

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**SECTION OF DEPENDENT-ORIGINATIION**

**VOLUME III Page 1 - 52**

**BY**

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## 2. SECTION OF DEPENDENT-ORIGINATION – SECTION (A)

### 1.1.A. PĀLI TEXT OF ANALYSIS OF DEPENDENT-ORIGINATION (*paṭiccasamuppāda vibhaga*) – INDIRECT WAY OF PREACHING METHODOLOGY (*suttantabhājanīya naya*)

*Pāli-Quotation (Abhi-2-142, 145)*

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### 1.1.B. TRANSLATION OF PĀLI TEXT TO BE MEMORIZED

1. *avijjāpaccayā* = Due to presence of causal *dhamma*, ignorance which is the nature of nescience and wrong knowing on four Noble Truths,  
*saṅkhāra* = formations which are the nature of cultivation (which are the nature of cultivation) of various performance for present and rounds of rebirth,  
*sambhavati* = arise apparently.
2. *saṅkhāra paccayā* = Due to presence of causal *dhammas*, formations,  
*viññāṇam* = kamma consciousness, in other words, consequence consciousness (*vipāka viññāṇa*)  
*sambhavati* = arises apparently.
3. (a) *viññāṇa paccayā* = due to presence of causal *dhamma*, kamma consciousness,  
*nāma rūpam* = consequence mentality, coporeality produced by *kamma (kammaja rūpa)*,  
*sambhavati* = arise apparently  
(b) In the next method \_\_\_\_\_ *viññāṇa paccayā* = Due to presence of causal *dhamma*,  
consequence consciousness,  
*nāna rūpam* = consequence mental concomitants, consequence coporeality produced by  
mind (*vipāka cittaja rūpa*),  
*sambhavati* = arise apparently.
4. *nāmarūpapaccayā* = Due to presence of causal *dhammas*, mind-matter,  
*saḷāyatanam* = (6) kinds of internal bases  
*sambhavati* = arise apparently.
5. *saḷāyatana paccayā* = Due to presence of causal *dhammas*, (6) kinds internal bases,  
*phasso* = (6) kinds of contact  
*sambhavati* = arise apparently.
6. *phassa paccayā* = Due to presence of causal *dhammas*, (6) kinds of contact  
*vedanā* = (6) kinds of feeling  
*sambhavati* = arise apparently.
7. *vedanā paccayā* = Due to presence of causal *dhammas*, (6) kinds of feeling,  
*taṇhā* = (6) kinds of craving  
*sambhavati* = arise apparently.

8. *taṇhā paccayā* = Due to presence of causal *dhammas*, (6) kinds of craving,  
*upādānam* = (4) kinds of clinging  
*sambhavati* = arise apparently.
9. *upādāna paccayā* = Due to presence of causal *dhammas*, (4) kinds of clinging,  
*bhavo* = kamma coming-into-existence, rebirth coming-into-existence  
*sambhavati* = arise apparently.
10. *bhava paccayā* = Due to presence of causal *dhammas*, kamma coming-into-existence  
(*kammabhava*),  
*jāti* = birth called process of newly occurrence of next existence (NONE)  
*sambhavati* = arise apparently.

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11. *jāti paccayā* = Due to presence of causal *dhammas*, birth called process of newly  
occurrence of next existence (NONE),  
*jarā maraṇam* = both ageing, death,  
*soka* = sorrow, *parideva* = lamentation,  
*dukkha* = suffering, *domanasasupāyāsā* = grief and despair  
*sambhavati* = arise apparently.  
*evam* = Thus, *samudayo* = arising  
*etassa dukkhandhassa* = of this whole mass of suffering,  
*kevalassa* = merely  
*hoti* = occurs.

*tattha* = In that *Pāli* Text, *avijjāpaccayā saṅkhārā* etc., *katamā* = what does *avijjā* (= ignorance) means?

*ayam* = These kinds of nescience, to wit,

1. *aññāṇam* = nescience  
*dukkhe* = on Noble Truth of Suffering;
2. *aññāṇam* = nescience *dukkhasamudaye* = on Noble Truth of Cause of Suffering;
3. *aññāṇam* = nescience  
*dukkhanirodhe* = on Noble Truth of Cessation of Suffering
4. *aññāṇam* = nescience  
*dukkhanirodhagāminiya yē paṭipadāya* = on Noble Truth of Cause of Cessation of Suffering which leads to *nibbāna*,  
*vuccati* = are designated as *avijjā* = ignorance.

*tatha* = In that *Pāli* Text

*katame* = which are

*avijjāpaccayā saṅkhārā* = formations, which arise due to presence of ignorance?

Those are \_\_\_\_\_ any kind of

1. *puññābhi saṅkhāro* = wholesome formation,
2. *a-puññābhi saṅkhāro* = unwholesome formation,
3. *āneñjābhi saṅkhāro* = unshakable wholesome formation,
4. *kāyasaṅkhāro* = bodily formation,
5. *vacī saṅkhāro* = verbal formation,
6. *citta saṅkhāro* = mentally formation.

1. *tattha* = Among those formations  
*katamo* = which is  
*puññābhisañkhāro* = wholesome formation?  
*atthi* = There are  
*yā kusalā cetanā* = both such great wholesome volitions,  
*kāmāvacarā* = which belong to sensual sphere,  
*dānamayā* = which occurs through charity,  
*sīlamayā* = which occurs through virtue,  
*bāvanāmayā* = which occurs through practice (preliminary practice, access practice, *vipassanā* practice) and  
*yā kusalā cetanā* = such fine material wholesome volition  
*rūp vacara* = which belong to Finematerial Sphere,  
*bhāvanāmayā* = which occurs through samatha practice.  
*ayam* = These wholesome volitions of sensual sphere and fine-material sphere  
*vuccatī* = are designated as  
*puññābhisañkhāro* = wholesome formations.  
[(8) kinds of great wholesome deeds, (5) kinds of fine-material wholesome deeds, totally (13) kinds are varieties of wholesome formations]

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2. *tattha* = Among those formations  
*katamo* = what does  
*apuññābhisañkhāro* = unwholesome formation mean?  
*atthi* = There is  
*yā akusalā cetanā* = such unwholesome volition,  
*kāmāvacarā* = which belongs to sensual sphere.  
*ayam* = This unwholesome volition  
*vuccatī* = is designated as  
*apuññābhisañkhāro* = unwholesome formation.
3. *tattha* = Among those formations  
*katamo* = what does  
*āneñjābhisañkhāro* = unshakable wholesome formation mean?  
*atthi* = There is  
*yā kusalā cetanā* = such immaterial wholesome volitions,  
*arūpāvacarā* = which belongs to immaterial sphere.  
*ayam* = This immaterial wholesome volition  
*vuccatī* = is designated as  
*āneñjābhi sañkhāro* = unshakable wholesome formation.
4. *tattha* = Among those formations  
*katamo* = what does  
*kāya sañkhāra* = bodily formation mean?  
*kāyasañcetanā* = (8) kinds of sensual wholesome volition, (12) kinds of unwholesome volition which are occurring in body door,  
*kāya sañkhāro* = are called bodily formation.  
(8 + 12 = 20)

5. *vacīsañcetanā* = (8) kinds of sensual wholesome volition, (12) kinds of unwholesome volition, which are occurring in verbal door,  
*vacī sañkhāro* = are called verbal formations.  
(8 + 12 = 20)

6. *manosañcetanā* = All (30) kinds with one deficit volition (= 29 kinds) without occurring two kinds of expression corporealities (bodily and verbally expression corporealities) [= (12) kinds of unwholesome volition, (8) kinds of sensual wholesome volition, (5) kinds of fine-material wholesome volition, (4) kinds of immaterial wholesome volition]

*citta sañkhāro* = are called mental formations. (12+8+5+4=29)

*ime* = These kinds of formations

*vuccanti* = are designated as

*avijjā paccayā sañhkārā* = formations which are conditioned by ignorance.

*tattha* = In that *Pāli* Text

*katamam* = what does

*sañkhāra paccayā viññāṇam* = consciousness which arises due to formation?

*idam* = These (6) kinds of consciousness, to wit,

1. *cakkhu viññāṇam* = seeing-consciousness,
2. *sota viññāṇam* = hearing-consciousness,
3. *ghāna viññāṇam* = smelling-consciousness,
4. *jivhā viññāṇam* = tasting-consciousness,
5. *kāya viññāṇam* = touching-consciousness,
6. *mano viññāṇam* = mind-consciousness,  
*vuccati* = are designated as  
*sañkhāra paccayā viññāṇam* = consciousness which arise due to formation.

*tattha* = In that *Pāli* Text

*katamam* = what do

*viññāṇa paccayā nāmarūpam* = mind-matter which arise due to consciousness mean?

1. *atthi* = There is, *nāmam* = mind.
2. *atthi* = There is, *rūpam* = matter.

*tattha* = In those mind-matter

*katamam* = what does

*nāmam* = mind mean?

*idam* = These three mental aggregates, viz,

1. *vedanākkhandho* = feeling-aggregate,

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2. *saññākkhandho* = perception-aggregate,
3. *sañkhārakkhandho* = formation-aggregate,  
*vuccati* = are designated as  
*nāmam* = mind.

*tattha* = In those mind-matter

*katamam* = what does

*rūpam* = matter mean?

*idam* = These underived and derive corporealities, i.e,

1. *cattāro mahābhūtā* = both four kinds of underived corporealities
2. *upādāya rūpañca* = and (24) kinds of derived corporealities which are deriving from *catunnam mahābhūtānam* = four kinds of underived corporealities, *vuccatī* = are designated as *rūpam* = matter.  
*īti* = In this way,  
*idañ ca nāmam* = both this mind  
*idañca rūpam* = and this matter  
*vuccatī* = are designated as  
*viññāṇa paccayā nāmarūpam* = mind-matter which arise due to consciousness.

*tattha* = In that *Pāli* Text

*katamam* = what does

*nāmarūpapaccayā saḷāyatanam* = base, which arises due to mind-matter, mean?

*idam* = These (6) kinds of bases, viz,

1. *cakkhāyatanam* = eye-base,
2. *sotāyatanam* = ear-base,
3. *ghānāyatanam* = nose-base,
4. *jivhāyatanam* = tongue-base,
5. *kāyāyatanam* = body-base,
6. *manāyatanam* = mind-base,  
*vuccatī* = are designated as  
*nāmarūpa paccayā saḷāyatanam* = bases, which arise due to mind-matter.

*tattha* = In that *Pāli* Text

*katamo* = what does

*saḷāyatana paccayā phasso* = contact which arises due to base, mean?

*ayam* = These (6) kinds of contact, viz,

1. *cakkhusamphasso* = eye-contact,
2. *sotasamphasso* = ear-contact,
3. *ghānasamphasso* = nose-contact,
4. *jivhasamphasso* = tongue-contact,
5. *kāyasamphasso* = body-contact,
6. *manosamphasso* = mind-contact,  
*vuccatī* = are designated as  
*saḷāyatana paccayā phasso* = contact which arises due to base.

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*tattha* = In that *Pāli* Text

*katamā* = what does

*phassa paccayā vedanā* = feeling, which arises due to contact, mean?

*ayam* = These (6) kinds of feeling, viz,

1. *cakkhusamphassajā vedanā* = feeling, which arises due to eye-contact,
2. *sota samphassajā vedanā* = feeling, which arises due to ear-contact,
3. *ghāna samphassajā vedanā* = feeling, which arises due to nose-contact,
4. *jivhā samphassajā vedanā* = feeling, which arises due to tongue-contact,
5. *kāya samphassajā vedanā* = feeling, which arises due to body-contact,
6. *mano samphassajā vedanā* = feeling, which arises due to mind-contact,

*vuccati* = are designated as  
*phassapaccayā vedanā* = feeling which arises due to contact.

*tattha* = In that *Pāli* Text,

*katamā* = what does

*vedanā paccayā taṇhā* = craving which arises due to feeling, mean?

*ayam* = These (6) kinds of craving, viz,

1. *rūpa taṇhā* = craving on visible object,
2. *sadda taṇhā* = craving on auditory object,
3. *gandha taṇhā* = craving on olfactory object,
4. *rasa taṇhā* = craving on gustative object,
5. *phoṭṭhabbatāṇhā* = craving on tactile object,
6. *dhamma taṇhā* = craving on ideational object,

*vuccati* = are designated as

*vedanā paccayā taṇhā* = craving which arises due to feeling.

*tattha* = In that *Pāli* Text,

*katamam* = what does

*taṇhā paccayā upādānam* = clinging, which arises due to craving, mean?

*idam* = These (4) kinds of craving, viz,

1. *kāmupādānam* = sensual clinging,
2. *diṭṭhupādānam* = views clinging,
3. *sīlabbatupādānam* = rule & rite clinging,
4. *attavādupādānam* = self-opinion clinging,

*vuccati* = are designated as

*taṇhā paccayā upādānam* = clinging, which arises due to craving.

*tattha* = In that *Pāli* Text,

*katamo* = what does

*upādāna paccayā bhavo* = coming-into existence, which arise due to clinging mean?

*atthi* = There are

*duvidhena* = two kinds of

*bhavo* = coming-into-existence, viz,

1. *kamma bhavo* = kamma coming-into-existence
2. *upapatti bhavo* = rebirth coming-into-existence.

*tattha* = In those two kinds,

*katamo* = what does

*kamma bhavo* = kamma coming-into-existence mean?

*ayam* = These three kinds of formations, viz,

1. *puññābhi saṅkhaāro* = wholesome formation,
2. *a-puññābhi saṅkhaāro* = unwholesome formation,

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3. *āneñjābhi saṅkhaāro* = unshakable wholesome formation,

*vuccati* = are designated as

*kamma bhavo* = kamma coming-into-existence (causal coming-into-existence).

*sabbampi* = All kinds of

*bhavagāmi kammam* = actions which give rise to reach coming-into-existence

*kammabhavo* = are called kamma coming-into-existence.

