

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 101 - 150

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PAGE-101

During discerning on origination and cessation of world of conditioned things in that way, commentary and sub-commentary of Connected Discourses (*samyutta nikāya*) illustrates how practicing *meditator* can see those phenomena as follows. _____

As the well sighted man sees visible-objects by seeing-consciousness, similarly _____ the practicing *meditator* sees both *dhammas* called five kinds of clinging aggregates, origin of those clinging aggregates called *samudaya dhamma* and cessation of those clinging aggregates called *nirodha dhamma* which are uncovered by the light of wisdom produced by the knowledge discerning on origination of world of conditioned things or cessation of world of conditioned things by experiential knowledge of himself. (*Sam-A-2-49, Sam-ṭī-2-63*)

Because of any kind of some reasons, mind-door advertent consciousness takes the object of concept or *Vipassanā* knowledge, the knowledge of Discriminating on conditioned things (*sañkhāra pariccheda ñāṇa*), the knowledge of cause and condition etc., which are keeping in mind causal and resultant *dhammas*, become weak, moderate large masses of corporeal units can usually be seen. Sometimes, images of performance of wholesome deeds or unwholesome deeds during young age can usually be appeared due to efficiency of attention (*manasikāra*) called mind-door advertent consciousness belonging to mind-door cognitive process.

Those images of concept are also called *sañkhāra nimitta* (= phenomena of conditioned things) only.

Pāli Quotation (Vs-2-284)

(Mahāṭī-2-447)

In the commentary called *Visuddhi Magga*, it is explained that the term, *nimitta*, means *sañkhāra nimitta* (= phenomena of conditioned things) and that designation called *nimitta* is the name of conditioned things occurring in three periods, past, future, present, in *Vs-2-284*.

With relating to explanation in this way, in accordance with grammatical rules sub commentator Sayadaws illustrates again as follows. _____

PAGE-102

The person who has not experienced *vipassanā* practice until the field of ultimate nature and the person who puts aside *vipassanā* practice either temporary or moderate long although he has experienced true *vipassanā* practice usually sees bulk of shape and form of conditioned things called *saviggaha*. Compactness of continuity, compactness of form and compactness of function of corporeal *dhammas* and compactness of continuity, compactness of form, compactness of function and compactness of object of mental *dhammas* are still present and those can be seen sometimes.

These four kinds of compactness of corporeality and mentality can be seen as masses of corporeal and mental *dhammas* for *meditators* who are still trying to attain the knowledge of Analyzing Mentality-Corporeality and the Knowledge of Discerning Cause & Condition or for *meditators* who put aside *vipassanā* practice. If conditioned things are absent, there is no mass of corporeality-mentality because there is no mass free from conditioned things.

Conditioned things are explained as *sañkhāra nimitta* through metaphorical usage by which the name of compactness of continuity, compactness of form, compactness of function, compactness of object, i.e., *sañkhāranimitta*, are applied as the name of conditioned things which are ultimate reality after breaking down all kinds of compactness really.

(*Mahāṭī-2-447*)

Pāli Quotation (Vs-2-277) (Mahāṭī-2-439) (Mūlaṭī-1-113) (Anuṭī-1-121)

When *Vipassanā* Knowledge arises with sharp and powerful efficiency and conditioned things appears in the insight of *meditator* quickly by means of arising and passing away_____ *Vipassanā* Knowledge does not reach to any kind of

PAGE-103

1. *uppāda* = significance phenomenon called arising,
2. *ṭhiti* = the state of ageing called static phase,
3. *pavatta* = arising of all kinds of coming-into-existence, sensual sphere, fine material sphere and immaterial sphere,
4. *ninitta* = appearance as form and shape of conditioned things.

The mindfulness stands well on the nature of momentary cessation (*khaṇikanirodha*) called these kinds of phenomena, viz,

1. *khaya* = the nature of finishing off
2. *vaya* = the nature of destruction
3. *bheda* = the nature of breaking up
4. *nirodha* = the nature of cessation. (*Vs-2-277*)

It is resulted from the phenomena of dissolution only are taken into heart one-sidedly but the phenomena of arising are neglected (*Mahāṭī-2-439*)

Sañkhāra nimitta _____ Masses of conditioned things which appear as form and shape in the insight of *meditator*, which are still remain as compactness called compactness of continuity, compactness of form, compactness of function, compactness of object, are called *sañkhāra nimitta*. In the continuum of person who is inexperienced in *vipassanā* practice and the person who has not reached to the Knowledge of Dissolution although he has experienced to performed *vipassanā* practice, *saññkhāra nimitta* (=phenomena of conditioned things) appear as lumps sometimes.

**Khayānupassanam bhāvento ghana saññam pajahati. (Vs-2-264)*

bhāgānupassanato paṭṭhāya tassā pāripūrīti ghana saññāya pahānamhoti, tato pubbe aparipuṇṇatāya tam na hoti. (Mahāṭī-2-417)

In accordance with these commentary and sub-commentary, only when the stage of Knowledge of Dissolution has been reached, it completes its efficiency, resulting in abandoning perception of compactness (*ghanasaññā*).

Because disciples are able to discern partial conditioned things there are either corporeal units which can be kept in mind until ultimate nature or corporeal units which can not be kept in mind until ultimate nature in the insight of disciples. Sometimes lumps of corporeal units, which can not be kept in mind thoroughly, can be found before reaching into the stage of Knowledge of Dissolution. When the Knowledge of Dissolution has been reached, all those lumps of corporeal units disappear and *Vipassanā* Knowledge falls on the object of pure ultimate element really.

Before the Knowledge of Dissolution those lumps of conditioned things can appear as form and shape depending on attention (*manasikāra*) called mind-door adverting consciousness of *meditator*. Due to incomplete occurrence of *Vipassanā* Knowledge, perception of compactness, which is capable of taking into heart and recognizing on mass of

corporeality and mass of mentality, can not be abandoned, resulting in appearance as lumps of conditioned things. (*Mahāṭṭ-2-417*)

PAGE-104

In this stage of knowledge of Discerning Cause and Condition phenomena of Conditioned things called *sankharanimitta* can appear as form and shape based on way of taking into heart called *manasikara* of *meditator* similarly.

However those images of concept which are not broken down compactness yet are dissimilar to *space kasiṇa* concept etc which can not be extracted ultimate element. If the *meditator* can keep in mind four great elements occurring in lumps of images of concept systematically, essence of ultimate element can be extracted from those lumps of images of concept really. It means if one can keep in mind four great elements he can find corporeal units and then the ultimate nature of corporealities within those corporeal units can be scrutinized and kept in mind thoroughly. Mental *dhammas*, which are occurring depending on those corporeal *dhammas*,

Which are occurring by taking object or corporeal *dhammas* can also be kept in mind easily.

