultant *dhammas*, seeing-consciousness etc, which are capable of benefiting for resultant *dhammas*, seeing-

consciousness etc, during static stage of itself, are called the **relation of pre-compatibility** (*purajāta paccaya*). (*Abhi-A-3-34S, 349*)

There are of two kinds, to wit, (1) basic precompatibility (*vatthu-purejāta paccaya*) and (2) objective pre-compatibility (*ārammaṇa purajāta paccaya*).

(1) *vatthu purajāta paccaya*

By means of the relation of basic precompatibility (*vatthu purajāta paccaya*), these *dhammas*,

1. the eye-base benefits seeing-consciousness and associating mental *dhammas*,
2. the ear-base benefits hearing-consciousness and associating mental *dhammas*,
3. the nose-base benefits smelling-consciousness and associating mental *dhammas*,
4. the tongue-base benefits tasting-consciousness and associating mental *dhammas*,
5. the body-base benefits touching-consciousness and associating mental *dhammas*, respectively.

PAGE-397

(2) *ārammaṇa purajāta paccaya*

By means of the relation of objective precompatibility, these *dhammas*,

6. the visible-object benefits seeing-consciousness and associating mental *dhammas*,
7. the auditory-object benefits hearing-consciousness and associating mental *dhammas*,
8. the olfactory-object benefits smelling-consciousness and associating mental *dhammas*,
9. the sapid-object benefits tasting-consciousness and associating mental *dhammas*,
10. the tactile-object benefits touching-consciousness and associating mental *dhammas*, respectively.

Fivefold-objects (*pañcārammaṇa*) called visible-object, auditory-object, olfactory-object, sapid-object, tactile-object, benefit five-doors advertence (*pañcadvārāvajjana*) and two kinds of receiving (*sampaṭicchana*), called three kinds of mind-element (*mano dhātu*) and (10) kinds of dual-sided mental concomitants (*aññasamāna cetasika*) excluding effort (*vīriya*), pleasurable interest (*pīti*), intention (*chanda*); by means of the relation of objective precompatibility.

11. the heart-base (*hadaya vatthu*) benefits three kinds of mind-element (*mano dhātu*) and associating mental *dhammas* by means of the relation of basic precompatibility (*vatthu purajāta paccaya*) during the life (*pavatti*). But at the moment of process of NONE (*paṭisandhi*) it is unable to benefit by means of the relation of basic precompatibility. (*Paṭṭhāna-1-6,7*)

In this case, bases corporealities of eye-ear-nose-tongue-body means bases corporeal *dhamma* which are middle life span (*majjhimdyuka*) and occur simultaneously with past life-continuum (*aṭṭa bhavaṅga*). Colour object, sound-object, smell-object, taste-object, touching-object are present objects which are still in static stage but not come of age for 17 mind-moments. Objects of three kinds of mind-elements (*manodhātu*) are also present fivefold-objects (*paccuppanna pañcārammaṇa*). Objects of mind-consciousness-element (*mono viññāṇa dhātu*) are six kinds of objects appropriately. In the relation of object (*ārammaṇa paccaya*), it has been preached as "*sabbe dhammā*" = all kinds of *dhammas*. In this case, it was not preached on the relation of objective precompatibility (*ārammaṇa purajāta*) but the relation of basic precompatibility (*vatthu purajāta*) only for mind-

consciousness-element. That heart-base, as the relation of basic precompatibility, is the heart-base which is unretentive one arising simultaneously with preceding consciousness indeed. At the moment of process of NONE (*paṭisandhi*) the relation of basic precompatibility can not be concerned due to simultaneous occurrence of heart-base and mental *dhammas* of mind-consciousness-element of NONE (*paṭisandhi mano viññāṇa dhātu*). The reason why the relation of objective precompatibility of mind-consciousness-element is not preached, is the fact that those mind-door cognitive processes are able to take objects of corporeal *dhammas* occurring in all three periods, past, future and present,

ayam pana purejātapaccayo suddharūpameva hoti, tañca kho uppādakkhaṇam atikkamivā (hitippattam aṭṭhārassavidham rūparūpameva. (Abhi-A-3-371)

The causal *dhamma* in the relation of precompatibility is only corporeal *dhamma*. Those corporealities are (18) kinds of real corporealities which are reaching in the static stage beyond the arising stage (*uppāda khaṇa*). This is a kind of relation in which corporeality benefits mentality.

2.3.11 (A) *pacchājāta paccaya* (the relation of post-compatibility)

Before causal *dhammas* occur resultant *dhammas* has been arisen by respective causes accordingly. These causal *dhammas* do not involve the function of arising of (*uppāda*) resultant *dhammas* because the latter had been arisen beforehand. However they benefit arisen *dhammas* in order to be stable in static stage (*ṭhiti*). Thus the causal *dhamma* which is capable of benefiting for corporeal *dhammas* which has been arisen beforehand by means of supporting for the stability of the latter, is called the **relation of post-compatibility** (*pacchājāta paccaya*).