*tattha* = In those two kinds of coming-into-existence,

*katamo* = what does

*upapattibhavo* = rebirth coming-into-existence (=resultant coming-into-existence) mean?

*ayam* = These (9) kinds of coming-into-existence, viz,

1. *kāmabhavo* = sensual coming-into-existence called (11) realms of sensual sphere,
2. *rūpabhavo* = fine-material coming-into-existence called (16) realms of fine-material sphere,
3. *a-rūpabhavo* = immaterial coming-into-existence called (4) realms of immaterial sphere,
4. *saññābhavo* = coming-into-existence with perception, [(11) realms of sensual sphere; (15) realms of fine-material sphere, excluding mindless being; (3) realms of immaterial sphere, excluding realm of neither-perception-nor-non-perception, = (29) realms in total.]
5. *asaññābhavo* = coming-into-existence without perception (=mindless being),
6. *necva saññā nāsaññābhavo* = coming-into-existence of neither-perception- nor- non-perception,
7. *ekavokāra bhavo* = coming-into-existence with corporeal aggregate only (= realm of mindless being)
8. *catuvokāra bhavo* = coming-into-existence with four mental aggregates only (=4 realms of immaterial sphere)
9. *pañcavokāra bhavo* = coming-into-existence with five aggregates, [(11) realms of sensual sphere, (15) realms of fine-material sphere, excluding realm of mindless being, (26) realms in total]

*vuccati* = are designated as

*upapatti bhavo* = rebirth coming-into-existence.

*ayam* = These two kinds, kamma and rebirth coming-into-existence,

*vuccati* = are designated as

*upādāna paccayā bhavo* = coming-into-existence which arises due to clinging.

*tattha* = In that *Pāli* Text

*katamā* = what does

*bhava paccayā jāti* = birth which arises due to kamma coming-into-existence mean?

*atthi* = There is

*yā jāti* = such arising,

*yā sañjāti* = such well occurrence,

*yā okkanti* = such falling into womb of mother,

*yā abhinibbatti* = such newly occurrence as being

*yo khandhānam pātubhāvo* = such obvious occurrence of aggregates

*yo āyatanānam pāṭilābho* = such attainment of bases

*tesam tesam sattānam* = of those & those beings

*tamhi tamhi sattanikāye* = and in those & beings

*ayam* = This process

*vuccati* = is designated as

*bhavapaccayā jāti* = birth which arises due to coming-into-existence.

*tattha* = In that *Pāli* Text,

*katamam* = what does

*jāti paccayā jarāmarañam* = ageing & death which arise due to birth mean?

*atthi* = There is

*jarā* = phenomenon of ageing.

*atthi* = There is

*marañam* = phenomenon of death.



*tattha* = In those two kinds, ageing & death,  
*katamā* = what does  
*jarā* = phenomenon of ageing mean?

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*atthi* = there is  
*yā jarā* = such phenomenon of ageing,  
*yā jīraṇatā* = such occurrence of decaying  
*yam khaṇḍiccam* = such occurrence of brokenness of teeth  
*yam pāliccam* = such occurrence of grayness of hair,  
*yā valittaccatā* = such occurrence of wrinkling of skin,  
*yā samhāni* = such decrease,  
*āyuno* = in longivity,  
*yo paripāko* = such growing old  
*indriyānam* = of controlling faculties,  
*tesam tesam sattānam* = from those & those beings  
*tamhi tamhi sattanikāye* = from those & those orders of beings.  
*ayam* = This nature  
*vuccati* = is designated as  
*jarā* = phenomenon of ageing.

*tattha* = In those two kinds, ageing & death  
*katamam* = what does  
*maraṇam* = phenomenon of death mean?  
*atthi* = There is  
*yā cuti* = such passing away,  
*yā cavanatā* = such occurrence of expiring,  
*yo bhedo* = such destruction,  
*yam antaradhānam* = such terminating  
*yā maccu* = such mortality  
*yam maraṇam* = such death,  
*yā kālakiriyā* = such suicide,  
*yo khandhānam bhedo* = such destruction, of aggregates  
*yo kaḷavarassa nikkhepo* = such laying down of carcass,  
*yo jīvitindriyassupacchedo* = such cessation of vital controlling faculty,  
*tesam tesam sattānam* = of those & those beings,  
*tamhā tamhā sattanikāyā* = from those & those orders of beings.

*idam* = This nature  
*vuccati* = is designated as  
*maraṇam* = phenomenon of death.  
*atthi* = There is, *ayañca jarā* = phenomenon of ageing.  
*atthi* = There is, *idañca maraṇam* = also phenomenon of death.  
*idam* = These two kinds of nature, ageing & death,  
*vuccati* = are designated as  
*jāti paccaya jarāmarāṇam* = ageing & death which arise due to birth.

*tattha* = In that *Pāli* Text,  
*katamo* = what does

*soko* = sorrow mean?  
*atthi* = There is  
*yo soko* = such sorrow  
*yā socanā* = such state of affair of sorrow,  
*yam socitattham* = such occurrence of sorrow,  
*yo antosoko* = such internal anxiety,  
*yo antoparisoko* = such internal thorough anxiety,  
*yā cetaso parijjhāyanā* = such thorough state of affair of anxiousness,  
*yam domanassam* = such grief,  
*yam soka sallam* = such piercing thorn of sorrow,  
*phuṭṭhassa* = in one who experiences with  
*ñātiviyasanena vā* = destruction of relatives or  
*phuṭṭhassa* = in one who experiences with  
*bhogavyasanena vā* = destruction of wealth or  
*phuṭṭhassa* = in one who experiences with  
*rogavyasanena vā* = destruction called disease or  
*phuṭṭhassa* = in one who experiences with  
*sīlavasyanena vā* = destruction of morality or  
*phuṭṭhassa* = in one who experiences with  
*diṭṭhiviyasanena vā* = destruction of belief or  
*samannāgatassa* = for one who has got  
*aññataraññatarena* = any kind of  
*vyasanena* = destruction, and  
*phuṭṭhassa* = in one who experiences with  
*aññataraññatarena* = any kind of  
*dukkha dhammena* = suffering *dhamma*.  
*ayam* = This nature  
*vuccati* = is designated as  
*soko* = sorrow.

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*tattha* = In that *Pāli* Text  
*katamo* = what does  
*paridevo* = lamentation mean?  
*atthi* = There is  
*yo ādevo* = such crying,  
*yo paridevo* = repeated lamentation over and over,  
*yā ādevanā* = such state of affair of crying,  
*yā paridevanā* = such state of affair of lamentation over and over,  
*yam ādevitattam* = such occurrence of weeping  
*yam paridevitattam* = such occurrence of bewailing over and over,  
*yā vācā* = such voice choked with sob,  
*yo palāpo* = such weeping unceasingly  
*yo vipalāpo* = such blubbering  
*yo lālappo* = such heart-rending sob  
*yā lālappanā* = such state of affair of heart-rending sob over and over,  
*yam lalappitattam* = such occurrence of wail over and over  
*phuṭṭhassa* = in one who experiences with  
*ñātiviyasanena vā* = destruction of relatives or ... *R* ...

*phuṭṭhassa* = in one who experiences with  
*aññataraññatarena* = any kind of  
*dukkha dhammena* = suffering *dhamma*.  
*ayam* = This nature  
*vuccati* = is designate as  
*paridevo* = lamentation.

*tattha* = In that *Pāli* Text,  
*katamam* = what does  
*dukkham* = suffering mean?  
*atthi* = There is  
*yam kāyikam dukkham* = such physical suffering  
*kāyikam* = which arises in the body,  
*asātam* = which lacks pleasantness;  
*yam dukkham vedayitam* = such physical painful sensation  
*kāyasamphassajam* = which arises due to body-contact,  
*asātam* = which lacks pleasantness;  
*yā dukkhā vedanā* = such disagreeable feeling  
*kāyasamphassajā* = which arises due to body-contact,  
*asātam* = which lacks pleasantness.  
*idam* = This physical disagreeable feeling  
*vuccati* = is designated as  
*dukkham* = suffering.

*tattha* = In that *Pāli* Text,  
*katamam* = what does  
*domanassam* = grief mean?  
*atthi* = There is  
*yam cetasikam dukkham* = such mental suffering  
*cetasikam* = which arises in mind,  
*asātam* = which lacks pleasantness;  
*yam dukkham vedayitam* = such mental painful sensation  
*cetosamphassajam* = which arises due to mind-contact,  
*asātam* = which lacks pleasantness;  
*yā dukkhā vedanā* = such disagreeable feeling  
*cetosamphassajā* = which arises due to mind-contact,  
*asātā* = which lacks pleasantness.  
*idam* = This mental disagreeable feeling  
*vuccati* = is designated as  
*domanassam* = grief.

*tattha* = In that *Pāli* Text  
*katamo* = what does  
*upāyāso* = despair mean?  
*atthi* = There is  
*yo āyāso* = such weariness in mind,  
*yo upāyāso* = such great despair,  
*yam āyāsittam* = such occurrence of mental weariness,  
*yam upāyāsittam* = such occurrence of great despair,  
*phuṭṭhassai* = in one who experiences with

*ñātiviyasanena va* = destruction of relatives ...*R*...  
*phuṭṭassa* = in one who experiences with  
*aññataraññatarena* = any kind of  
*dukkha dhammena* = suffering *dhamma*.  
*ayam* = This nature  
*vuccati* = is designated as  
*upāyāso* = despair.

*evam* = In this way  
*attho* = the meaning  
*evametassa kevalassa dukkhakkhandhassa*  
*samudayo hotīti padassa* = of this phrase, “*eva-metassa kevalassa dukkhakkhandhassa*  
*samudayo hoti*”  
*veditabbo* = should be understood.

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*iti* = thus,  
*samudayo* = arising  
*etassa dukkhakkhandhassa* = of mass of suffering  
*kevalassa* = only  
*hoti* = occurs.  
*iti* = Thus, *sangati* = coincidence,  
*samāgamo* = coming together unitely,  
*samo dhānam* = confluence, *pātubhāvo* = obvious arising,  
*etassa dukkhakkhandhassa* = of mass of suffering  
*kevalassa* = only, *hoti* = occurs.  
*tena* = Therefore  
*vuccati* = it is designated as  
*evametassa kevalassa dukkhakkhandhassa samudayo hotī ti* = “*evametassa kevalassa*  
*dukkhakkhandhassa samudayo hoti*”.

*suttantabhājanīyam* = The method of indirect way of preaching called *suttanta*  
*bhājanīya*,  
*niṭṭhitam* = has finished. (*Abhi-2-142-145*)

This is *Pāli* Text of Analysis of Dependent-Origination (*paṭicca samuppāda vibhanga*) which is worth learning by heart. It will be explicit the meaning and way of discerning of this *Pāli* Text in the First Method of Dependent-Origination in detail.

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After showing how (5) kinds of clinging-aggregates called Noble Truth of Suffering can be kept in mind by insight knowledge, now it will be continued to present *paṭiccasamuppāda dhamma & paṭiccasamuppāna dhamma* which belong to Noble Truth of Cause of Suffering.

**1.2 paṭiccasamuppāda dhamma**  
*Pāli Quotation (Vs-2-148, Sam-1-243)*

In those two kinds of *dhammas*, *paṭiccasamuppāda* & *paṭiccasamuppanna*, it should be recognized causal *dhammas*, ignorance etc., as *paṭiccasamuppāda dhamma*. It is right.\_\_\_\_\_ The Buddha preached *paṭiccasamuppāda sutta* as follows.\_\_\_\_\_

What does.... *bhikkhus*... *paṭiccasamuppāda dhamma* mean? *Bhikkhus*.... Due to arising of ignorance, formation arises. Due to arising of formation, consciousness arises. Due to arising of consciousness, mind-matter arise. Due to arising of mind-matter, six bases arise. Due to arising of six bases, contact arises. Due to arising of contact, feeling arises. Due to arising of feeling, craving arises. Due to arising of craving, clinging arises. Due to arising of clinging, coming-into-existence arises. Due to arising of coming-into-existence, birth arises. Due to arising of birth, ageing & death, sorrow, lamentation, suffering, grief and despair arise.

Thus arising of this whole mass of suffering merely occurs. *Bhikkhus*... these causal *dhammas*, ignorance etc., are designated as *paṭicca samuppāda*. (*Sam-1-243*)

### 1.3 *paṭicca samuppanna dhamma*

*Pāli Quotation (Vs-2-148, Sam-1-246)*

It should be recognized resultant *dhammas*, ageing & death etc., as *paṭicca samuppanna dhamma*. It is right.\_\_\_\_\_ The Buddha preached this *paccaya sutta* as follows.

What does ... *bhikkhu* ... *paṭicca samuppanna dhamma* means? *Bhikkhus* ... ageing & death are impermanence, conditioned *dhammas*, resultant *dhammas*, destructible *dhammas*, perishable *dhammas*,

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Keeping away *dhammas*, ceasing *dhammas*. *Bhikkhus* ... birth is ... *R* ... coming-into-existence is; clinging is; craving is; feeling is; contact is; six bases are; mind-matter are; consciousness is; formations are; ignorance is impermanence, conditioned *dhammas*, resultant *dhammas*, destructible *dhammas*, perishable *dhammas*, keeping away *dhammas*, ceasing *dhammas*. *Bhikkhus* ... these resultant *dhammas*, ageing & death etc, are designated as *paṭicca samuppanna dhamma* in reverse order. (*Sam-1-246*)

*paṭicca samuppādo ti paccaya dhammā vedītabbā. paṭiccasamuppanna dhammā ti tehi tehi paccayehi nibbatta dhammā. (Vs-2-148)*

It should be recognized causal *dhammas*, ignorance etc., as *paṭicca samuppāda*. Resultant *dhammas*, formation etc., which arise due to those & those causal *dhammas*, ignorance etc., should be recognized as *paṭiccasamuppanna dhammas*. (*Vs-2-148*)

### 1.4 Noble preaching of dependent-origination

This noble preaching of dependent-origination is not created and invented by the Supreme Buddha. Whether there is the appearance of Tathāgatas, or the non-appearance of Tathāgatas, there exists this principle, the fixity of the *Dhammas*, the natural order of the *Dhammas*: **causation**. However a Tathāgata awakens to this, and penetrates it. Having done so, He explains it, teaches it, discloses it, establishes it, analyses it, elucidates it, resulting in possibility to know this noble preaching for beings. If it is any factor, non-appearance of Tathāgata in the world or though Tathāgata appears in the world noble preaching is not to be listened, though noble preaching is listened wrong-view of eternity and wrong-view of annihilation are obsessed fixedly, this principle of dependent-origination can not be understood really.