Due to efficiency of mind which is habitual practice in the field of concept, the attention called *manasikara* within those mind takes object of lumps of concept, such as "can I find this way? can I find this image?" etc., resulting in appearance of images of concept. If the ultimate nature can be taken as object again, one can reached into the field of ultimate nature again. It is extraction of essence of ultimate elements from concept really.

3.4 It would be reached to embryo at the moment of conception

During backward discerning on past corporeality-mentality in reverse order in most practicing *meditators* the images which had been performed in remembrance with either wholesome deeds or unwholesome deeds can appear sometimes. The images with great pleasantness and the images with great unpleasantness also appear sometimes. While the images with great pleasantness are being discerned, the pleasant feeling would be encountered again. While the images with unpleasantness are being discerned, the unpleasant feeling would be encountered again. It is reflection of past images in present again.

As if pleasant object is encountered in present, pleasant feeling arises or as if unpleasant object is encountered in present, unpleasant feeling arises, similarly ___ by taking the past objects with either pleasantness or unpleasantness, pleasant feeling or unpleasant feeling arises in him. At that time one should put aside past feeling in past periodicity and then he should like to try to keep in mind ultimate nature of corporeality-mentality as they really are.

During keeping in mind corporeality and mentality in that way most *meditators* can keep awareness the shape of gradual youth of himself or herself. The image with disagreeable feeling in youthhood can also be found sometimes. The image with great agreeable feeling in youthhood can also be found sometimes. Every image which may be whatever situation should like to be scrutinized as four great elements within that image and then only corporeality-mentality must be kept in mind continuously.

Only corporeality-mentality must be kept in mind from childhood to inside the mother's womb, and then it must be kept in mind from inside the mother's womb to first embryo at the moment of conception gradually. When the first embryo at the moment of conception is kept awareness it is very large in size for some practicing *meditators*. It is, actually, not reached into the beginning stage of embryo at the moment of conception.

PAGE-105

In this place it will be presented on about the embryo at the moment of conception in brief as follows. _____

Pāli Quotation (Sam-1-208)
(Sam-ti-1-306, 307)

(1) **Embryo at the moment of conception**

It is the name for the first body of self-identity which occurs by means of continuity of underived and derived corporealities from the first mind moment of conception to (7) days after conception. The size of that embryo is the same as the size of accumulating oil drop at the tip of hair of mountain goat from *Himalaya* Mountain Range after dipping into oil cup. (*Abhi-A-2-200, Mūlaṭī-2-17, Anuṭī-2-23*)

(2) **According to Samyuttabhāṇaka**

(=Mahā Theras who memorize all Connected Discourses), It is the same size of oil drop at the tip of twisted three hairs of fetal goat. (*Sam-A-1-274, Sam-ṭī-1-306*)

When the practicing *meditator* sees continuous occurring lump of embryo by means of continuity of corporeality-mentality before breaking down compactness, the lump of embryo seems to be large in size. Because the Knowledge of Discerning Cause and Condition of *meditator* is immatured or sometimes lump of embryo is taken into heart by means of concept the embryo at the moment of conception is found as lump. That lump of embryo consists of numerous body decads. According to explanation of commentary (*Vs-2-81*), "*ādāsatalam viya vippsanaattā pasāda rūpam*", those lump of body-decads which are not broken down compactness is clear lump as mirror.

After scrutinizing four great elements within that clear lump of embryo, if corporeal units only can be found, corporeality-mentality must be kept in mind. Corporeality-mentality must be kept in mind continuously until the beginning of arising of embryo with three kinds of corporeal units, viz., heart-decad, body-decad, sex-decad, which are consisting of (30) kinds of corporealities in total. Those corporeal *dhammas* must be distinguished and kept in mind by insight. Then the heart-base consisting in those corporealities must be scrutinized and kept in mind over and over again. Afterwards *paṭisandhi* mental *dhammas* which are occurring depending on that heart-base must be kept in mind continuously. Numbers of mental *dhammas* for mankind only are as follows. _____

1. If it is *paṭisandhi* with agreeable feeling and three roots, it consists of (34) mental *dhammas*;
2. If it is *paṭisandhi* with neutrality feeling and three roots, it consists of (33) mental *dhammas*;
3. If it is *paṭisandhi* with agreeable feeling and two roots, it consists of (33) mental *dhammas*;
4. If it is *paṭisandhi* with neutrality feeling and two roots, it consists of (32) mental *dhammas*;
5. If it is *paṭisandhi* with neutrality feeling and receiving consciousness which is rootless wholesome consequence (*ahetuka kusala vipāka upekkhā santīraṇa paṭisandhi*), it consists of (11) mental *dhammas* respectively.

PAGE-106

Three kinds of corporeal units containing (30) kinds of corporealities are corporeal *dhammas*, while *paṭisandhi* consciousness and mental concomitants are mental *dhammas*. In the aspect of aggregate method, those are five kinds of aggregates. By making standard of the person with *paṭisandhi* with agreeable feeling and three roots, those five kinds of aggregates have to be memorized as follows: _____

1. (3) kinds of corporeal units, (30) kinds of corporealities are _____ corporeal aggregate;
2. the feeling, among (34) mental *dhammas*, is feeling aggregate;
3. the perception, among (34) mental *dhammas*, is perception aggregate;
4. remaining (31) mental concomitants, among (34) mental *dhammas*, are formation aggregate;
5. the consciousness, among (34) mental *dhammas*, is consciousness aggregate respectively.

Thus there are five kinds of aggregates of *paṭisandhi*. Those are four kinds of nutriments belonging to consequence round.

By sending the knowledge towards past coming-into-existence with the curious mind as "how those twofold corporeality-mentality, fivefold aggregates, fourfold nutriments arise depending upon which kinds of causal *dhammas*", scrutinize past periodic causal *dhammas* with the help of light of wisdom.

The next method _____ When corporeal and mental *dhammas* called six bases can be kept in mind until *paṭisandhi*, scrutinize how those six bases arise due to *paṭisandhi* mind-matter. (In this case the term, mind, refers to only mental concomitants at the moment of *paṭisandhi*. It will be clearly understood later for this next method of assumption.) Afterwards it must be continued to keep in mind how *paṭisandhi* mind-matter arise due to *paṭisandhi* consciousness. Then it must be continued to keep in mind how that *paṭisandhi* consciousness arises due to which kind of causal *dhammas* with the help of curious mind and light of wisdom sending towards past periodicity.

At that time any kind of performance making wholesome deeds usually appear in the insight. Either the image of near death or the image with arising of impulsions usually appears in the insight. Any kind of three emblems, emblem of action, emblem of action performance, emblem of destination, usually appears in the insight sometimes.