PAGE-398

Gijjhapotakasarīrānam āhārāsācetanāviya. (Vs.2-169; Abhi-A-3-349)

Hatchlings of vulture have strong desire that "they will get nourishment after the mother came back from searching food". The volition associating with that strong desire is called *manosañcetanāhāra* (nutriment of representative cogitation). That nutriment of representative cogitation is obviously present in the continuum of mentality at present moment. It is similar to ability of existing of vulture's hatchlings because those mental *dhammas* including the volition associating with strong desire to nourishment (*āhārāsācetanā*) are benefiting on continuum of corporealities produced by four causes (*catu samuṭṭhānika rūpa*) by means of the relation of post-precompatibility (*pacchājāta paccaya*). Therefore is should be recognized on the fact that the example, "*gijjhapotakasarīrānam āhārāsācetanāviya*", is not only an example but also an instance showing how the volition which occurs later benefits corporealities which occur beforehand. (*Mahāaṭṭ-2-280*)

pacchājāta cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo. (Paṭṭhāna-1-7)

pacchājātāti yassa kāyassa paccayā honti, tasmim uppajjivā thite jātā. purajātassāti tesam uppādato paṭhamataram jātassa jātikkhaṇam atikkamivā ṭhitippattassa. imassa kāyassāti imassa catusamuṭṭhānikasamuṭṭhānikabhūtaupādārūpasañkhātassa kāyassa. ettha ca tisamuṭṭhānikakāyoti āhārasamuṭṭhānassa abhāvato brahmapārisajjādīnam kāyo veditabbo. (Abhi-A-3-372)

In the realm of five-groups-existence (*pañcavokāra bhūmi*) those mental *dhammas*, wholesome-unwholesome-resultant-indifferent, which are grouped as sensuous sphere, fine-

material sphere, immaterial sphere, supra-mundane, occurring along with the whole life from beginning of the first life-continuum just after the process of NONE, excluding four resultant consciousness of immaterial sphere, benefit *tijakāya* called corporeality produced by *kamma* (CPK), corporeality produced by mind (CPM), corporeality produced by temperature (CPT), referring to (fine-material sphere) and corporeality produced by nutriment (CPN) (referring to sensuous sphere), which have been occurred beforehand and are existing in static stage by means of the relation of post-compatibility (*pacchājāta paccaya*). I

vipākepi ṭhapetvā paṭisandhivipākam avaseso kāmāvacararūpāvacaravipāko tasseva ekantena pacchājātapaccayo hoti. (Abhi-A-3-372)

In accordance with explanation of this commentary, it must be omitted resultant consciousness of NONE (*paṭisandhi*) among those resultant *dhammas*. This relation of post-compatibility always associates with those relations of presence (*atthi paccaya*) and non-disappearance (*avigata paccaya*). The relation of presence is a kind of relation which is capable of benefiting during both causal and resultant *dhammas* are existing apparently while the relation of non-disappearance is a kind of relation which is also capable of benefiting during both causal and resultant *dhammas* are existing without disappearing. Therefore it should be recognized the fact that this relation of post-compatibility is only present *dhamma* occurring in three-time-phases-moments-called *uppāda, ṭhiti, bhaṅga (khaṇattaya samāgī)*. It is a kind of relation in which mentality benefits corporeality, indeed.

PAGE-399

(B) Relating to deportment (*iriyāpatha*) and clear comprehension (*sampajañña*)

Corporeal *dhammas* relating to deportment and clear comprehension are also benefited by this relation of post-compatibility. For instance when flexing occurs by the mind desire-to-flex, corporealities produced by four causes (*catu samuṭṭhānika rūpa*) which are reaching to static stage always follows in conformity with air-element consisting in CPM desire-to-flex. Similarly those corporeal *dhammas*, which have arisen beforehand the mind desire-to-walk, which are reaching in static stage, always follows in conformity with the leading of air-element consisting in CPM desire-to-walk. They occur as walking state of affairs. They occur in conformity with steering of bodily expression corporeality (*kāya viññatti rūpa*) which is occurred by those air-element predominant corporeal units produced by mind. The reason why they occur in that way is that ability of the mind called *pacchājāta* benefits those corporeal *dhammas*. It should be understood in this way.