This principle of dependent-origination seems to be profound and it is very profound really. It seems to be difficult and it is very difficult really. When the most Venerable Ānandā asked that “this noble preaching is easy and not very profound to be understood,” the Supreme Buddha prohibited that “*māhevam Ānanda* = Do not say so, *Ānandā!*”

Even though it is very profound and difficult to be understood, one can not escape from suffering of rounds of rebirth without distinguishing this noble preaching of dependent-origination thoroughly. (*Dī-2-47, Sam-1-318*)

It is not worth designating as *samaṇa brahmana* without knowing this noble principle of dependent origination. (*Sam-1-279*)

Tathāgatas who has been appeared, who is still appearing, who will be appearing in future, had been reached, is still reaching, will be reaching into the Buddhahood due to distinguishing this noble principle of dependent-origination. (*Sam-1-246, 252*)

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All kinds of beings are still feeling all kinds of suffering through falling into any kind of chasm called wrong-view of eternity, wrong-view of annihilation throughout period without distinguishing this noble principle of dependent-origination. The Supreme Buddha, therefore, preached frequently that whoever with desire to escape from suffering of rounds of rebirth has to endeavour in order to know penetratively on this noble principle of dependent-origination in *Nidāna Samyutta*.

### 1.5 Characteristic-Function-Manifestation

#### *Pāli Quotation (Vs-2-149)*

Dependent-Origination has \_\_\_\_\_

1. the characteristic called the occurrence of capable of benefiting to arise resultant *dhammas*, ageing & death etc;
2. the function of following to *pavatti dukkha* called ceaseless occurrence of relationship between ceaseless occurrence of relationship between causal and resultant *dhammas*;
3. the manifestation as the occurrence of loathsome journey of rounds of rebirth. In the next method \_\_\_\_ It can be manifested in the insight as the occurrence of wrong path, missing path, crooked path which deviates from the middle path leading to *nibbāna*.

#### *Pāli Quotation (Mahāṭṭi-2-236)*

When the practising *meditator* obtains two kinds of Knowledge, the Knowledge of Analysing Mentality-Corporeality and the Knowledge of Discerning Cause & Condition, ceaseless phenomena of arising of various kinds of resultant *dhammas*, formation etc., depending upon unity of various causal *dhammas*, ignorance etc., through causal relationship, has been known and seen penetratively by right knowledge of himself. At that time the insight of that meditator reaches on to the middle path instructed by the Supreme Buddha which discloses arising of resultant *dhammas* which conforms to respective causal *dhammas* due to presence of union of causal *dhammas*, without approaching to two kinds of extremities called wrong-view of eternity, wrong-view of annihilation.

The middle path leading to *nibbāna* means the path of *vipassanā* practice by which those causal and resultant *dhammas* are discerned and generalized by means of three general characteristics called *anicca, dukkha, anatta* over and over again after knowing and seeing on both

1. causal *dhammas*, ignorance etc.,

2. resultant *dhammas*, formation etc., and
3. principle of causal relationship between causal *dhammas*, ignorance etc., and resultant *dhammas*, formation etc.

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Unless *vipassanā* practice can be performed in that way, those causal and resultant *dhammas* always arise consequently over and over again. That phenomenon of perpetual arising of causal and resultant *dhammas* is called of *pavatti dukkha* (= suffering of cyclic phenomena). That phenomena of perpetual arising of causal and resultant *dhammas* called *pavatti dukkha* is missing and crooked path called *kummagga* which deviates from the middle path called *majjhima paṭipadā* that leading to *nibbāna*. It is prosperity of rounds of rebirth and woeful coming-into-existence only.

If one can performed *vipassanā* practice by discerning and generalizing on successive causal and resultant *dhammas* occurring in three periods, past, future and present, from the successive previous coming-into-existence as possible as he can, until the end of future coming-into-existence, obsession of craving, obsession of conceit, obsession of wrong-view on those causal and resultant *dhammas* as: “This is mine, this I am, this is my self-identity”, will be broken down resulting in reaching on the middle path with great dignity.

If one can go on the middle path continuously it is sure to reach eternal peace called *nibbāna* in one day when controlling faculties of himself are matured completely.

### 1.6 The meaning of *paṭiccasamuppāda*

The meaning of the term, *paṭiccasamuppāda*, is explained in three ways in the commentary called *Visuddhi Magga* (Path of Purification). Those ways of explanation would like to present here because it is essential to be understood the meaning of that term beforehand for purification of the knowledge of practising meditator who wants to discern penetratively on principle of dependent-origination by insight of himself thoroughly.

#### A. Explanation in the First Method

*Pāli Quotation (Vs-2-151, 152) (Mahāṭṭ-2-233)*

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The essence of statements found in above commentary and subcommentary is as follows. \_\_\_\_\_

In the phrase, *avijjā paccayā saṅkhāra*, the ignorance (*avijjā*) is causal *dhamma* while the formation (*saṅkhāra*) is resultant *dhamma* called *paccayuppanna*. Causal *dhamma* is termed *paccaya dhamma* while resultant *dhamma*, *paccayuppanna*. Then in the phrase, *saṅkhāra paccayā viññāṇam*, the formation (*saṅkhāra*) is causal *dhamma* called *paccaya dhamma* while the consciousness (*viññāṇa*), resultant *dhamma* called *paccayuppanna* respectively. It should be understood on respectively. It should be understood on respective causal (*paccaya*) *dhamma* and resultant (*paccayuppanna*) *dhamma*, until birth, ageing & death successively.

In the nature of causal relationship between ignorance and formation, the formation is resultant *dhamma*. Furthermore in the nature of causal relationship between formation and consciousness, the formation, in turn, occurs as causal (*paccaya*) *dhamma*. Similarly, it

should be understood on consciousness and mind-matter etc., as causal *dhamma*, resultant *dhamma* successively.

Thus in the perpetual phenomena of cycling of rounds of rebirth through relationship of causal and resultant *dhammas* causal *dhammas* are designated as *paccaya dhamma* while resultant *dhammas*, as *paccayuppanna dhamma* respectively.

In the preaching of a such way that “due to presence of ignorance, formation arises etc., way of preaching is accomplished by showing significant causal *dhamma* and significant resultant *dhamma* only through the preaching methodology called *padhāna naya* (significance method). Neither ignorance nor formation (= volition) has efficiency to arise only one itself. Due to presence of ignorance only, formation (=volition) has no efficiency to arise singly. There is no natural fixed order of the *dhamma* in that way.

**Pāli Quotation (Abhi-A-2-140, Vs-2-174)**

= In this world \_\_\_\_\_

1. Due to presence of only single causal *dhamma*, there is no arising of single resultant *dhamma*.
2. Due to presence of only single causal *dhamma*, there is no arising of many resultant *dhammas*.
3. Due to presence of many causal *dhammas*, there is no arising of single resultant *dhamma*.
4. Due to presence of many causal *dhammas*, there is arising of many resultant *dhammas*.  
Only, as natural fixed order of the *dhamma*.  
(*Abhi-A-2-140, Vs-2-174*)

Collectiveness of many causal *dhammas* are called *paccaya dhamma samūha* while collectiveness of many resultant *dhammas* are called *paccayuppanna dhamma samūha*. Collectiveness of many resultant *dhammas* called *paccayuppanna dhamma samūha* which arise due to collectiveness of many causal *dhammas*, are also designated as *paṭiccasamuppāda*.

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It is right. \_\_\_\_\_

Due to many causal *dhammas*, i.e.,

1. *utu* = climate called hotness and coldness,
2. *pathavī* = soil = field
3. *vīja* = seed,
4. *salila* = water, etc., it can be seen arising of resultant *dhammas*, sprout which is groups of corporeal units called pure octads which has colour, smell, taste etc. Though it can be seen the fact that “due to presence of many causal *dhammas*, mass of resultant *dhammas* arise” in that way, the Buddha had preached the causal relationship of single causal *dhamma* and single resultant *dhamma* in such way that “*avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇam* = due to presence of ignorance, formation arises; due to presence of formation, consciousness arises”... etc. There is advantage really in preaching methodology of that way.

During preaching by the Buddha for disciples \_\_\_\_\_

1. due to occurrence of significant causal *dhamma* in some *Pāli* Texts,
2. due to occurrence of obvious causal *dhamma* in some *Pāli* Texts,
3. due to occurrence of specific causal *dhamma* in some *Pāli* Texts,



the Supreme Buddha usually preaches on principle of dependent-origination by showing both single causal *dhamma* and single resultant *dhamma* through conforming between both the Knowledge of Omniscience which is source of comely preaching and individual preference of beings, human beings, heavenly beings, brahmas who are deserving to admonish.

### 1. *padhāna* (significant) - *phassa paccayā vedanā* (Dī-2-48)

In *Mahānidāna Sutta* the Buddha, preached on both a single causal *dhamma* called contact and a single resultant *dhamma* called feeling through a way that “due to presence of contact, feeling, arises” etc. It is right \_\_\_\_ Contact is the significant causal *dhamma* of feeling. In accordance with contact, feeling is worth distinguishing and keeping in mind. Depending upon contact which is deserving to arise agreeable feeling, the agreeable (*sukkha vedanā*) arises accordingly. Depending upon contact which is deserving to arise disagreeable feeling, the disagreeable feeling (*dukkha vedanā*) arises accordingly and so forth. Various kinds of feeling are worth distinguishing and keeping in mind, as either agreeable or disagreeable feeling, according to various kinds of contact properly. Contact, therefore, is the significant causal *dhamma* of feeling. The feeling, in turn, is also the significant resultant *dhamma* of contact. It is because the contact is worth distinguishing, keeping in mind and determining as agreeable-contact, disagreeable-contact, eye-contact ... etc., according to kinds of feeling, i.e, agreeable feeling, disagreeable feeling, feeling which arises due to eye-contact etc., properly.

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### 2. *pākaṭa* (obvious) \_\_ *semha samuṭṭhānā ābādhā* (Khu-7-10)

In the *Pāli* Text of *Mahānidessa* a single causal *dhamma* is preached due to presence of obvious occurrence in such way that “diseases which arise due to phlegm ...” etc. It is right. \_\_\_\_ Among those sources of arising of diseases, phlegm is an obvious one. Other sources, *kamma* etc., are not obvious sources. Due to obvious occurrence, the phlegm is preached as source of disease.

### 3. *a-sādhāraṇa* \_\_\_\_ *ye keci bhikkhave akusalā dhammā, subbe te ayoniso-manasikāramūlakā*

A single causal *dhamma*, unwise attention (*a-yonisomanasikāra*) is preached as basis of every unwholesome *dhamma* due to occurrence of specific basis which does not concern with any other wholesome *dhamma* in such way of preaching that “*bhikkhus* ... every unwholesome *dhamma* has the basis called unwise-attention”. It is right. \_\_\_\_ Unwise-attention is the specific basis of unwholesome *dhamma* but not concern with other *dhamma* wholesome deed etc. However, unwholesome *dhamma* never arise due to presence of a single basis called unwise-attention only. There are many other bases of occurrence of unwholesome *dhamma*, such as base (*vutthu*), object (*ārammaṇa*), relation of compatibility (*sahajātapaccaya*) etc., (= In the presence of depended base, supporting factor of respective object in order to arise unwholesome *dhamma* by efficiency of relation of object, supporting factor of associating consciousness and mental concomitants by efficiency of relation of compatibility each other, unwholesome *dhamma* can arise.) However these bases, base, object, relation of compatibility, concern with all kinds of mental *dhamma*. This unwise-attention, actually is specific basis of unwholesome *dhamma* only but not concern with other

mental *dhammas*. Therefore, the Buddha preached on unwise-attention as the basis of all kinds of unwholesome *dhammas*.

In this way, because the Buddha preached noble principle of dependent-origination by showing apparently on a single causal *dhamma*, a single resultant *dhamma* with regarding to these three factors, viz,

1. *padhāna* = occurrence of significant causal *dhamma*,
2. *pākaṭa* = occurrence of obvious causal *dhamma*,
3. *asādhāraṇa* = occurrence of specific causal *dhamma*, and

then because the Buddha preached in such ways that “*assādā nupassino taṇhā pavaddhati (Sam-1-311) = Bhikkhus ... the craving dhamma always thrives in the continuum of person who usually discerns on objects which deserve to arise fetter as pleasurable objects*” etc \_\_\_\_\_ and “*avijjāsamudayā āsavasamudayo = due to arising of ignorance, taint dhamma (āsaṅga) arises*” (*M-1-68*) etc. \_\_\_\_\_ although there are many causal *dhamma*, viz, base, object, relation of compatibility, other than ignorance which can give rise to occur formation called volition, there are many causal *dhamma*, craving etc., other than ignorance, which

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can give rise to occur formation really. Those *dhamma*, craving etc., are also causal *dhamma* of formation indeed. Among those causal *dhamma*, the ignorance is the most significant one really.

Due to occurrence of significant causal *dhamma* in that way; due to occurrence of obvious causal *dhamma* of formation in a way of preaching such as ... “*avidvā bhikkhave... avijjāgato puññābhisaṅkhārampi abhi saṅkharoti = Due to nescience on real nature of ultimate dhammas, bhikkhus... the foolish person with ignorance, performs wholesome formation also*”; due to occurrence of specific causal *dhamma* of formation, the Buddha preached on the ignorance as causal *dhamma* of formation, it should be understood in this way.