If none of images can appear in the insight, *paṭisandhi* consciousness of present life must be kept in mind again. Then death-consciousness of past life that is contiguous to present life *paṭisandhi* consciousness must be scrutinized by insight knowledge.

If it is also unsuccessful or if the image is dim due to presence of dim light of wisdom, the concentration of fourth absorption of mindfulness of breathing has to be developed again until the shining lights become brilliant. This suggestion is intended to say for those persons who transfer to *vipassanā* practice through the foundation of fourth absorption concentration of mindfulness of breathing. The pith is that acquired degree of concentration, which is fundamental of *vipassanā* practice of oneself, must be developed again. When the light of wisdom associating with that concentration appear brilliantly scrutinize again with the help of that shining light. The success would be attained.

PAGE-107

Unless it is successful although one performs in that way, the concentration must be developed in previous way and then both internal and external corporeality-mentality must be kept in mind again. The Knowledge relating to corporeality-mentality must be practiced in order to be clear over and over. Afterwards corporeality-mentality must be kept in mind as mentioned above from four kinds of nutriments belonging to action round as beginning until *paṭisandhi* consciousness of present life. When the knowledge reaches into *paṭisandhi* consciousness, the ultimate nature of corporeality-mentality only has to be kept in mind with

the purpose to know past periodic corporeality-mentality only. Corporeality-mentality of death moment of past life and those of near death consciousness can be found by insight. It usually takes (3-4) days in order to see those corporeality-mentality for some *meditators*. It is essential to endeavour over and over again with the help of strong determination and strenuous effort really.

Unless it is successful through this method, corporeality-mentality must be kept in mind again through characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*), proximate cause (*padaṭṭhāna*) in order to be clear the Knowledge relating to corporeality-mentality. [Way of discerning through characteristic etc., can be seen Section 7, *Lakkhaṇādi Catukka, Volume IV.*]

After keeping in mind both internal and external corporeality-mentality through characteristic etc., in both continuums of internal and external ones, four kinds of functions, viz.,

1. keeping in mind pure corporeality,
2. keeping in mind pure mentality,
3. analyzing corporeality and mentality,
4. distinguishing and keeping in mind corporeality-mentality,

must be performed successively. Afterwards corporeality-mentality must be kept in mind through close intervals from four kinds of nutriment belonging to action round which had been cultivated with aiming to attain future coming-into-existence, as beginning until *paṭisandhi* consciousness. Then the knowledge has to be sent towards past periodicity with curious mind to know origin of that *paṭisandhi* consciousness. If the light of wisdom is sufficient the success would be available.

3.5 Usual experiences of most *meditators*

Among various methods mentioned above any kind of methods can lead to succeed for the *meditator* with strenuous effort. The efficiency of light of wisdom plays vital important role in discerning causal relationship really. This period is very important to apply strenuous effort of both righteous men and righteous ladies.

After keeping in mind corporeality-mentality of *paṭisandhi* of present life, if corporeality-mentality at the moment of death of past life can not be kept in mind, corporeality-mentality occurring adjacent to death-consciousness of past life must be kept in mind continuously. During discerning in that way, any kind of images, i.e.,

1. dead image or
2. the image adjacent to death or
3. any kind of emblems called emblem of action, emblem of action performance, emblem of destination, which appears at near death-consciousness due to efficiency of action which will give rise to occur resultant *dhammas* certainly, can be found in the insight of *meditator*. When the image of corpse and the image near death are found some *meditators* are crying during discerning. Even matured man can become wailer during discerning. Those wailful experiences can be found infinitely along with infinite rounds of rebirth really. It will be presented way of practice during seeing those kinds of images.

If the image of death body is found, four great elements must be scrutinized in that corpse. When corporeal units are found the ultimate nature of corporealities within each corporeal unit must be kept in mind. Those are generally (8) kinds of corporealities with nutriment as eight factor. If some larvae which reside within the corpse are alive corporealities produced by *kamma*, body-decads etc., can be found. Those all kinds of corporealities must be kept in mind collectively as "corporeal *dhamma*, corporeal *dhamma*.". Afterwards corporeal *dhammas* at the moment of death-consciousness and near

death-consciousness must also be kept in mind continuously. Then (54) kinds of corporealities within the heart must be kept in mind as priority. Especially heart-base must be distinguished and kept in mind. Then life-continuum mind-clear-element which arises depending upon heart-base must be kept in mind continuously. When life-continuum mind-clear-element can be distinguished by insight observation on life-continuum must be performed backwards and forwards over and over again. This is how discerning can be performed when the image of corpse appear in insight.

If the image of near death appears four great elements must be scrutinized within that image as beginning corporeal *dharmas*, especially heart-base, must be kept in mind. Then the life-continuum mind-door-element must be kept in mind continuously. Then backwards and forwards movement of life-continuum must be performed and anterior to death consciousness and the mind moment of death-consciousness must be observed over and over.

In both kinds of images, corpse and image of near death, if corporeal *dharmas* and life-continuum mind-clear-element are kept in mind over and over in this way, succeeding ways of practice are the same for those images. If any kinds of three emblems called emblem of action, emblem of action performance, emblem of destination is seen by insight, succeeding ways of practice are the same for those practicing *meditators*. If neither images of corpse and near death nor three kinds of emblems appears in the insight but only ultimate nature of corporeal and mental *dharmas* can be found, it will be no difficulty to find causal *dharmas*, ignorance, craving, clinging, formation, action really. Therefore it will be presented as a whole from this stage.

PAGE-109

3.6.A. The reason _____

The reason why the life-continuums at the time of near death are observed over and over through moving backwards and forwards is that _____. The objects of emblems which had been taken as object by impulses of near death consciousness usually appear in that life-continuum mind-clear-element of near death due to presence of efficiency of action which will give rise to occur resultant *dharmas* certainly. Those emblems are any kind of three emblems called emblem of action, emblem of action performance, emblem of destination.

There is a reasonable question that is it contradictory to explanation of *Sangaha Aṭṭhakathā* etc., that ...

"*kammabalena sannam dvārānam aññatrasamin paccupaṭṭhāti* = among those three kinds of emblems, any kind of emblems can appear in any kind of doors among (6) doors accordingly due to efficiency of action which will give rise to occur resultant *dhamma* certainly". It can be answered that it is not contradictory to each other.

For those emblems appearing at the time of near death,

1. if it is visible object, it will appear in two doors called eye-door and mind-door;
2. if it is audible object, it will appear in two doors called ear-door and mind-door;
3. if it is olfactory object, it will appear in two doors called nose-door and mind-door;
4. if it is gustative object, it will appear in two doors called tongue-door and mind-door;
5. if it is tactile object, it will appear in two doors called body-door and mind-door;
6. if it is ideational object, it will appear in only mind-door, respectively.