2.3.12 *āsevana paccaya* (the relation of habitual recurrence)

Those causal *dhammas* called preceding impulses (*javana*) which are capable of benefiting for resultant *dhammas* called (51) kinds of succeeding impulses, (52) kinds of mental concomitants, excluding the first impulse which occurs contiguously and the impulse of fruition-absorption, in order to become more powerful in qualities by means of habitual recurrence, is called the relation of habitual recurrence (*āsevana paccaya*). For example)____ Those endeavors which occurred previously benefit endeavors which occur late in order to fulfil proper quality, such as learning literature etc. (*Abhi-A-3-349; Vs.2-169*)

When preceding impulse benefits succeeding impulse by means of the relation of habitual recurrence, succeeding impulse is not only greater in quality but also more powerful than preceding one. Therefore among (7) times of impulses, the first impulse which is not benefited by relation of habitual recurrence is the least powerful while the

seventh impulsion is the most powerful due to presence of successive benefiting of preceding ones. These words refer to impulsions of cognitive processes which always occur seven times only. In the cognitive process of entering upon attainment (*samāpajjana vīthi*), during entering into absorption in which numerous times of impulsions occur, etc, preceding impulsion benefit succeeding impulsions by means of relation of habitual recurrence. It should be recognized that — as previous reciting and learning benefit reciting and learning of later ones in learning technologies, literatures etc, in order to become more skilled and powerful — similarly preceding impulsion benefits succeeding impulsion in order to become more powerful.

1. *purimā purimā kusalā dhammā pacchimānam pacchimānam kusalānam dhammānam āsevanapaccayena paccayo.*
2. *purimā purimā akusalā dhammā pacchimānam pacchimānam akusalānam dhammānam āsevanapaccayena paccayo.*
3. *purimā purimā kiriyābyākatā dhammā pacchimānam pacchimānam kiriyābyākatānam dhammānam āsevanapaccayena paccayo. (Paṭṭhāna-1-7)*

PAGE-400

1. (17) kinds of preceding mudane (wholesome impulsions, excluding last impulsion are causal *dhammas*. (21) kinds of succeeding wholesome impulsions, excluding first impulsion are resultant *dhammas*.

[Notes: — Wholesome impulsion of sensuous sphere benefits only contiguous wholesome impulsion of sensuous sphere generally. Especially___ among wholesome impulsions of sensuous sphere, those impulsions associating with knowledge (*ñāṇa sampayutta*) benefit wholesome impulsion of fine-material sphere with same feeling with itself; wholesome impulsion of immaterial sphere and supra-mundane wholesome impulsion, by means of relation of habitual recurrence. It refers to impulsions of sensuous sphere which are present previously before impulsions of absorption and the Path within cognitive processes of absorption (*jhāna vīthi*) and the Path (*magga vīthi*). *lokuttaro asevanapaccayo nāma natthi. (Ahhī-A-3-373)* = There is no causal *dhamma* as the relation of habitual recurrence in supra-mundane impulsions resulting in interpreting on mundane wholesome impulsions only as causal *dhammas*. However supra-mundane impulsions can be resultant *dhammas*, resulting in interpreting on supra-mundane impulsion of the Path as resultant *dhammas*.

2. (12) kinds of preceding unwholesome impulsions, excluding last impulsion, are causal *dhammas* while (12) kinds of succeeding unwholesome impulsions, excluding the first impulsion, are resultant *dhammas*.
3. (18) kinds of preceding indifferent impulsions (*kiriya javana*), excluding the last one, are causal *dhammas*, while (18) kinds of succeeding indifferent impulsions, are resultant *dhammas*. Thus there are of three kinds in brief.

Those causal *dhammas* benefit resultant *dhammas* by means of relation of habitual recurrence. Causal *dhammas* were past *dhammas* beyond three-time-phases called *uppāda, ṭhiti, bhaṅga*, while resultant *dhammas* are still reaching into three-time-phases and are called present *dhammas* indeed.

This is the relation in which mentality benefits mentality.

2.3.13 *kamma paccaya* (the relation of action)

A. *citta payoga*___ Mentally undertaking in various ways (*citta payoga*) is the significant action of mind. That action is also known as both endeavouring (*āyūhana*) and service

(*vāpāra*). As significant action of body is the bodily expression (*kāya viññatti*) and significant action of language is verbal expression (*vacī viññatti*), similarly____ significant action of mind is called *cetanā* (= the nature of volition). That volition (*cetanā*) is undertaking of mind (*citta payoga*) and work of mind (*vyāpāra*). As and assistant of chief carpenter has more important works to do than remaining followers, it (*citta payoga*) is the action with important work in various functions.

The volitional *dhamma* which is capable of benefiting by means of occurrence of various undertaking of that mind (= *citta payoga*), is called the **relation of action** (*kamma paccaya*). (The volition which is cause of making functions of body, speech, mind, is designated as *kamma* (= action). It is also called *kamma paccaya*. There are of two kinds, to wit, asynchronous action (*nānākkhaṇika kamma*) and compatible action (*sahajāta kamma*).