So far as this extent, it should be understood similarly on advantage of preaching of a single causal *dhamma* and a single resultant *dhamma* in remaining factors, “due to presence of formation, consciousness arises” etc. (*Abhi-A-2-140*)

Above explanations found in commentaries are records of nature order of the *Dhamma* which are worth paying attention respectfully for practising meditators in order to reach efficiency of ultimate nature of *dhamma* by insight knowledge.

If has been explained the fact that during arising of collectiveness of resultant *dhammas* called *paccayuppanna dhamma samūha*, due to presence of many causal *dhammas* called *paccaya dhamma samūha*, collectiveness of causal *dhamma* are also called *paṭiccasamuppāda*. (See page-16). Furthermore in the commentary called *Visuddhi Magga (Vs-2-152)*, it is mentioned that collectiveness of resultant *dhammas* called *paccayuppanna dhamma samūha*, which arise due to collectiveness of causal *dhamma*, are also called *paṭiccasamuppāda*.

In the aspect of designation of collectiveness of resultant *dhamma* as *paṭicca samuppāda*, the term, *paṭicca samuppāda*, has two kinds of interpretation by wise persons.

### First method of interpretation \_\_\_\_\_

\* *paṭicco ca so samuppādo cāti paṭicca-samuppādo*.

The practising meditator endeavours in order to know penetratively on principle of dependent-origination called collectiveness of resultant *dhammas* which arise due to

efficiency of collectiveness of causal *dhammas* and knows by directing and approaching knowledge of himself. That principle of dependent-origination which is worth knowing by directing and approaching knowledge of himself is performed in order to attain the Supramundane benefit (= to attain Noble Path Knowledge and Fruit-Knowledge, to face with *nibbāna*). Because collectiveness of resultant *dhammas* called *paṭīccasamuppāda* are worth believing and realizing through insight for wise and Noble-Ones, those resultant *dhammas* called *paccayuppanna* are called *paṭīcca*.

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Furthermore \_\_\_\_\_ when the nature of dependent-origination called collectiveness of resultant *dhammas* (= *paccayuppanna dhamma samūha*) arise it never arise singly but collectively and synchronously. (*saha + uppāda = samuppāda = saha uppajjatīti samuppādo*). Collectiveness of resultant *dhammas* (*paccayuppanna dhamma samūha*) are, therefore, called *samuppāda* also.

Furthermore \_\_\_\_\_ when collectiveness of resultant *dhammas* called *paccayuppanna dhamma samūha* arise, it always arise due to proper causes but not arise due to lack of cause or improper causes, creator etc. (*sammā + uppāda = samuppāda = sammā uppajjatīti samuppādo*.) It never arise singly and in the absence of causality. Therefore, in accordance with the phrase, “*saha sammā ca uppajjatīti samuppādo*”, it is called *samuppāda*.

In this way \_\_\_\_\_ according to explanation of word, “*paṭīcco ca so samuppādo cāti paṭīcca samuppādo*”, \_\_\_\_\_ it is collectiveness of *dhammas* which are not only worth directing, approaching and knowing by insight but also occurring collectively and those *dhammas* arise due to proper causes resulting in designating as *paṭīcca samuppāda*.

In the next method \_\_\_\_\_ such collectiveness of resultant *dhammas* called *paccayuppanna dhamma samūha* arise collectively and synchronously.

\* *saha uppajjatīti ekajjham uppajati antamaso aṭṭhanam dhammānam uppajjanato.*  
(*Mahāṭṭi-2-234*)

In the aspect of corporeal *dhammas*, only when at least (8) kinds ultimate nature of corporealities, viz, earth-element, water-element, fire-element, air-element, colour, odour, flavour, nutriment, unite together with each other within every corporeal unit, it can arise collectively. In the aspect of mental *dhammas*, only when at least (8) kinds of ultimate nature of mentalities, viz, contact, feeling, perception, volition, one-pointedness, vitality, attention, consciousness, unite together with each other, it can arise collectively. Thus due to collective occurrence, collectiveness of resultant *dhammas* called *paccayuppanna dhamma samūha* are designated as *samuppāda*. Though they arise collectively they always arise depending upon unity of causal *dhammas*. Due to arising of collectiveness of resultant *dhammas* through unity of causal *dhammas*, it is also called *paṭīcca*. Due to occurrence with collectiveness, it is also called *samuppāda*. Due to presence of those two kinds of efficiencies, it is designated as *paṭīcca samuppāda*.

Then collectiveness of causal *dhammas* called *hetusamūha*, ignorance etc., are designated as *paccaya* (= relation, condition, causality).

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Collectiveness of resultant *dhammas*, therefore, are called *tappaccaya dhamma* which have those causal *dhammas*, ignorance etc. Due to occurrence of causal *dhammas* of collectiveness of resultant *dhammas*, collectiveness of causal *dhammas*, ignorance etc, which

are called *hetusamūha* (= *paccaya dhamma samūha*), can also be designated as *paṭicca samuppāda*.

As solidified lump of molasses which is source of plenty of phlegm is called lump of phlegm in the word; as the appearance of Tathāgatas who are source of bliss is called bliss (*sukho buddhānam uppādo*) in the Buddha's Sāsana, Similarly \_\_\_\_ it should be recognized these collectiveness of causal *dhammas*, ignorance etc., (= *hetusamūha, paccaya dhamma samūha*) are also preached as *paṭicca samuppāda* through metaphorical usage called *phalūppacāra*. (*Vs-2-151, 152*)

In this method the name of collectiveness of resultant *dhammas* (= *paccayuppanna dhamma samūha*), *paṭiccamuppāda*, is applied on the name of collectiveness of causal *dhammas* (= *paccaya dhamma samūha = hetu samūha*) through metaphorical usage resulting in preaching on the latter as *paṭiaccasamuppāda*. Due to inevitable occurrence of resultant *dhamma* depending upon causal *dhammas*; due to presence of possibility to arise resultant *dhammas* only when causal *dhammas* are present, it means that causal *dhammas* are also preaches as *paṭiccasamuppāda dhammas* through preaching methodology called *avinābhāva* (inevitable method).

## B. Explanation in the second method

### *Pāli Quotation (Vs-2-152) (Mahāṭī-2-234)*

In this method, collectiveness of causal *dhammas* called *paccaya dhamma samūha = hetu samūha* are explained as *paṭiccasamuppāda*.

In this method the term, *paṭicca*, can be divided as two words, *paṭi* + *icca*. The word, *paṭi*, means leading towards (*abhimukkhatha*) while the word, *icca*, means reaching (*gammatha*). Which *dhammas* is leading towards and reaching to which *dhammas*? It can be answered that collectiveness of causal *dhammas* called *hetusamūha, paccaya-dhamma samūha* are meant in this case.

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### *hetu samūho nāma paccayasāmaggī. (Mahāṭī-2-234)*

Collectiveness of causal *dhammas* means the unity of causal *dhammas* indeed. In other words, collectiveness of causal *dhammas* which arise collectively and unitedly are called *hetusamūha*. Within those collective and united arising causal *dhammas*, each causal *dhammas* leads and reaches towards other causal *dhammas* and vice versa. Collectiveness of causal *dhammas* are, therefore, preached as *paṭicca*. Because those collective and united arising causal *dhammas* called *paṭicca* are able to arise resultant *paccayuppanna dhamma samūha* which are capable of arising collectively and synchronously but not individually, the former is worth designating as *samuppāda* also. (In the term, *samuppāda*, it can be divided into two words, *sam* + *uppāda*. The word, *sam*, means *saha* (= collectively).

Due to presence of those two kinds of efficiency, viz, collectiveness of causal *dhammas* (= *hetusamūha*) which are able to arise resultant *paccayuppanna dhamma samūha* which are capable of arising collectively and synchronously but not individually; which are leading and reaching to wards each other and united arising, it is designated as *paṭicca samuppāda*. (In this method explanation of word can also be resultant from the phrase, *paṭicco ca so samuppādo cāti paṭicca samuppādo*.)

**Further explanation** \_\_\_\_ In the *Pāli* text, it is right to preach in a way that shows specific causal *dhamma*, ignorance etc, for arising of resultant *dhammas*, formation etc.,

such as “*avijjā paccayā saṅkhārā*” etc. Even though it is preached in that way, the single ignorance only is not causal *dhamma* of formation really. Actually \_\_\_\_\_ these various kinds of causal *dhammas*, viz,

1. compatible *dhammas*, contact, feeling, perception, consciousness etc., which are associating *dhamma* within one mind moment together with formation (=volition),
2. heart-base together with four great-elements & derived corporealities, which are depended base of those formation and compatible *dhammas* (*sahajāta dhamma*),
3. object causal *dhamma* etc., to which those formation and compatible *dhamma* rely on,
4. other causal *dhammas*, wise-attention, unwise-attention etc., and
5. causal *dhammas*, craving, clinging which are association of ignorance, are also conditions which perform unitedly (=sahakārikaraṇa) for arising of formation appropriately.

For arising of resultant *dhammas*, consciousness etc., due to causal *dhammas*, formation etc., it should be recognized similarly. (*Mahāṭṭ-2-234*)

During arising resultant *dhammas*, formation etc., depending upon causal *dhammas*, ignorance etc., all kinds of resultant *dhammas* have dealings with all causal *dhammas* which belong to respective various causal *dhammas*. According to principle of causal relationship these are related to each other mutually. There is no principle of relationship by which those resultant *dhammas* have dealings with or related to some causal *dhammas* only but not some causal *dhamma* exceptionally. Therefore, those collectiveness of causal *dhammas* instructed by the Buddha through emphasizing on single *dhamma*, ignorance etc., have efficiency to accomplish resultant *dhammas*, which belong to those causal *dhammas*, which have dealings with all kinds of causal *dhammas*, which are relating to each other in accordance with principle of causal relationship.

Furthermore, among those collectiveness of causal *dhammas*, “if this resultant *dhammas* has not dealing with some kinds of causal *dhammas*, if this resultant *dhamma* is arisen by some kinds of causal *dhammas* only, there will be no sympathetic nature within all kinds of causal *dhammas*. Due to absence of sympathetic nature within causal *dhammas*, the nature of leading towards and reaching each other called *paṭiccattha* of causal *dhammas* will be incomplete.” All collectiveness of causal *dhammas* preached by the Buddha through emphasizing on single *dhammas*, ignorance etc., have dealing with all kinds of respective resultant *dhammas* preached by emphasizing on single *dhammas*, formation etc., resulting in absence of deficit in the meaning of *paṭicca*.

Due to occurrence of capable of accomplishing resultant *dhammas* which has dealing with themselves, due to occurrence of non-deficit and not wanting, due to leading toward and reaching to each other within parts of united arising causal *dhammas* called *paccayasāmaggī*, i.e., contact, feeling, perception, volition, consciousness etc., those collectiveness of causal *dhammas* which are worth instructing by emphasizing on a single *dhammas*, ignorance et., for arising of resultant *dhammas*, formation etc., are worth designating as *paṭicca*. Those collectiveness of causal *dhammas* (= *hetusamūha*) called *paṭicca* can give rise to occur collectiveness of resultant *dhammas* called *paccayuppannasamūha* which always arise collectively and synchronously. Collective and synchronous arising of those resultant *dhammas* means they never arise individually. Resultant *dhammas*, on the other hand, have no sympathetic nature which can be found in causal *dhammas*. Resultant *dhammas* are, therefore, called *añña mañña avinibbhogavutti dhamma* (=dhamma which never arise separately and mutually). Thus

due to capable of arising collectiveness of resultant *dhammas* which never arise separately and mutually, collectiveness of causal *dhammas* (*hetu samūha*) called *paṭicca* are worth designating as *samuppāda*. Due to presence of these two kinds of efficiencies, designating as both *paṭicca* and *samuppāda*, collectiveness of causal *dhammas* (*hetusamūha*), ignorance etc., are called *paṭicca samuppāda*. (Carporeal *dhammas* must be counted in *avinibbhoga vutti dhamma*). (*Vs—2-152, Mahāṭī-2-234, 235*)

### C. Explanation in the third method

*Pāli Quotation (Vs-2-152) (Mahāṭī-2-235)*

Among collectiveness of causal *dhammas* which are instructed by emphasizing individual causal *dhamma*, ignorance etc., such collectiveness of causal *dhammas*, ignorance etc., can give rise to occur collectiveness of resultant *dhammas*, formation etc. During performing to occur in that way, those collectiveness of causal *dhammas*, ignorance etc., are enable to arise collectiveness of resultant *dhammas*, formation etc., without relating to each other mutually. If any kind of causal *dhammas* among these, viz,

- (a) depended base-corporeality
- (b) object,
- (c) compatible *dhammas*, contact, feeling, perception, volition, consciousness etc.,
- (d) unwise-attention,
- (e) craving, clinging, which are associating *dhammas* of ignorance, is wanting, those are unable

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to arise collectiveness of resultant *dhammas*, formation etc. Only when mutual relation of causal *dhammas* are available and none of causal *dhammas* is wanting, those are capable of arising collectiveness of resultant *dhammas*, formation etc.

Therefore these collectiveness of causal *dhammas*, ignorance etc., are capable of arising collectiveness of resultant *dhammas*, formation etc., only when

1. mutual relations are available,
2. none of causal *dhammas* is wanting,
3. synchronous arising is available.

During occurring in that way the process is accomplished through neither some partial arising of collectiveness of resultant *dhammas* nor consecutive arising of resultant *dhammas* one after another, but collectively and synchronously.