Because whatever kind of objects among six-objects either ultimate *dhamma* or concept *dhamma* always appear in mind door as natural fixed law, the life-continuum mind-clear-element is observed over and over as priority. Only when the life-

continuum of mind-door can be kept in mind clearly, object of emblem which falls on life-continuum mind-clear-element can be kept in mind again.

If one *meditator* can keep in mind corporeality-mentality etc., which were occurring at the time of death consciousness and near death, any kind of emblems called emblem of action, emblem of action performance, emblem of destination, which is the object of impulsion of near death consciousness can be kept in mind easily. One should continue to keep in mind that object of emblem.

PAGE-110

3.6.B How does it concern?

There is a reasonable question that how does it concern between any kind of three emblems and scrutinizing causal *dhammas*. The answer is that those are relevant facts each other.

In accordance with explanation of *Sangaha Aṭṭhakathā* mentioned above, those kinds of emblems can fall and appear in life-continuum mind-clear-element at the time of near death due to presence of efficiency of action which will give rise to occur consequence *dhammas* called *paṭisandhi* corporeality-mentality of present life. Those emblems are, therefore, key points of scrutinizing past causal *dhamma*, action, really. It will be presented an example how it is a key point as follows. _____

3.6.C Way of appearing of object of emblem of action

Pāli Quotation (Abhidhammattha Sangaha)

Among numerous actions which had been cultivated and accomplished either throughout life or along with the rounds of rebirth, the action which will give rise to occur consequence *paṭisandhi* of present life which can be said as the other coming-into-existence becomes obvious and more apparent than other actions resulting in facing towards the life-continuum at the time when it is quite close to death. As mentioned above it appears in the life-continuum mind-clear-element.

In accordance with the explanation, “*kammam pana atetameva, tañca manodvāraggahitam*”, found in *Abhidhammattha Sangaha Aṭṭhakathā* that object of emblem of action, which appears in mind-door, or which is taken as object by mind-door, is a kind of action only which had been accomplished at any time, just before impulsions of near death-consciousness or a moderate far away from near death throughout life or along with the rounds of rebirth.

Way of appearing of that object of action can accomplish through

1. *pubbekata saññā*
2. *sampatikata saññā*

1. *pubbekata saññā* ----- The perception which has been already done previously is called *pubbekatasaññā*. If joyful wholesome volition could be occurred while any kind of functions of charity, morality, *samatha*, *vipassanā* practices was performing, the ability to recollect that wholesome volition again is way of appearing in mind.

2. *sampatikatasaññā* ---- The perception that is performed recently is called *sampatikatasaññā*. In the commentary of *Abhidhammattha*

Sangaha, way of appearing in mind through *sampañikatasaññā* is explained as follows. _____

tameva vā pana janakabhūtam kammam abhinavakaraṇavasena dvārapattam hoti. (Abhi-Sangaha, Section of Vīthimutta)

PAGE-111

That definite action called *janaka kamma* which has potentiality to give rise to occur consequence *pañisandhi* of present life reaches at the life-continuum of mind-door by means of new reperformance again by the time adjacent to death. During reaching, appearing at mind-door in that way it appears by means of new reperformance of unwholesome actions again for the person with woeful destination while it appears by means of new reperformance of wholesome actions again for the person with joyful destination. For the person with destination of human world, only emblem of wholesome action can appear and then it will be presented an example how emblem of wholesome action appear in mind. That example is a kind of method for scrutinizing past causal *dhammas*.

3.6.D Way of scrutinizing past causal *dhammas*

After keeping in mind ultimate nature of corporeal and mental *dhammas* at the moment of *pañisandhi* of present life, in other words, after keeping mind *pañidandhi* consciousness of present life the *meditator* has to keep in mind life continuum mind-clear-element which was occurring at the moment adjacent to death-consciousness of past life continuously. That function can be accomplished by keeping in mind heart-base which occurred at the moment adjacent to death as priority as mentioned above.

After keeping in mind the host life-continuum mind-clear-element which arises depending on heart-base, if backwards and forwards movements of life-continuum can be performed from a moderate far from death to the period adjacent to death, the object of emblem of action can be found for the *meditator* with emblem of action. It is because the object of emblem of action usually appears the life-continuum mind-clear-element at the period adjacent to death really. In this case an example of way of appearing in mind object of emblem of action will be presented as follows.

During observing life-continuum mind-clear-element through backwards and forwards movement at the period adjacent to death, the practicing *meditator* sees four kinds of actions which are appearing in mind by means of new reperformance again. That practicing person had cultivated various kinds of actions in past life as a *bhikkhu*.

These four kinds of emblem of action, i.e.,

1. an emblem of lecturing action
2. an emblem of preaching action
3. an emblem of instructing action
4. an emblem of practising action, appear inn mind-door at the period adjacent to death.

Those four kinds of actions are resolute to give rise to occur it's consequence. Each kind of action must be checked one after another in order to know which kind of action is definite action for consequence *dhamma, pañisandhi* etc.

PAGE-112

Firstly lecturing action has to be checked whether it is definite action. Groups of mental *dhammas* of wholesome formations of preaching action, in other words, mental

dhammas of continuity of impulses of great wholesome mind-door cognitive process must be kept in mind.

Four great elements within the image of lecturing emblem must be discerned firstly. When corporeal units are found ultimate nature of corporeal *dhammas* must be analyzed and kept in mind continuously. Then heart-base has to be kept in mind and the host life-continuum mind-clear-element which occurs depending on heart-base during lecturing must be kept in mind continuously. The mind-clear-element must be adjusted by moving backwards and forwards at the period far from death and adjacent to death and observation must be performed over and over. (The righteous person with emblem of action at the period adjacent to death of past life should like to perform similar way.)

3.6.E The reasons _____

There is a reasonable question that why life-continuum mind-clear-element is observed over and over by adjusting backwards and forwards. It is because _____ consciousness of cognitive process usually occurs at the interval of life-continuum mind-clear-element. Life-continuum mind clear element usually arises again at the end of consciousness of great wholesome mind-door cognitive process. During lecturing five-doors-cognitive processes can also arise at intervals appropriately in similar way. If life-continuum mind-clear elements can be observed over and over by adjusting backwards and forwards consciousness of cognitive process which are occurring intervals of those life-continuum can be seen, distinguished, kept in mind easily. In this case, the pith *dhammas* are mental *dhammas* which were occurring intervals of life-continuums. During discerning mental *dhammas* of continuity of cognitive process, if life-continuums which are occurring most frequently throughout life are discerned emphatically, mental *dhammas* can be kept in mind very easily. If life-continuums can be discerned successfully, mental *dhammas* of continuity of cognitive processes which usually occur at the end of life-continuums can be kept in mind easily.