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Therefore the Perfectly Self-Enlightened One, who always follows to the ultimate nature, who is the most mastery in terminology of conventional reality, preached on noble principle of causal relationship a *paṭicca samuppāda* (dependent-origination). (*Vs-2-152, Mahāṭī-2-235*)

\* *sabbametam rūpārūpa kalāpuppādanam sandhaāya vuttam. (Mahāṭī-2-235)*

All these words mentioned above are explained with referring to collective arising of corporeal units and mental units. (*Mahāṭī-2-235*)

#### D. Corporeal unit (*rūpakalāpa*)-mental unit (*nāmakalāpa*)

By following the usage applied in above explanation of *Mahāṭṭkā*, sub commentary of *Visuddhi Magga*, in this work,

- (1) terminology of collectiveness of ultimate nature of corporeal *dhammas*, i.e., (8) kinds, (9) kinds, (10) kinds etc., of ultimate nature which consist in each sub-particle of corporeality which is much smaller than *paramā* minute particle, are applied as **corporeal unit (*rūpakalāpa*)** and
- (2) terminology of collectiveness of ultimate nature of mental *dhammas* (= consciousness + mental concomitants) which arise together within one mind-moment are applied as **mental unit (*nāmakalāpa*)** respectively.

In this explanation in the third method, explanation of word should be performed as .. “*aññamaññam paṭicca samam saha ca paccayuppannadhamma uppādetīti paṭicca samuppādo*”.

Due to capable of arising synchronously collectiveness of resultant *dhammas* through mutual relations and united arising of themselves, collectiveness of causal *dhammas* are designated as *paṭiccasamuppāda*. In this method only collectiveness of causal *dhammas* have got designation as *paṭiccasamuppāda* definitely while resultant *paccayuppanna dhammas* have got designation as *paṭiccasamuppāda* through inevitable method called *avinābhāvanaya*. Due to capable of arising result, designation as cause is available and then every cause is inevitable with result really, and vice versa. That kind of inevitable nature between cause & result is called *avinābhāva*. That inevitable nature called *avinābhāva* is worth understanding for wise and Noble Ones resulting in designation as *naya* (method). By adding those two words, *avinābhāva* and *naya*, it is designated as *avinābhāva naya* (= inevitableness method).

The word, *samuppāda*, can be divided into two words, *sam* and *uppāda*. The word, *sam*, has two meanings, i.e, *samam* (completely), *saha* (=collectively).

1. *samam* = The meaning of *samam* is that collectiveness of causal *dhammas*, ignorance etc., give rise to occur not only formation (=volition) but also mind and mental concomitants, contact, feeling, perception, consciousness etc., which always occur together with formation (=volition), **completely** without deficit.
2. *saha* = The meaning of *saha* is that during performing to arise volition and associating mind & mental concomitants, the process never accomplish one after another individually but **collectively** and **synchronously**.

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However, among those *dhammas* which arise due to ignorance, the volition called *sañkhāra* is the most significant result. Therefore, the preaching in a way that “*avijjāpaccayā sañkhāra*”, is accomplished through volition called *sañkhāra* as leader, by means of *padhānanaya* (significant method). In the phrase, “due to presence of ignorance, formation arises”, a single *dhamma*, ignorance only, can not give rise to occur formation. There are also other causal *dhammas* together with ignorance which are the conditions for arising of formation.

1. Heart-base which is depended corporeality of formation arises beforehand and it benefits for arising of formation by efficiency of relation of base pre-compatibility dependence (*vatthu purejāta nissaya paccaya*).
2. Object which is dependence of formation benefits for arising of formation by efficiency of relation of object (*ārammaṇapaccaya*).

3. Mind and mental concomitants, contact, feeling, perception, consciousness etc., which are associating of formation within one mind-moment, also benefit for arising of formation by efficiency of relation of compatibility (*sahajāta*).
4. Either unwise-attention which takes into heart the object wrongly as permanence, bliss, self-identity, pleasantness etc., or wise-attention which takes into heart the object correctly as impermanence, suffering, non-self, unpleasantness etc., benefits for arising of formation by efficiency of relation of determinative dependence (*upanisaya paccaya*).
5. Craving and clinging which are association of ignorance also benefit by efficiency of relation of determinative dependence similarly.

These causal *dhammas*, base, object, compatible *dhammas*, unwise attention or wise-attention, craving, clinging etc., are supporting factors for ignorance in order to arise formation. Only when all kinds of those causal *dhammas* coincide unitedly the ignorance can give rise to occur formation. In the absence of any kind of factors among them, the ignorance is unable to produce formation. Mutually interdependence among causal *dhammas* are available and all factors are also complete, those can produce collectiveness of resultant *dhammas*, formation etc. Furthermore, the formation (= volition) never arise singly according to natural fixed *dhamma* of ultimate mental *dhammas*. It can arise together with associating mind and mental concomitants, contact, feeling, perception, consciousness etc. Only group-wise condition, group of wholesome formation, group of unwholesome formation etc., can arise appropriately.

Therefore the process of arising of collectiveness of resultant *dhammas* is accomplished through neither partial resultant *dhammas* nor consecutive arising one after another. These collectiveness of causal *dhammas*, ignorance etc., give rise to occur collectiveness of resultant *dhammas* completely, unitedly, and synchronously.

Due to presence of two kinds of efficiency, the meaning of *paṭicca* and the meaning of *samuppāda*, collectiveness of causal *dhammas* are designated as *paṭicca samuppāda* definitely. Collectiveness of resultant *dhammas*, actually, can be designated as *paṭicca samuppāda* through inevitableness method (*avinābhāvanaya*). It means that the name of causal *dhamma*, *paṭicca samuppāda*, is applied to the name of resultant *dhamma* metaphorically, resulting in designating on resultant *dhammas* also, as *paṭicca samuppāda* through *kāraṇūpacāra*. These are explanations of the word, *paṭicca samuppāda*, found in *Visuddhi Magga*, as third method of explanation. (*Vs-2-152, Mahāṭṭ-2-235*)

**To be acceptable** \_\_\_\_ The reason why the term, *paṭicca samuppāda*, is explicit in detail so far as this extent is that \_\_\_\_ way of discerning on principle of dependent origination which are continued to explain in this work could be accepted satisfactorily. These kinds of complaints, such as why associating mind and mental concomitants are also discerned without performing on the ignorance only?... why associating mind and mental concomitants are also discerned without performing on the formation (=volition) only? etc., have to be prevented beforehand. If the option is wrong, the way of practice can also be wrong according to a proverb of wise, “a miss is as good as a mile”.

## E. Advantages

**Pāli Quotation** \_\_\_\_ (*Vs\*-2-152*)

The Perfectly Self-Enlightened One who preached principle of dependent-origination through the way mentioned above, showed clearly...

- (1) absence and non-arising of eternity view by preceding word, *paṭicca*,
- (2) destroying and removing annihilation view by succeeding word, *samuppāda*, and



(3) Noble Eight-fold Path called the middle way of practice which is free from two kinds of extremities called eternity view and annihilation view by combination of two words, *paṭicca - samuppāda* (=dependent-origination).

(1) **The word, *paṭicca***

The term, *paṭicca samuppādo*, consists of two words, *paṭicca* and *samuppāda*. The term *paṭicca* expresses the occurrence of unity of causal *dhammas*.

In this principle of dependent-origination, there are three kinds of rounds, viz, defilement round (*kileas vaṭṭa*), action round (*kamma vaṭṭa*) and consequence round (*vipāka viṭṭa*). Ignorance, craving and clinging belong to defilement round while formation and kamma coming-into-existence (=action), action round; consciousness, mind-matter, six bases, contact and feeling, consequence round respectively.

Action round arises based on defilement round. Consequence round arises based on action round. Furthermore unless five kinds of clinging-aggregate called consequence round are discerned as objects of *vipassanā* practice in time, ignorance, craving, and clinging called defilement round arise again based on those consequence round. Then due to cultivating wholesome formation and unwholesome formation based on those defilement round, formation and action called action round arise again. Due to presence of that action round, five kinds of clinging-existence, called consciousness, mind-matter, six bases, contact, feeling which belong to consequence round arise again in future coming-into-existence.

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Those future five aggregates are preached by the Buddha through the terms, birth, ageing & death. Thus three kinds of rounds arise perpetually as cycling chariot wheel.

Due to presence of related occurrence among unity of causal *dhammas* of defilement round, action round, consequence round which arise perpetually as cycling chariot wheel by using the preceding word, *paṭicca*, that is capable of showing united occurrence of causal *dhammas*, absence of various views, viz,

1. eternity view (*sassata vāda*)
  2. non-causality view (*ahetuka vāda*)
  3. fictitious causality view (*visamahetu vāda*)
  4. ruling creator view (*vasavatti vāda*) etc.,
- are shown clearly. It is right.)\_\_\_\_\_

Various views, eternity view etc., which reject various right conditions, come to nothing through unity of causal *dhammas* called *paccaya sāmaggi*. It is next to nothing of meaning. Due to presence of unity of causal *dhammas*, the arising of resultant *dhammas* collectively and unitedly causes vainness of those various views which reject various right conditions. (*Vs-2-153, Mahāñ-2-235*)

***sassatavāda* (eternity view)**

The opinion that usually says, deduces, believes as “*sassto attā ca lokoca* = Both self-identity and world are eternal”, is called eternity view (*sassatavāda*). The self-identity exists as eternal solid. It transfers one coming-into-existence to another. Though the carcass changes one after another, the self-identity reincarnates in newly carcass one after another without perishing away. It forms opinion in this way. (*Dī-1-12*)

**ahetuvāda (non-causality view)**

\* *natthi hetu nathi paccayo sattānam samkilesāya. (Dī-1-50)*

There is neither definite cause (*hetu*) nor supporting cause (*paccaya* = *upatthambhaka*) for impurity and purity of beings. All beings impurify or purify without any cause. The opinion which usually says, deduces, believes in this way is called *ahetu vāda* (non-causality view). Due to rejecting causal *dhamma*, it reaches into the meaning, rejection of resultant *dhamma* which is produced by causal *dhamma* indirectly. It is a kind of opinion, which rejects action (*kamma*) and consequence of action (*kamma vipāka*), which rejects presence of efficiency of causal *dhamma* for arising of resultant *dhamma*.

**Visamahetuvāda (fictitious causality view)**

The opinion which usually says, deduces, believes in a way that “the world originates by means of *pakati, aṇu, kāla* (= time)” etc, is called *visamahetuvāda. (Mahāṭṭ-2-235)*.

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**Vasavatti vāda (ruling creator view)\_\_\_\_\_**

Those opinions, viz, *issaravāda* (creator view), *purisavāda* and *pajāpativāda* are called *vasavattivāda. Purisavāda* and *pajāpativāda* are identical with *issaravāda* but varied in terminology only. (*Anuṭṭ-3-65*) There is the creator (= *issara*) who creates the world together with creatures. The opinion which usually says, deduces, believes that “the world together with creatures originate as the wish of the creator” etc., is called *vasavattivāda*. The created self-identity is designated as *jīva atta* while the creator (= *issara*), as *paramaatta*, respectively. It is also a kind of opinion which rejects action and consequence of action. (*Mahāṭṭ-2-235*)

The practising meditator who endeavours in order to know penetratively the principle of dependent-origination knows and sees synchronous and united arising of collectiveness of resultant *dhammas* based on collectiveness of causal *dhammas* which arise by mutually inter-relations by experiential knowledge called *paccakkha ñāṇa* at such time. At that time various kinds of wrong views, *sassata vāda, ahetu vāda, visamahetu vāda, vasvatti vāda* etc., which reject apparent presence of real causal *dhammas* are blown away and disappeared in the continuum of that meditator due to knowing and seeing the phenomenon that collectiveness of resultant *dhammas* arise completely, unitedly, synchronously based on obvious occurrence of collectiveness of causal *dhammas* which arise by mutually inter-relations. It means the insight of meditator who knows and sees principle of dependent-origination penetratively has shown the absence of all kinds of wrong views that reject real conditions in the continuum of that meditator. If various wrong views which reject real conditions are absent in the continuum of that meditator who knows and sees penetratively on the nature of *paṭicca* by insight, it is not essential to say the fact various wrong views that reject real conditions are absent in the Noble Preaching of Dependent-Origination which instruct in order to know and see the nature of *paṭicca* for the meditator himself.

**(2) The word, samuppāda**

Because resultant *paccayuppanna dhammas* arise apparently if unity of causal *dhammas* called *paccaya sāmaggi* is available through the word, *samuppāda*, which is

capable of showing complete, united, synchronous arising of resultant *paccayuppanna dhammas*, formation etc., these opinions, viz,

1. annihilation view (*uccheda vāda*)

2. nihility view (*natthika vāda*)

3. inefficacy-of-action view (*akiriya vāda*)

would be blown away and disappeared. Therefore it shows clearly on removing of various view, annihilation view etc., by succeeding word, *samuppāda*.

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It is right. \_\_\_\_ If resultant *dhammas*, formation etc, arise over and over through the efficiency of previous causal *dhammas*, ignorance etc., it is no opportunity to occur *ucchedavāda*, *natthika vāda*, *akiriya vāda*. Therefore it shows clearly on the absence of those kinds of wrong views by succeeding word, *samuppāda*. (*Vs-2-153*)

### *Ucchedavāda* (annihilation view)

Self-identity and being annihilate when he dies. The opinion which usually says, deduce, believes that “life exists between cradle and coffin” is called *ucchedavāda*. It is similar to the view of leftist in present-days and atheism of some scientists who regard to modern science only.

### *natthikavāda* (nihility view)

“*natthi dinnam, natthiyiṭṭham, natthi hutam, natthisukata dukkaṭānam kammānam phalamvipāko*”.

= There is nothing offered, nothing sacrificed. No fruit or result of good and bad actions” etc. Thus the opinion that rejects presence of resultant *dhamma* definitely is called *natthikavāda*. Due to rejecting resultant *dhamma* definitely, it finishes to reject causal *dhamma* with efficiency to arise resultant *dhamma*. Therefore, this *natthika vāda* is also kind of opinion that rejects action and consequence of action.

### *akiriyavāda* (inefficacy-of-action view)

*karoto kārayato chindato chedāpayato ...R... na karīyati pāpam.*

The opinion that rejects causality, action, in a way that “both the doer and the person who orders someone to do; both the severer and the person who orders someone to sever, are not worth designating as misdeed, resulting in reaching the view as there is neither wholesome nor unwholesome deed”, etc., is called *a-kiriyavāda*.

### *Pāli Quotation (Dī-A-1-150)*

Due to rejecting causality, action, it is finished to reject consequence. Due to rejecting consequence, it is finished to reject causality, action. Therefore all these wrong views, *ahetuka vāda*, *akiriya vāda*, *natthika vāda*, are the same in the basic meaning, rejecting on both kinds of action and consequence of action really.

If a practising meditator knows and sees penetratively obvious occurrence of resultant *dhammas*, formation etc., based on united occurrence of causal *dhammas*, ignorance etc., in other words, \_\_\_\_ if a meditator knows and sees penetratively on both...

1. obvious occurrence of consciousness, mind-matter, six bases, contact, feeling in present life due to ignorance, craving, clinging, formation, action which were cultivated in previous life,

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2. obvious occurrence of consciousness, mind-matter, six bases, contact, feeling in future life due to ignorance, craving, clinging, formation, action which are cultivated in present life,
3. obvious occurrence of five resultant *dhammas* of each previous life due to five causal *dhammas* which were cultivated in further respective previous life successively and
4. obvious occurrence of future resultant *dhammas* (if future lives are still present,) due to further respective five future causal *dhammas*,

there is impossible to arise disaster of wrong views called *ucchedavāda*, *natthikavāda*, *akiriyavāda*, in the continuum of that meditator with the knowledge of Cause and Condition. Similarly it is no opportunity to approach those disasters of wrong views into noble preaching of dependent-origination.

(3) The words, *paṭicca* and *samuppāda*

Due to arising of various kinds of resultant *dhammas* with incessancy of continuity of causes and results which is worth saying as incessant occurrence of causal relationship between collectiveness of casual *dhammas*, ignorance etc, and collectiveness of resultant *dhammas*, formation etc, the journey of Noble Path called *ñāya* that is the course leading to *nibbāna* including both....

1. noble Eightfold Path called the middle way,
2. rejecting disaster of wrong view that  
“that person does, that person only feels, other person does, other person only feels” etc,
3. not taking into heart wrongly through craving-wrong view in such way that “man, woman etc, which are concepts in the aspect of conventional reality applied by worldly persons who do not know and see both ultimate nature of mind-matter and causal relation of ultimate nature of mind-matter, are present really”.... etc, and
4. not exceeding limitation of conventional reality applied by worldly persons, are shown clearly by the whole word, *paṭicca samuppāda*, resulting from combination of two words, *paṭicca* and *samuppāda*. (*Vs-2-153*)

F. Further explanations

1. *majjhimapaṭṭpadā* (middle way)\_\_\_\_\_

During endeavouring to attain the Knowledge of Analysing Mentality & Corporeality and the Knowledge of Cause & Condition previously, if the principle of dependent-origination called incessant occurrence of collectiveness of causal *dhammas* and collectiveness of resultant *dhammas* by relating preceding and succeeding *dhammas* successively, from successive previous lives to successive future lives, is known and seen penetratively by experiential knowledge of himself, that insight of meditator is called right view (*sammā diṭṭhi*).

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According to definition, *dukkhe ñāṇam*, the knowledge that knows penetratively on mind-matter, five aggregates is the right view which knows on the Noble Truth of Suffering.

As the Buddha preached in *Titthāyatana Sutta*, *Tikanipāta*, *Aṅguttara Nikāya*, according to definition, *samudaye ñāṇam*, the Knowledge that knows penetratively on the

principle of dependent-origination is called the right view which knows on the Noble Truth of Origin of Suffering. (1)

Those *dhammas* belong to the Noble Truth of Suffering and the Noble Truth of Origin of Suffering are designated as conditioned things (*sañkhāra dhamma*). The nature of initial application of mind on the object of conditioned things is the right thought (*sammā sañkappa*). (2)

The nature of endeavouring for the purpose of knowing on principle of dependent-origination, which is associating with right view, is the right effort (*sammāvāyāma*). (3)

The nature of capable of keeping in mind on conditioned things over and over again the nature of sinking into the object of conditioned things as slabstone under water but not floating gourd, is the right mindfulness. (4)

The nature of imperturbation on the object of conditioned things, which is associating with that right view is the right concentration (*sammāsamādhi*). If a such meditator transfers to *vipassanā* practice through absorption concentration as fundamental of *vipassanā*, that fundamental absorption concentration is also the right concentration. (5)

The morality which is observed before developing practice for a such meditator is the right speech (*sammāvācā*), right action (*sammākammanta*), right livelihood (*sammā ājīva*). (6,7,8).

During occurring mundane consciousness, these three moral factors of enlightenment (*sīla magganga*) can not arise synchronously with right view, right thought, right effort, right mindfulness, right concentration in the same mind moment because they take different objects.

There are totally (8) factors of enlightenment. These are the Noble Path called *ñāya* which leads to *nibbāna*. Therefore, penetrative knowing and seeing on principle of dependent-origination is comely walking with great dignity on the road of Noble Path called *ñāya* leading to *nibbāna*. It shows clearly on the journey of the Noble Path. It also shows clearly on the middle way. It is because the arising of resultant *dhammas*, which is conformity with causal *dahmmas*, based on respective collectiveness of causal *dhammas*, without approaching towards any kind of extremities, eternity view and annihilation view, is worth desiring as the middle way (*majjhima paṭipadā*) in this concern with dependent-origination. (*Mahāṭṭ-2-236*)

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## 2. doers and the person who feels \_\_\_\_\_

For action round and consequence round, the former is wholesome *dahmma* unwholesome *dahmma* while the latter, resultant corporeal and mental *dahmmas*. Therefore action round called wholesome and unwholesome deeds and consequence round have different specific characteristics. (See section of *lakkhaṇādi catukka*, Volume IV). They have different nature because action round is causal *dahmma* and consequence round is resultant *dahmma*.

Furthermore action round and consequence round are varied in time of arising. Both mental *dhammas*, *paṭisandhi*, life-continuum, death-consciousness which are called consciousness freeing from cognitive process (*vīthimutta citta*), five-doors-consciousness, receiving consciousness, investigating consciousness consequence registering consciousness which are called consciousness of cognitive process (*vīthi citta*) and corporealities produced by *kamma* (*kammajarūpa*) during life, belong to consequence round. The causality, action, which produces that consequence round, is generally, the action which has been cultivated in previous life. In this case, saying as “generally” is applied due to presence of action called

*diṭṭhadhammavedanīya kamma*, which can give rise to occur resultant *dahmmas* in present life. Those kinds of actions, actually, are not causality, action, of present life. Those are kinds of actions which can give rise to occur resultant *dahmmas* in opportune moment only.

The action cultivated in previous life, which can produce consequence round of present life may be the action cultivated in first previous life or various previous lives, second previous life etc. The action which has been cultivated in any previous life before *paṭisandhi* of present life can give rise to occur consequence round *dahmmas*, in present life, *paṭisandhi* etc, of opportunity is available. Thus formation, action called action round and mind-matter called consequence round have asynchronous arising. It should be understood similarly on successive previous lives and successive future lives. Even if the action is a kind of action which can give rise to occur resultant *dahmmas* in present life, causality, action and consequence *dahmmas* are separated by at least numerous mind moments really.

Due to presence of different nature and asynchronous arising of action round and consequence round, mundane factors of enlightenment *dahmmas*, which are led by right view, of that meditator who knows and sees penetratively on principle of dependent-origination, can remove temporarily the opinion which usually says, deduces, believes in a way that “*so karoti so paṭisamvedeti* = only that person does, only that person feels ...” etc.

The meditator with that right view knowledge is knowing the fact that there are only masses of causal corporeality-mentality (= conditioned things) in the side of action round; those are only masses of impermanent *dahmmas*, suffering *dahmmas*, non-self *dahmmas*. He is knowing the fact that there are only masses of resultant corporeality-mentality (= conditioned things) in the side of consequence round; those are also only masses of impermanent *dahmmas*, suffering *dahmmas*, non-self *dahmmas*.

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When the practising meditator with the right view scrutinizes masses of conditioned things called mass of causal *dahmmas*, mass of resultant *dahmmas*, he does not find the person who does, the person who feels, person, being, self-identity, resulting in determining on causal and resultant masses of conditioned things as phenomena of impermanence, suffering, non-self.

There is no foothold for eternity view as that person does, that person only feels” in the continuum of meditator who has fulfilled with right view knowledge which can determine in that way.

That meditator understands the real nature in a way that “the arising of masses of causal corporeality & mentality called wholesome aggregates, unwholesome aggregates are designated as *kāraka* (= the person who does) and the arising of masses of resultant corporeality & mentality called consequence aggregate are designated as *vedaka* (= the person who feels, in the aspect of conventional reality only. (*Mahāṭṭ-2-236*)

Furthermore, formation, action called action round arise apparently in such continuity of causal & resultant corporeality & mentality. Due to penetrative knowing and seeing on arising of consequence *dahmmas* of those action round in that continuity of causal & resultant corporeality & mentality, the right view knowledge of that meditator can remove the wrong view which usually says, deduces, believes in a way that “*añño karoti, añño paṭisamvedeti* = the doer is one while the person who feels is another”.

\* *khandhānañca paṭipāṭi, dhātu āyatanāna ca. abbhocchinnam vattamānā, samsāroti pavuccati. (Abhi-A-2-142)*

Because the continuity of corporeality & mentality through which aggregates-bases-elements are arising incessantly by relating of causes and results, is *samāra* (rounds of rebirth), the practising meditator knows and sees penetratively on the arising of consequence round which is the result of that action round in the continuity of causal & resultant corporeality & mentality through which action round has arisen apparently. It means that the right view knowledge of meditator who knows and sees in that way can remove disaster of wrong view called “the doer is one while the person who feels is another”.

*na hi katassa vināso, akatassa vā abbhāgamo atthi. (Mahāṭṭ-2-236)*

= It is right. \_\_\_\_\_ There is neither destruction of action that had been done nor newly arising of action that has not been done. (It should be recognized it refers to both *diṭṭhadhamma vedaniya kamma*, *upapajjavedaniya kamma*, which never ruin and *aparāpariya vedaniya kamma* which has efficiency to give rise to occur resultant *dahmmas* until final death of Arahant.)

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If a such meditator had cultivated formation, action in previous life by wishing attainment of *bhikkhu*-life who can propagate the admonishment of the Supreme Buddha, if five consequence aggregates called *bhikkhu*-life who can propagate the admonishment of the Supreme Buddha are acquired due to formation, action which had been cultivated in that previous life, \_\_\_\_\_

1. those conitivities of corporeality & mentality, which are occurring while formation, action are cultivating in previous life by wishing attainment of *bhikkhu*-life and ...
2. those continuities of corporeality & mentality which are occurring as consequence round called *bhikkhu*-life who can propagate the admonishment of the Supreme Buddha in present life are continuous phenomena through the nature of continuities of corporeality & mentality. However those continuities of corporeality & mentality are not occurring as the nature of permanence, bliss, self-identity but as the nature of impermanence, suffering, non-self. Those corporeality & mentality, during cultivating formation, action, had been perished away just after arising really. Due to that action round, corporeality & mentality called consequence round are also newly arising ones really. However there are the same continuities of corporeality & mentality of two periods, during cultivating formation, action and during attaining present *bhikkhu*-life called consequence round. The right view knowledge of meditator who knows and sees penetratively in that way can put down disaster of wrong view which usually says, deduces, believes in a way that “the doer is one while the person who feels is another.”

### 3. *janapada nirutti* \_\_\_\_\_

Worldlings who have not reached into ultimate nature of corporeal and mental *dahmmas* by insight knowledge, who are unable to know and see the principle of dependent-origination, who are blind in ultimate sense call each other as man, woman etc.

That kind of usage is designated as *janapada nirutti* (= worldling usage). For persons with corporeal and mental objects which are not distinguished up to the field of ultimate nature (*a-pariññātavatthuka*), both the nature of wrong way of taking into heart as “this is mine, this am I, this is my self-identity” through obsession of craving, obsession of conceit, obsession of wrong view, and the nature of wrong way of taking into heart as... “I, other person, man, woman, being, human, *deva*, brahma” are still present apparently.

For wise and Noble One who knows and sees penetratively on principle of dependent-origination by right view knowledge, on the other hand, because he has fulfilled with right view in a way that “It is only designation as I, other person, man, woman, person, human, *deva*, brahma etc., based on causal & resultant corporeality & mentality which are relating to each other in various state of affairs (= conditioned things) in the aspect of conventional reality”, and “there is no I, other person, man, woman, person, being, human, *deva*, brahma etc, wrong way of taking into heart as “this is mine, this am I, this is myself-identity, I, other person, man, woman, person, being, human, *deva*, brahma” etc., through obsession of craving, obsession of conceit obsession of wrong view, is absent in the continuum of himself really.

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Although wrong way of taking into heart constantly is absent in him, he applies the conventional usage as “I, other person, man, woman, person, being, human, *deva*, brahma” etc., by following terminology and concept applied by ordinary worldlings without eye of insight into ultimate sense. Even though eye of insight into ultimate sense is present in continuum of himself, he never called as “*pañcakkhandhe ānetu, nāmarupam āgacchatu* = bring five aggregates, mind-matter come on!” etc.

Though he calls conventional usage a man, woman etc., without saying in that way, “bring five aggregates, mind-matter come on!” etc., wrong way of taking into heart that “man, woman are present apparently”, by means of craving, conceit, wrong view, are absent in him. Absence of taking into heart in that way can be said as the wrong way of taking into heart is absent in *janapada nirutti*. This advantage is worth attaining for wise Noble Ones with right view on principle of dependent-origination. (See *Mahāṭṭ-2-236*)

#### 4. *samaññāya anatihāvanam*\_\_\_\_\_

Although wrong way of taking into heart is absent in *janapada nirutti* (= worldling usage) in that way, he never exceed names and concepts applied in the aspect of conventional reality (*voḥāra sacca*).