Afterwards continuity of impulses of great wholesome mind-door-cognitive process called *dhammas desana* (*dhammas* lecturing volitions) must be kept in mind continuously. If it is successful those wholesome formations group must be kept in mind over and over. Those kinds of mind-door-cognitive processes can occur in numerous times. Those wholesome volitions are impermanent *dhammas* only and they always perish away just after arising. When those *dhammas* cease, formations *dhammas* never cease without embedding any potentiality as consequence and indifferent *dhammas*.

PAGE-113

Those formations *dhammas* usually cease after embedding the efficiency at action which is a kind of potentiality to arise desired coming-into-existence in future with appropriate opportunity. Therefore efficiency of action which had been embedded in the continuity of corporeality mentality must be scrutinized by keeping in mind wholesome formations *dhammas* many times.

This practicing *meditator* does not find the relationship between that efficiency of action and arising of consequence corporeality-mentality, *paṭisandhi* mind-matter etc., of present life.

Similarly when the relationship between efficiency of action of preaching volition and consequence corporeality and mentality of present life, *paṭisandhi* etc., is observed again he

sees correctly that preaching volition is also unable to produce present life *paṭisandhi* consequence corporeality-mentality.

Furthermore when relationship between efficiency of action of instructing meditation practice and consequence corporeality and mentality of present life, *paṭisandhi* etc., is observed again in similar way he sees correctly that instructing volition is also unable to produce present life *paṭisandhi* consequence corporeality-mentality.

Then that *meditator* was instructed to observe whether present life *paṭisandhi* consequence corporeality-mentality arise or not, due to practicing action again. In this case, there are many noticeable facts to be understood clearly, for all practicing *meditators*. It will be presented on those facts beforehand as follows.

3.6.F Excerpt of *Cetanā Sutta* *Pāli Quotation – (Sam-1-295)*

277

1. *Bhikkhus* ... such wholesome volition, unwholesome volition which can produce resultant *dhammas* in three realms called sensual realm, fine-material realm, immaterial realm, is also accomplished. Such initial application with craving, wrong view in a way that ... “I want to become man, I want to become woman, I want to become *bhikkhu*, I want to become preacher *deva*” etc., is also accomplished.

PAGE-114

Such element called underlying tendency, underlying tendency of sensual pleasure etc., is also accomplished. These three kinds of *dhammas*, volition, initial application, element of underlying tendency are origin of existing of action-consciousness (*kamma viññāṇa*) which has efficiency to produce new coming-into-existence in future. If the origin of existing of action-consciousness are present apparently, the existing of action-consciousness arises consequently. If that action-consciousness exists, flourished, the phenomenon of arising called newly occurrence of coming-into-existence in future is resulted. If the phenomenon of arising called newly occurrence of coming-into-existence in future is present apparently, birth called *jāti*, ageing and death called *jarāmaraṇa*, sorrow called *soka*, lamentation called *parideva*, bodily suffering called *dukkha*, grief called *domanassa*, despair called *upāyāsa* arise apparently. Such is the origin of this whole mass of suffering.

2. *Bhikkhus* ... even though such wholesome volition, unwholesome volition which can produce resultant *dhammas* in three realms called sensual realm, fine-material realm, immaterial realm is not accomplished; even though such initial application with craving, wrong view in a way that “I want to become man, I want to become woman, I want to become *bhikkhu*, I want to become preacher *deva*” etc., is also not accomplished; if such element called underlying tendency still remains, this remain of element of underlying tendency is the origin of existing of action-consciousness (*kammaviññāṇa*) which has efficiency to produce new coming-into-existence in future. If the origin of existing of action-consciousness are present apparently, the existing of action-consciousness arises consequently. If that action-consciousness exists, flourished, the phenomenon of arising called newly occurrence of coming-into-existence in future is resulted. If the phenomenon of arising called newly occurrence of coming-into-existence in future is present apparently, birth called *jāti*, ageing and death called *jarāmaraṇa*, sorrow called *soka*, lamentation called

parideva, bodily suffering called *dukkha*, grief called *domanassa*, despair called *upāyāsa* arise apparently. Such is the origin of this whole mass of suffering. (*Sam-1-295*)

In above *Cetanā Sutta*,

1. the term, *cetanā* (*volition*), must be inferred as mundane wholesome volition and unwholesome volition which are capable of cycling rounds of rebirth;
2. the term, *kappanā*, must be inferred as initial application in a way that “I want to become human being, I want to become heavenly being, I want to become man, I want to become woman” etc.; which always associates with (8) kinds of consciousness rooted in greed; which always associates with craving, wrong view;
3. the term, *anusaya dhātu*, must be inferred as (7) kinds of elements of underlying tendencies, underlying tendency of sensual pleasure etc.

anāgatā eva hi kāmarāgādayo nipariyāyato “anusayā” ti vattabbatam arahanti.
(*Sam-ṭī-2-81*)

Due to obvious embedding of elements of underlying tendencies within unwholesome volitions, the commentary explained as elements of underlying tendencies embed within unwholesome volition through obvious method. Mundane wholesome volitions are also embedded by those elements of underlying tendencies. (*Sam-ti-2-81*)

PAGE-115

The commentary explained that present *dhammas* are embedded by elements of underlying tendencies through metaphorical usage called same condition (*sadisūpacāra*). Future *dhammas*, sensual desire etc., are worth designating as elements of underlying tendencies definitely. (*Sam-ṭī-2-81*)

[Notes: ____ In *Abhi-A-3-319*, *Mahāni-A-205*, *206*, *Paṭisam-A-2-8*, it is explained that those elements of underlying tendencies occur in three periods, Past, future, present. In *M-ṭī-2-286*, *287*, *Anuṭī-3-196*, *Sam-ṭī-2-81*, *Sārattha-1-75*, it is explained that among three periods, only future period only can be designating as underlying tendency definitely. In Dictionary of *Tipitaka Pāli-Myanmar – 2-217*, *ABhi-A-3-215*, it is explained that “Those elements of underlying tendencies are not worth saying as past, future, present because *dhammas*, sensual desire etc., which have not eradicated by the Noble Path-Knowledge are designated as *anusaya* (underlying tendency) and due to lack of eradication by Noble Path-Knowledge these defilements which are worth eradicating by the Noble Path *dhammas*, can be said as “these are still present”.]