#### *Pāli Quotation (Mahāṭṭ-2-236)*

During applying the usage as being by worldling people\_\_\_\_\_ without distinguishing through insight of ultimate sense as “in this case, who is being? is it corporeal *dhamma* or feeling etc?”... he applies conventional usage of names and concepts as worldling people apply names and concepts in the aspect of conventional reality.

If worldling people without eye of insight into ultimate sense call five aggregates as “man”, the wise and Noble Ones with right view on principle of dependent-origination also call five aggregates as “man”. If common people call five aggregates as “woman”, the wise and Noble Ones with right view on principle of dependent-origination also call five aggregates as “woman” and so forth. This way of applying the usage is a kind of advantage that never exceed names and concepts in the aspect of conventional reality.

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These are how four kinds of advantages, viz,

1. reaching on the journey of middle way,
2. capable of removing disasters of wrong views that “that person does, that person only feels; the person who does is one, the person who feels is another”,



3. absence of wrong way of taking into heart on conventional usage called *janapada nirutti*,
  4. not exceeding to the conventional reality,
- are available for the practising meditator who knows and sees penetratively on the on the principle of dependent-origination by experiential right view knowledge. (*Vs-2-135*, see *Mahāṭī-2-235, 236*)

### 1.7 Varieties of preaching methodology (*desanābheda*)

#### Four kinds of preaching methodology on principle of dependent-origination

There is a question that \_\_\_\_\_ how an upright person, who wants to know and see penetratively on the principle of dependent-origination, who wants to walk without worry on the middle way leading to *nibbāna*, can endeavour as beginning. It can be answered that \_\_\_\_\_ among various preaching methodology of the Supreme Buddha, an appropriate method accepted by reasoning of oneself must be selected and endeavoured as beginning.

The Supreme Buddha preached noble principle of dependent-origination through (4) kinds of preaching methodology which are shown in commentaries called *Visuddhi Magga* and *Sammoha vinodanī*, (*Vs-2-154, 156, Abhi-A-2-124, 126*). In this work it will be presented on the essence of statement as follows. \_\_\_\_\_

As four men curl up creepers, the Supreme Buddha preached on principle of dependent-origination through (4) kinds of preaching methodology, viz,

1. from the beginning until the end, (First method)
  2. from the middle until the end, (Fourth method)
  3. from the end until the beginning, (Second method)
  4. from the middle until the beginning (Third method).
1. Among four men who curl up creepers, one man sees only root of creeper previously. As that man cuts at root of creeper and curls up, uses as he likes, similarly \_\_\_\_\_ the Supreme Buddha preached on principle of dependent-origination from the beginning until the end in a way that ... “*iti kho bhikkhave avijjāpaccayā sañkhāra ...R... jātipaccayā jarāmaraṇam. (M-1-328, Sam-1-246)*. Thus ... *bhikkhu* ... due to presence of ignorance, formations arise apparently ... *R* ... due to presence of birth, ageing & death arise apparently.
  2. Among four men who curl up creepers, one man sees middle part of creeper previously. As that man cuts at the middle, curls up until the tip of creeper and then uses as he likes, similarly \_\_\_\_\_ the Supreme Buddha preached on principle of dependent-origination, from the feeling, middle as beginning until ageing & death as end in a way that... “*tassa tam vedanam abhinandato abhivadato ajjhosāyatitthato upajjati nandī. yā vedanāsu nandī, tadupādānam. tassupādāna paccayā bhavo, bhava paccayā jāti*”, (*M-1-333, Sam-2-13*)  
= in the continuum of that young man who has strong attachment on that feeling; who says delightfully in such way, that “it is great bliss, it is great bliss! This am I, my feeling” etc; who is reposing through

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great obsession as if it is swallowed, the craving which is heartfelt desire arises. That craving which is capable of strong attaching on feelings is called clinging (= strong obsession). Due to arising of clinging (in the continuum of that young man) coming-into-

existence (kamma coming-into-existence, rebirth coming-into-existence) arises. Due to arising of kamma coming-into-existence, the birth arises.

3. Then among four men who curl up creepers, one man sees tapering part of creeper previously. As that man cuts at the tapering part of creeper and curls up until the root and then he uses as he likes, similarly \_\_\_\_\_ the Supreme Buddha preached on principle of dependent-origination, from ageing & death, which is the end until ignorance in reverse order as follows. \_\_\_\_\_

**Pāli Quotation (M-1-328, 329)**

I (= the Buddha) have preached these words, “due to presence of birth, ageing death arise apparently”. “What do you think, *bhikkhus*... as if I question whether ageing & death arise apparently or not, due to presence of birth”, asked by the Supreme Buddha.

“Bhante ... due to presence of birth, ageing & death arise apparently. Thus we think so as regards your question that \_\_\_\_\_ due to arising of birth, ageing & death arise apparently, bhante”... answered by *bhikkhus*.

Due to presence of kamma coming-into-existence, birth arises apparently ...**R**... “What do you think ... *bhikkhus* ... as if I question whether formations arise or not due to presence of ignorance”... asked by the Supreme Buddha.

Bhante ... due to presence of ignorance, formations arise apparently. Thus ... we think so as regards your question that \_\_\_\_\_ due to arising of ignorance, formations arise apparently, bhante...” answered by *bhikkhus*.

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4. Then among four men who curl up creepers, one man sees only the middle part of creeper previously. As that man cuts at the middle, curls up until root of creeper and then uses as he likes, similarly \_\_\_\_\_ the Buddha preached on principle of dependent-origination, from craving, which is middle factor, until ignorance in reverse order as follows. \_\_\_\_\_

**Pāli Quotatio (Sam-1-253)**

= which is the condition for arising of these four kinds of nutriment which are consequence round at *paṭisandhi* and during life (*pavatti*), viz,

1. *phassāhāra* = contact which associates with consequence consciousness,
2. *cetanāhāra* = volition which associates with consequence consciousness,]
3. *viññāṇāhāra* = consequence consciousness
4. *kabaḷīkārāhāra* = nutriment produced by kamma within corporeal unit produced by kamma ... ?

Which source (*samudaya*) is present when remaining conditions coincide? Which root (*jāti*) is present? Which *dhamma* is origin (*pabhavā*) of those nutriment?

The condition for arising of these four kinds of nutriment, which are consequence round, is the craving. When remaining conditions coincide the source called craving is present apparently. The root called craving is present apparently. The origin called craving is present apparently.

*Bhikkhus* ... which is the condition for arising of this craving? ... **R** ... feeling; contact; six bases; mind-matter; consciousness; which is the condition of formations? ... **R** ... The condition for arising of formation is the ignorance. When remaining conditions coincide the source called ignorance is present apparently. The root called ignorance is present

apparently. The origin called ignorance is present apparently. (*Vs-2-154,155 ; Abhi-A-124, 125*)

#### A. Four kinds of nutriments

*Pāli Quotation (Mūlaṭī-2-85; Mahāṭī-2-243)*

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With referring to these four kinds of nutriments, which are consequence round at *paṭisandhi* and during life, viz,

1. *phassāhāra* = contact which associates with consequence consciousness,
2. *celatanāhāra* = volition which associates with consequence consciousness,]
3. *viññāṇāhāra* = consequence consciousness
4. *kabaḷīkārahāra* = nutriment produced by kamma within corporeal unit produced by kamma,

the Buddha had preached in a way that “*cattāro āhārā taṇhā nidānā* = the condition for arising of these four kinds of nutriment is the craving” etc. Even though the preaching in that way is accomplished through definite way of preaching methodology called *nī tatthanaya*, it should be recognized that it is appropriate saying as other kinds of *a-kammaja-āhāra* (= nutriments produced by any factor other than *kamma*), which are capable of supporting and benefiting by efficiency of relation of determinative dependence in order to prosper incessantly suffering of rounds of rebirth with perpetual cycle of defilement round, action round, consequence round, have also that condition called craving because they can not arise without that condition called craving.

#### B. *a-kammaja āhāra*

These four kinds of nutriments, viz,

1. *phassāhāra* called contact which is associating with wholesome consciousness, unwholesome consciousness, indifferent consciousness,
2. *manosañcetanāhāra* called wholesome volition, unwholesome volition, indifferent volition,
3. *viññāṇāhāra* called wholesome consciousness, unwholesome consciousness, indifferent consciousness,
4. *kabaḷīkārahāra* called nutriment produced by mind, nutriment produced by temperature, nutriment produced by nutriment,

are called *a-kammaja āhāra* (= nutriments produced by any factor other than *kamma*.) Those are also nutriment which are capable of supporting suffering of rounds of rebirth really. It means that it is appropriate saying as those nutriments are also conditioned by craving through indirect meaning called *neyyattha* because they can not arise in the absence of condition called craving.

#### C. The reason why four kinds of preaching methodology are divided

Why the Supreme Buddha preached on principle of dependent-origination through four kinds of preaching methodology? \_ this is a reasonable question really.

1. Due to occurrence of thorough nobility of principle of dependent-origination and
2. due to occurrence of reaching into Noble Knowledge of Omniscience, which is capable of adorning and befitting the way of preaching, of the Supreme Buddha himself,

four kinds of preaching methodology are divided in this way. This is the answer. (*Vs-2-155, Abhi-A-2-125*)

#### D. Further explanations

Noble principle of dependent-origination is through nobility really. If one person endeavours through any kind of preaching methodology among those four kinds, it will be possible to know penetratively on the Noble Path *dhamma* called *ñāya* which is deserving to know, in other words, it will be possible to know penetratively on principle of dependent-origination for that meditator.

Furthermore, due to associating with four kinds of bravery knowledge (*vesārajja ñāṇa*), four kinds of differentiating and penetrative knowledge (*paṭisambhidā ñāṇa*); due to reaching to occurrence of profundity of these four kinds, viz,

1. *dhammagambhīra* = profundity of *Pāli* Texts
2. *attha gambhīra* = profundity of preaching of *Pāli* Texts,
3. *desanā gambhīra* = profundity of preaching methodology with adorning of various terms, methods,
4. *paṭivedhagambhīra* = profundity of knowledge of Omniscience that knows and sees penetratively on profound principle of dependent-origination;

due to presence of steadfast existance through availability of foothold on to four kinds of profundity, the Supreme Buddha reached into the knowledge of Omniscience that is source of comely preaching. Due to reaching into the knowledge of omniscience that is source of comely preaching, the Supreme Buddha always preaches through various preaching methodology. (*Vs-2-155; Abhi-A2-125*)

#### 1. First method \_\_\_\_\_

The Supreme Buddha preached that noble principle of dependent-origination, especially from the ignorance as beginning until ageing & death in order (*anuloma*). That principle of dependent-origination through in order preaching methodology is accomplished in order to ...

1. show clearly on occurrence of rounds of rebirth called arising of resultant *dhammas*, formation etc., due to pertinent causal *dhammas*, ignorance etc., which are such & such properties of themselves respectively, and
2. to show sequence of occurrence of three rounds, viz, defilement round, action round, consequence round, after looking ahead on incessant arising of resultant *dhammas*, formation etc., relation on causal *dhammas*, ignorance etc., (= after looking ahead on all disciples, who are deserving to admonish but are indecisive on special phenomena which is worth knowing through discriminating on cycle of rounds of rebirth (*samsāra pavatti*) over and over again. It should be understood in this way. (*Vs-2-155, Abhi-A-2-125*)

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#### 2. Second Method \_\_\_\_\_

The noble principle of dependent-origination which is preached from the end, ageing & death, as beginning, until the root, ignorance in reverse order is called reversed order of dependent-origination (*paṭiloma paṭiccasamuppāda*).

\* *kiccam vatāyam loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca. (Dī-2-26, Sam-1-246)*

These all kinds of beings are reaching into impecunious and miserable situations! There is also arising (= has got *paṭisandhi*); there is also dead; there is also passing away over and over; there is also arising over and over. (*Dī-2-26, Sam-1-246*)

It should be recognized the fact that noble principle of dependent-origination in reverse order was accomplished and preached in order to show clearly on causal *dhammas*, birth etc, of those various kinds of rounds of rebirth, which were experienced in infinite lives of *bodhisatta* before the Path-knowledge of Arahant and the knowledge of Omniscience were attained through scrutinizing and having compassion over and over again for all beings who were reaching into impecunious and miserable situations in that way etc; which were known and seen penetratively by following realizable *vipassanā* knowledge of the Supreme Buddha, himself. (*Vs-2-155,156; Abhi-A-2-125*)

### Great thunder-bolt-like *Vipassanā* Knowledge (*Mahāvajira vipassanā ñāṇa*) \_\_\_\_\_

During practising in day-time of full moon day of *Kahson*, second month of the year when the Buddha would be appeared and last part of night of that full moon day the *Bodhisatta* scrutinized and reasoned deductively on each ignorance of every being occurring in picouniverse collectively as *anicca, dukkha, anatta*. Similarly remaining each factor of dependent-origination, formation, consciousness etc., were also scrutinized and reasoned deductively with the help of *Vipassanā* Knowledge as *anicca, dukkha, anatta* through 12 divisions. That kind of *Vipassanā* Knowledge is called *Mahāvajira vipassanā ñāṇa* (Great thunder-bolt-like *Vipassanā* Knowledge). It means that the reverse order of principle of dependent-origination was preached in order to show clearly causal *dhammas*, birth etc., of those various kinds of suffering of rounds of rebirth, ageing & death etc., which were known and seen penetratively by that great thunder-bolt-like *Vipassanā* Knowledge. (*See M-ṭī-3-275*)

### 3. Third Method \_\_\_\_\_

#### *Pāli Quotation (Vs-2-156, Abhi-A-2-125)*

The preaching called *Āhāra Sutta (Sam-1-253, 254)*, which was preached from the middle part, four kinds of nutriments (in other words, craving), as beginning until ignorance which is the root, was accomplished and preached in order to show clearly on sequence of causal and resultant *dhammas* from the ignorance which is past periodicity *dhamma* after following and distinguishing origin of four kinds of nutriments to be existed in the insight of disciple who were worth enlightening, by leading towards ignorance, formation which were past periodicity *dhammas*. (*Vs-2-156, Abhi-A-2-125*)

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Explanations of the third method found in commentary are very short and narrow. Furthermore annotations found in sub-commentary are also very profound. It is essential to be explicit for practising meditators to be understood easily. Explanations which are relating to this third method play very important role in way of discerning for the practising meditators who want to know and see penetratively on principle of dependent-origination. Translation of *Āhāra Sutta*, therefore, will be presented in detail in order to be understood the essence and way of discerning of third method completely after fourth method.

#### 4. Fourth method \_\_\_\_\_

*Pāli Quotation (Vs-2-156, Abhi-a-2-125)*

*(Mūlaṭī-2-87)(Mahāṭī-2-245) (Anuṭī-2-94)*

Such preaching methodology, of dependent origination is accomplished by preaching from the middle, the feeling, as beginning until ageing and death as the end in order. That preaching methodology is accomplished in order to show clearly on successive occurrence of relationship between present causal *dhammas* and future resultant *dhammas* through showing present causal *dhammas*, which are *paccakkha dhammas* (= *dhammas* which are worth knowing by experiential knowledge in recent life) because those *dhammas* are belonging to present life periodicity, for disciples who are unable to know and see penetratively on those *dhammas* which are belonging to future life periodicity. (*Vs-2-156, Abhi-A-2-125*)

It is also essential to be explicit on this fourth method for practising meditators to be understood easily. It will be presented on further explanation of fourth method after further explanation of third method again.

These third and fourth methods are ways of discerning for those practising meditators who are unable to realize directly on past periodicity *dhammas* and future life periodicity *dhammas*,

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through a way of discerning by which present life periodicity *dhammas* are scrutinized thoroughly and then the knowledge gradually realizes on both...

1. past life periodicity *dhammas* and
2. future life periodicity *dhammas* successively. Only when those ways of discerning are understood clearly, can the practising meditator scrutinize and keep in mind this principle of dependent-origination thoroughly including...

1. how present life resultant *dhammas* arise due to past life causal *dhammas*,
2. how future life resultant *dhammas* arise due to present life causal *dhammas*.

Therefore *Āhāra Sutta* which is fundamental of explanation of third method will be presented as follows. \_\_\_\_\_

#### E. *Āhāra Sutta* (Nutriment Discourse)

*Pāli Quotation (Sam-1-253-254)*

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##### Translation in brief \_\_\_\_\_

Thus I have heard. Once the Supreme Buddha dwelled in a monastery called *Jetavana*, offered by *Anātha piṇḍika* wealthy person, in *Sāvatti* state.

*Bhikkhus* ... in the continuum of those various beings of both Arahants who have been arisen but are not arising in future and worldly persons and fulfilling persons (*sekkha*), the nature of nutriment which are capable of performing for incessant existing of present arising *dhammas* by means of perpetual phenomena of relationship between causal and resultant *dhammas* successively and for supporting non-arising *dhammas* to be arisen, are of these four kinds. These are

1. *kabīṭkāraāhāra* , nutriment which is worth ingesting as palmy whether gross or subtle kind,
2. *phassāhāra* , contact as second kind,
3. *manosañcetanāhāra* volitional nutriment as third kind and
4. *viññāṇāhāra*, consciousness as fourth kind.

*Bhikkhus*... which is the condition for arising of these four kinds of nutriments. Which source is present when remaining conditions coincide? Which root is present? Which *dhammas* is origin of those nutriments?

The condition for arising of these four kinds of nutriments is the craving. When remaining conditions coincide the source called craving is present apparently. The root called craving is present apparently. The origin called craving is present apparently.

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*Bhikkhus* ... which is the condition for arising of this craving? ... *R* ... feeling; contact; six bases; mind-matter; consciousness

Thus... *bhikkhus* ... due to presence of nescience on four Noble Truths called ignorance, formations for new coming-into-existence called *sañkhāra* arise. Due to presence of formations for new coming-into-existence called *sañkhāra*, the consciousness arises ... *R* ... such is the origin of this whole mass of suffering.

Due to total cessation of nescience on four Noble Truths called ignorance (= *avijjā*), formations for new coming-into-existence called *sañkhāra* ceases. Due to cessation of formations for new coming-into-existence called *sañkhāra*, the consciousness ceases. Such is the cessation this whole mass of suffering. (*Sam-1-253,254*)

#### F. Annotations found in commentary and sub-commentaries

*Pāli Quotation (Sam-A-2-23,24)*

*(Sam-ṭī-2-27)*

In the continuum of beings who are whether taking food other than rice, fish, meat, etc., or not; who are whether taking food or not; there is *kammaja ojā* (nutriment produced by kamma) which is consisting in corporeal unit produced by *kamma*., which arises together with *paṭisandhi* consciousness. In other words, there is *kammaja ojā* which is consisting in every corporeal unit produced by *kamma* at the beginning of *paṭisandhi* & throughout life. That *kammaja ojā* protects, performs, gives rise to occur successively corporeal continuity from the first day of its arising until seven days. This *kammaja ojā* only is designated as *upādiṇṇaka kabaṭīkāra āhāra* (nutriment produced by kamma).

The nutriment which arises based on that *kammaja ojā* is designated as *anupādiṇṇaka kabaṭīkāra āhāra* (= nutriment produced by any factor other than kamma), due to *a-kammaja* (= it is not produced by kamma). Those kinds of nutriments consisting in corporeal unit produced by mind (*cittaja rūpakalāpa*), corporeal unit produced by temperature (*utuja rūpakalāpa*), corporeal unit produced by nutriment (*āhāraja rūpakalāpa*) are also called *a-kammaja ojā*, or *anupādiṇṇaka ojā*, or *anupādiṇṇaka kabaṭīkāra āhāra*.

The contact which associates with consequence consciousness, *paṭisandhi* consciousness etc., is called *upādiṇṇaka phassā āhāra*. The volition which associates with that consequence consciousness is called *upādiṇṇaka manosañcetan āhāra*. Consequence consciousness is called *upādiṇṇaka viññāṇāhāra*.

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The contact which associates with wholesome, unwholesome and indifferent consciousness occurring in three realms are called *anupādiṇṇaka phassā āhāra*. Those wholesome volition, unwholesome volition, indifferent volition are called *anupādiṇṇaka manosañcetanāhāra*. Those wholesome consciousness, unwholesome consciousness, indifferent consciousness are called *anupādiṇṇaka viññāṇāhāra*.

Supra-mundane contact, volition, consciousness, on the other hand, can be designated as *phassāhāra*, *manosañcetanāhāra*, *viññāṇāhāra* by means of metaphorical usage called *ruḥhī*.

With referring to four kinds of *upādiṇṇaka āhāra* which are consequence round among those four kinds of each *upādiṇṇaka āhāra* and *anupādiṇṇaka āhāra*, the Supreme Buddha preached that “*cattāro āhāra taṇhānidānā* = four kinds of nutriment are conditioned by craving” etc., in *Āhāra Sutta* as mentioned above.

However, *a-kammajāhāra* (nutriments produced by any factor other than kamma) can not exist without the origin called that craving and then it should be recognized it is appropriate to say they are also conditioned by craving. (*Mūlaṭṭi-2-85*, *Mahāṭṭi-2-243*)

According to these annotations, these all kinds of nutriments, viz, (4) kinds of *upādiṇṇaka āhāra* and (4) kinds of *anupādiṇṇaka āhāra*, are concerning with this *Āhāra Sutta*.

### G. The reason why only (4) kinds of nutriments are preached

Furthermore, in accordance with the explanation, “*paccayaṭṭho āhāraṭṭho*” (*Sam-A-2-24*), found in commentary, the term, *āhāra*, means *paccayaṭṭha* (= causality). Though there are many factors which are capable of benefiting continuity of corporeality & mentality of beings, the reason why only (4) kinds of nutriments are preached, is that \_\_\_ in accordance with the explanation, “*ajjhattika santatiyā visesa paccayattā*, = internal continuity of corporeality & mentality, causes & results is conditioned significantly by those nutriments.

1. *kabaḷṭkāra hāra* = palmful ingested nutriment is significant factor for physical constituents of beings who takes *kabaḷṭkāra hāra*.
2. *phassāhāra* (= contact-nutriment) is significant factor of feeling among all kinds of mental constituents (*nāmakāya*).
3. *manosañcetanāhāra* (= volitional nutriment) is significant factor of consciousness.
4. *viññāṇāhāra* (= consciousness-nutriment) is significant factor of mind-matter. (*Sam-A-2-24*; *Sam-1-243*; *Abhi-2-142*)

1. *Kabaḷṭkārahāra* can bear and give rise to occur pure octad corporealities with nutriment as eight factor, while
2. *pahssāhāra*, three kind of feeling,
3. *manosañcetanāhāra*, three realms,
4. *viññāṇāhāra*, *paṭisandhi* mind-matter respectively

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### H. Way of benefiting

1. *Kabaḷṭkārahāra* \_\_\_ The palmful ingested food called *Kabaḷṭkārahāra* give rise to occur pure octad corporealities merely ingested in the buccalcavity previously. After grinding by teeth to be crushed to power when each single rice is swallowed (8) kinds of



corporealities called pure octad corporealities with nutriment as eight factor can be produced. Thus *Kabaṭṭikārāhāra* can bear pure octad corporealities. (*Sam-A-2-24*)

[Notes \_\_\_\_ Before spreading throughout body, during reaching into mouth, throat, stomach etc., palmful ingested nutriment is group of pure octad corporealities produced by temperature only. When supporting factor of fire-element consisting in vital nonad produced by *kamma* (*jīvitānavaka kaḷāpa*) is available each nutriment consisting in those pure octad produced by temperature can give rise to occur new pure octad corporealities with nutriment as eighth factor. In other words, it should be recognized that with referring to nutriment consisting in each corporeal unit produced by temperature, it explained that each single rice can give rise to occur new pure octads with nutriment as eight factor. (*Sam-ṭī-2-26*)

**2. *phassāhāra*** \_\_\_\_ The contact which is benefit of agreeable feeling can bear and give rise to occur agreeable feeling at the moment of its arising. The contact which is benefit of disagreeable feeling can bear and give rise to occur disagreeable feeling at the moment of its arising. The contact which is benefit of neutral feeling can bear and give rise to occur neutral feeling at the moment of its arising. Thus contact-nutriment can bear and give rise to occur three kinds of feeling. (*Sam-A-2-24*)

[Notes \_\_\_\_ In the absence of the nature of coming into contact with object of *phassa*, the sensation to object, called feeling can not arise. It means the nature of supporting to arise feeling by contact can be said the contact bears three kinds of feeling.]

**3. *mano sañcetanāhāra*** \_\_\_\_ The action that causes to reach into sensual sphere bears sensual coming-into-existence while those actions that cause to reach into fine material and immaterial spheres bear respective fine material and immaterial spheres. Thus volitional nutriment bears three kinds of sphere. (*Sam-A-2-24*)

Due to presence of preaching, “*saṅkhāra paccaya viññāṇam*”, the volitional nutriment is the condition for arising of consciousness. “Volition (=action) give rise to occur three kinds of sphere”, preached by the Buddha. (*Sam-ṭī-2-28*)

**4. *viññāṇāhāra*** \_\_\_\_ **Consciousness-nutriment** called *paṭisandhi* consciousness can bear both three mental aggregates which are associating with that consciousness, and (30) kinds of corporealities produced by *kamma*, which are occurring by means of corporeal continuity with three corporeal units, heart-decad, body-decad, sex-decad through the efficiency of relation of compatibility, resulting in bearing those mind-matter. It means, thus *paṭisandhi* consciousness

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*viññāṇāhāra* bears and gives rise to occur *paṭisandhi* mind-matter. (*Sam-A-2-24*)

### *Pāli Quotation (Sam-A-2-24, 25)*

In the phrase, “volitional nutriment bears three kinds of spheres”, it means only wholesome volition and unwholesome volition which are objects of taint *dhammas* (*āsava dhammas*). In the phrase, “Consciousness bears mind-matter”, it means *paṭisandhi* consciousness only.

Various kinds of consciousness can bear respective associating *dhammas* with itself in general. It can bear corporeality produced by itself. All kinds of consciousness should, therefore, be understood a nutriment (= *viññāṇāhāra*) (*Sam-A-2-24, 25*)

Among those four kinds of nutriment, *kabaḷīkārahāra* causes to finish the function of nutriment (= gives rise to occur pure octad corporealities) by supporting factor. By producing pure octad corporealities with nutriment as eighth factor, supporting function for other kinds of corporealities produced by three factors called *tijarūpa* is also accomplished by *kabaḷīkārahāra*. (*Sam-A-2-25, Sam-ṭī-2-29*)

Contact-nutriment accomplished the function of nutriment by making coming into contact with object only, while volitional nutriment accomplishes its function of nutriment by urging and negotiating only, consciousness-nutriment accomplishes its function of nutriment by distinguishing on any kind of objects among three kinds, viz, action, sign of action performing, sign of destination, which are objects of *paṭisandhi* consciousness, which were objects of impulses of near death-consciousness of previous life.

### I Further explanations \_\_\_\_\_

1. *kabaḷīkārahāra* \_\_\_\_\_ Only when supporting factor of palmy ingested nutriment called *kabaḷīkārahāra* is available physical constituents can be maintained for long lasting and then *kabaḷīkārahāra* is a factor for existing of beings throughout life. Although these all kinds of physical constituents originate at the moment of *paṭisandhi* due to previous action, only when supporting factor of palmy ingested nutriment is available, can the being exist throughout life (10) years or (100) years really.

Worldly simile is that \_\_\_\_\_ even though the mother brings into the world young kid, only when wetnurse feeds with feedin-bottle, can young kid survives for long time. Similarly \_\_\_\_\_ Only when *kabaḷīkārahāra* supports it can these physical constituents continue to exist for long time. The function of nutriment can be finished completely. The nutriment produced by four origin (*catusamūṭṭhānika oḷā*) can give rise to occur corporealities Produced by nutriment (*āhārajarūpa*). Please see on Section of *rūpalammaṭhāna*)