4. The term, *viññāṇa*, must be inferred as mundane wholesome and unwholesome impulses which are capable of accomplishing wholesome action and unwholesome action. Those impulses of mind-door cognitive processes are called action-consciousness (*kammaviññāṇa*) because those are occurring associating with volition (=action), which has efficiency to produce new coming-into-existence in future, within same mind moment.
5. The term, *punabbhavābhiniḍḍatti*, must be inferred as *paṭisandhi* consciousness and *kamma* coming-into-existence (*kammabhava*). *Paṭisandhi* consciousness etc of future coming-into-existence is called consequence consciousness which is produced by action-consciousness. That *paṭisandhi* consciousness is also called *punabbhava*.

Kamma coming-into-existence, which is origin of future **paṭisandhi** consciousness, is also called **punabbhava**.

Causal relationship of above **dhammas** are as follows. _____

Due to presence of unity of these three **dhammas**, volition, **kappanā** (=initial application), element of underlying tendency, action consciousness (**kammaviññāṇa**) arises. Due to presence of action-consciousness, **kamma** coming-into-existence and rebirth coming-into-existence, which are called **punabbhava** arise. This is the essence of preaching of number -1-.

The essence of preaching of number -2- is as follows. _____

Pāli Quotation (Sam-ti-2-83)

(Sam-A-2-66)

= Even though volition and **kappanā dhamma** (=initial application with craving, wrong view) are absent apparently, if defilement called element of underlying tendency is embedded and still remain, due to lack of removing by tweezer of the Noble Path-Knowledge, the action-consciousness which has efficiency to produce new coming-into-existence in future can arise consequently.

PAGE-116

It means that _____ in the continuum of practicing person who sees fault of existence and always practices **vipassanā** continuously there is neither the volition called endeavouring wholesome and unwholesome actions which can produce new coming-into-existence, nor initial application with craving, wrong view called **kappanā** really, before attaining the Path-Knowledge of Arahant. The element of underlying tendency, however, still deposits in the continuity of corporeality-mentality of that **meditator**.

[Pāli Quotation (Sam-2-66)

According to explanation of above commentary it must be inferred on elements of underlying tendencies which are depositing in consequence consciousness of both five-door adverting, receiving, investigating, registering and **paṭisandhi**, life-continuum, death consciousness; sensual indifferent consciousness (**kāmakiriya citta**) called five-doors-advorting, mind-door adverting, determining consciousness; and corporeal **dhammas**.]

Those elements of underlying tendencies which are depositing in consequence **dhammas**, sensual indifferent **dhammas**, corporeal **dhammas** benefit wholesome impulses of **vipassanā** practice by the efficiency of relation of determinative dependence for arising of action-consciousness which has efficiency to produce new coming-into-existence in future. Due to presence of supporting factor of relation of determinative dependence of underlying tendencies, wholesome impulses of **vipassanā** practice can exist as action-consciousness which can produce new coming-into-existence in future. (It means that although underlying tendencies do not deposit in wholesome impulses of **vipassanā** practice, the latter can exist as action-consciousness due to presence of supporting factor of elements of underlying tendencies depositing in consequence, indifferent **dhamma** which usually occur intervals of wholesome impulses of **vipassanā** practice and corporeal **dhammas**.)

In the next method _____

***kāmam anusayā lokiyakusala cetanāsupi anusentiyeva. (Sam-ṭi-2-81)**

Because wholesome impulses of **vipassanā** practice are also mundane **dhammas** all kinds of mundane wholesome volition are also deposited by elements of underlying tendencies. The volition of **vipassanā** practice of that practicing person can, therefore,

produce *paṭisandhi* of the next coming-into-existence because that volition is not free from element of underlying tendency. (*Sam-ṭī-2-81*)

Due to arising of action-consciousness in that way, *paṭisandhi* consciousness arises in the second future coming-into-existence called “*punabbhavābhiniḅattī*”. Furthermore due to *kamma* coming-into-existence consisting in “*punabbhavābhiniḅattī*”, the arising of *paṭisandhi* called birth occurs in the third future coming-into-existence. It was preached with referring to “*bhava paccayā jāti*”. This is the way of discerning causal relationship preached in the first *Cetanā Sutta*. If the essence of this *Cetanā Sutta* can be understood, one can understand easily on process of wishing for what one wants and principle of dependent origination.

PAGE-117

3.6.G Defilement round & action round

Among four kinds of actions of practising person mentioned above as example, only the number (4) action, practising action, gives rise to occur resultant *dhamas*, such as, *paṭisandhi* consequence consciousness etc.

That righteous person had practiced both *samatha* and *vipassanā* in previous life as a *bhikkhu*. The fourth absorption concentration of mindfulness of breathing had been cultivated. Corporeality mentality had been kept in mind through that fourth absorption concentration of mindfulness of breathing as fundamental of *vipassanā* practice. After breaking down compactness of corporeal units and mental units corporeality and mentality had been kept in mind until the field of ultimate reality. However he had no experience to discern principle of dependent-origination resulting in lacking the knowledge of Discerning Cause and Condition. *Vipassanā* practice had been performed over and over again through generalizing on ultimate nature of corporeal and mental *dhammas* as *anicca, dukkha, anatta*, resulting in improvement of *Vipassanā* knowledge. The Noble Path-knowledge, however, can not be reached at the end of *Vipassanā* knowledge as the experience of the most Venerable *Channa Thero* at the Buddha’s time.

Due to efficiency of action of formation group consisting in continuity of impulses of cognitive process of *vipassanā* practice, the phenomena of arising of consequence corporeality-mentality, *paṭisandhi* etc, of present life” is found by insight knowledge.

That practising *meditator* keeps in mind groups of mental *dhammas* of formation-group which are consisting in each impulsion of cognitive processes of *vipassanā* practice firstly. Then among those formations groups, specific formations *dhammas* which give rise to occur resultant *dhammas* were kept in mind again second, he found that it consist of (34) mental *dhammas*. After words embeded efficiency of action within continuity of corporeality mentality were scrutinized continuously. He found that due to that efficiency of action, both (30) kinds of corporealites and (34) kinds of mental *dhammas* arise at the moment of *paṭisandhi*.

In this stage, way of discerning would be presented in order to be understood easily. When the *meditator* reaches to this stage both internal and external corporeality mentality have been kept in mind thoroughly until the field of ultimate nature. Therefore that *meditator* has been understood easily how corporealites produced by mind (*cittajarūpa*) arise spreadingly due to meditation mind and how corporealites produced by nutriment (*āhārajarūpa*) arise spreadingly due to presence of nutriment.

The practising *meditator* who has found efficiency of action cultivated in past life must observe how corporealities produced by *kamma* (*kammajarūpa*) arise spreadingly due to presence of that action,

1. as *cittajarūpa* arise spreadingly due to meditation mind,
2. as *utujarūpa* arise spreadingly due to presence of temperature
3. as *āhārajārūpa* arise spreadingly due to presence of nutriments.

PAGE-118

It can be performed by alternate discerning on

1. efficiency of action of past life and
2. *kammajarūpa*. (= corporealities produced by *kamma*), *paṭisandhi kammaja rūpa* etc, of present life over and over again. If causal relationship between that efficiency of action and *kammaja rūpa* of present life is really present, the phenomena of arising of *kammaja rūpa* due to that action can be found easily by experiential knowledge of himself.

During discerning on the phenomena of causal relationship between causal and resultant *dhammas* in that way, corporeal units should not be kept in mind as resultant *dhammas*. It is because corporeal units are, actually, lumps of concept without breaking down compactness, compactness of form etc. After analyzing ultimate nature of corporeal units, causal relationship between efficiency of action and ultimate corporeal *dhammas* must be discerned over and over. Causal relationship is present between ultimate nature of causal *dhammas* and ultimate nature of resultant *dhammas* only.

Afterwards the *meditator* should like to observe phenomena of arising of mental *dhammas* due to presence of efficiency of that action. Alternate discerning must be carried out over and over by scrutinizing causality, the efficiency of action of past life and resultant *dhammas* called consequence mental *dhammas*. When phenomena of arising of *paṭisandhi* mental *dhammas* due to efficiency of action can be seen by insight principle of dependent-origination can be kept in mind as beginning. [If various emblems of actions appear in insight one kind of actions is definite action (*janaka kamma*) while remaining actions are supportable actions.]

In above example after seeing the action round the righteous person continues to keep in mind defilement round *dhammas* and wishing of that righteous person is as follows.

Whenever he performs various kinds of wholesome deeds and either before meditation practice or after meditation practice he usually wishes three kinds, viz,

1. may become human being,
2. may become *bhikkhu*
3. may propagate the Buddha's admonishment respectively.

Although other kinds of wholesome actions were also cultivated well, those actions has no opportunity to give rise to occur resultant *dhammas* and then the volition of *vipassanā* practice had opportunity to produce consequence *dhammas*. Although volition and *kappanā dhammas* are not present apparently while *Vipassanā* Knowledge is occurring incessantly, those volition and *kappanā dhammas* arise at intervals of *Vipassanā* Knowledge in continuum of himself.

PAGE-119

3.6.H. Three kinds of defilement rounds

1. The ignorance (20) is the nature of wrong knowing as man, *bhikkhu* who can propagate the Buddha's admonishment;
2. the craving (20) is the nature of heartfelt desire to life of man, life of *bhikkhu* who can propagate the Buddha's admonishment;

3. the clinging (20) is the nature of firm attachment on life of man, life of *bhikkhu* who can propagate the Buddha's admonishment. (It is also called sensual clinging.)

[Notes: _____ These three defilements, ignorance, craving, clinging are able to arise simultaneously within one mind-moment. In this case, frequent arising craving with foothold is called the clinging. The numbers, (20), means kinds of mental *dhammas* called unprepared consciousness with agreeable feeling and wrong view rooted in greed (*somanassasahagatta diṭṭhigata sampayutta asaṅkhārika lobhamūla citta*). The wrong view of personality is an obsession of self-identity of worldly usage which believes as man, *bhikkhu* etc., are present really. Those ignorance, craving, clinging occurred as continuity of impulses of mind-door cognitive process. With referring to groups of mental *dhammas* consisting in each impulse in which each ultimate nature of mental *dhammas* is essential to be discerned, numbers, (20) etc., are added after each defilement round. Numbers of mental *dhammas* may be varied, if wrong view is not associated, those become (19); if both kinds of pleasurable interest (*pīṭi*) and wrong view are not associated, those become (18) respectively. It is essential to be discerned as they really experienced.]

3.6.I Two kinds of action round

4. Formation (34) are group of wholesome volitions of *vipassanā* practice;

5. action (*kamma*) is the efficiency of action of those (34) wholesome volitions of *vipassanā* practice.

Those action round *dhammas* are also continuities of impulses of mind-door cognitive processes. Thus five kinds of past causal *dhammas* called ignorance, craving, clinging, formation, action have been accomplished to be kept in mind thoroughly. However there are some noticeable facts to be scrutinized and it will be presented as follows. _____

3.6.J. Each object must be same

These four kinds of objects, viz,

1. the object of impulses adjacent to death of past life,
 2. the object of mental *dhammas* of *paṭisandhi* of present life
 3. the object of mental *dhammas* of life-continuum of present life,
- are the same as natural fixed law.

In practising person who is shown as an example, above mentioned objects are a single object, the emblem of action only. It is the wholesome volition of *vippassanā* practice. If the object of impulses adjacent to death of past life is emblem of action performance (*kamma nimitta*), those objects of mental *dhammas* of *paṭisandhi*, life-continuum, death consciousness are also that kind of emblem of action performance (*kamma nimitta*).

PAGE-120

If the object of impulses adjacent to death of past life is emblem of destination (*gatinimitta*), those objects of mental *dhammas* of *paṭisandhi*, life-continuum, death consciousness are also that kind of emblem of destination (*gatinimitta*). There is a reasonable question that—why various kinds of emblems of action appear in *meditator* who is shown as example mentioned above even though the object of impulses adjacent to death of past life is a single. It can be answered that it is because he discerns corporeality-mentality occurring in both periods of a moderate far from death consciousness and quite close period to death consciousness. By the time impulses adjacent to death arise, only a single object of emblem of action appears lastly in him.

3.6.K Same numbers of mental *dhammas*

If volition group of wholesome formation cultivated in past life consists of (34) mental *dhammas*, those mind moments of *paṭisandhi*, life-continuum, death consciousness of present life also each (34) mental *dhammas* similarly. If volition group of wholesome formations cultivated in past life associated with mentally agreeable feeling, those mind moments of *paṭisandhi*, life-continuum, death consciousness of present life also associate with mentally agreeable feeling and so forth. This is the standard numbers of superior-most-action with three roots (*tihetuka ukkaṭṭha kamma*) which has been cultivated as excellent quality. For inferior action with three roots (*tihetuka omaka kamma*), the numbers of consciousness and mental concomitants would be reduced because the knowledge can not associate with those consciousness of *paṭisandhi*, life-continuum and death. The righteous persons who can accomplish until this stage are generally the person with superior-most-action with three roots.

3.6 L. Life-continuum mind-clear-element

Due to ability to discern object of life-continuum mind-clear-element in this stage, mental *dhammas* of life-continuum must be kept in mind in order to know exactly how many kinds of mental *dhammas* consist, by keeping in mind object and depended base simultaneously. It must be scrutinized over and over whether objects and numbers of mental *dhammas* are the same in *paṭisandhi*, life-continuum, and death-consciousness or not.

3.6. M. Standardized touchstone

There is a reasonable question that how a *meditator* can understand whether past continuity of corporeality-mentality are real ones of himself or not. It will be explicit by using example of above *meditator*. It has been explained that *meditator* found four kinds of emblems of actions at the time quite close to death.

Among those emblems of actions, many other peoples, viz.,

1. in the first object of emblem of action there are images of lecturing person and learning pupils,
2. in the second object of emblem of action, there are images of preaching person and listening audience,
3. in the third object of emblem of action, there are images of instructing person and learning persons,
appear in mind-door of that *meditator*.

PAGE-121

Although in the side of lecturing person, preaching person or instructing person, the image occurs as a single person, the other side, learning persons, listening audience or practising persons, occurs many images of persons. Among those images of persons, the *meditator* has to scrutinize over and over which continuity of corporeality mentality are of himself correctly.

During seeing on performance of wholesome formations in this way every person found in insight must be kept in mind as four great elements as beginning one by one. If scrutinized continuity of corporeality-mentality is not oneself, the continuity of corporeality-

mentality until *paṭisandhi* of present life of himself and past continuity of corporeality-mentality are not joining together as a single string. If scrutinized continuity of corporeality-mentality is oneself exactly, that of corporeality-mentality until *paṭisandhi* of present life of himself and past continuity of corporeality-mentality are joining together as a single string. It does not mean corporeality-mentality are permanent ones but they are arising and passing away successively one after another. If a single continuity of corporeality-mentality can be seen by insight, the practising *meditator* can understand easily past life-continuum mind clear-element is himself really.

Life-continuum mind-clear-element

It is the most frequent occurred, occurring or will be occurring mental *dhammas* in the continuity of corporeality-mentality of a being through out life. In this stage it is essential to see a single continuity of past life-continuum mind-clear-element and present life-continuum mind-clear element.

Pāli Quotation (Ang-1-9) (Mūlaṭṭī-1-95)

In accordance with above *Pāli* Text and sub-commentary, the consciousness of life-continuum is brilliant. All kinds of consciousness are naturally clear and purified but are impurified due to mixing up with defilements which are similar to guests.

Therefore when the practising *meditator* who discerns past continuity of mental *dhamma* through the life-continuum mind-clear-element as priority usually sees both continuity of clear life-continuum and continuity of clear consciousness of cognitive processes which are occurring interval of those life continuum mind-clear-elements as a single continuity continuously. Incessant phenomena of arising and passing away of corporeality-mentality until present continuity of corporeality-mentality of oneself can be found clearly. At that time the practising *meditator* understand well the fact that continuity of corporeality-mentality of past life was his continuity of corporeality-mentality really by insight of himself.

PAGE-122

3.6.N. Five aggregates of defilement round

Above mentioned defilement rounds, i.e, ignorance, craving, clinging occurred through sequence of (1) times of mind-door adverting consciousness, (7) times of impulses, (2) times of registering consciousness.

1. Mind-door adverting consciousness consists of (12) kinds of mental *dhammas*;
2. Each impulse consciousness consists of (20) mental *dhammas*;
3. Each registering consciousness consists of (34) or (12) mental *dhammas*; respectively.

Those mental *dhammas* are four kinds of mental aggregates.

4. (54) kinds of corporeal *dhammas* including heart-base which are depended corporeality of those mental aggregates are corporeal aggregate.
 1. At the mind moment of the mind-door adverting consciousness, therefore, it consists of five aggregates, (=twofold corporeality – mentality);
 2. At the mind moment of each impulse it also consists of five aggregates (=twofold corporeality-mentality);
 3. At the mind moment of each registering consciousness it consists of five aggregates (=twofold corporeality-mentality) respectively. Numbers of mind and mental concomitants of impulse and registering consciousness can be varied among practising persons. Registering consciousness may or may not fall in those persons. Rootless

consequence registering consciousness or great consequence registering can fall accordingly.

3.6 O Five aggregates of action round

In practising person mentioned above as example, formations and action belonging to action round are volitions of *vipassanā* practice. Those action round *dhammas* occurred in sequence of,

1. mind-door adverting consciousness (1) time, it consists of (12) mental *dhammas*;
2. impulses, (7) times, each consists of (34) mental *dhammas*;
3. registering consciousness, (2) times, each consists of (34) mental *dhammas* respectively through mind-door cognitive process.

Depended corporeal *dhammas*, ie, (54) kinds of corporealities including heart-base, are corporeal aggregate.

1. At the mind moment of the mind-door adverting consciousness, therefore, it consists of five aggregates, (=twofold corporeality – mentality);
2. At the mind moment of each impulse it also consists of five aggregates (=twofold corporeality-mentality);
3. At the mind moment of each registering consciousness it consists of five aggregates (=twofold corporeality-mentality) respectively.

It has been explained that registering consciousness can fall after immatured impulses of *vipassanā* practice (*taruṇavipassanā*) in previous section, *nāmakammaṭṭhāna*, Volume II. It does not usually fall in some *meditators* but it usually falls in some *meditators*.

PAGE – 123

Numbers of mental *dhammas* of impulse and registering consciousness may be varied in different *meditators*. Pleasurable interest (*pīti*) can or can not associate in each mind moment. The knowledge can or can not associate in each mind moment. Either agreeable feeling or neutrality feeling associates in each mind moment of impulses and registering consciousness. Either rootless registering or great consequence registering consciousness with three roots can fall appropriately.

3.6.P Five aggregates of consequence round

In above section both five aggregates of *paṭisandhi* and way of discerning on those five aggregates have been presented. Those five aggregates of *paṭisandhi* belong to consequence round. The practicing *meditator* who has reached into this stage has finished to keep in mind present five aggregates until *paṭisandhi* of present life. Among those five aggregates consequence round five aggregates are occurring as various kinds, such as five aggregates of life-continuum, five aggregates of five-doors-consciousness, five aggregates of receiving consciousness, five aggregates of investigating consciousness, five aggregates of registering consciousness. It is wide concern really.

3.6.Q The principle of dependent-origination

After keeping in mind these five aggregates of defilement round, five aggregates of action round, five aggregates of consequence round, the practicing *meditator* can keep in mind principle of dependent-origination as the next step.

1. Causal *dhammas* and resultant *dhammas* must be kept in mind by seeing how action rounds called formations, action arise due to presence of defilement round called ignorance, craving, clinging.

1. By seeing the phenomena,

(a) based on mind-door-cognitive process of defilement round,

(b) how mind-door-cognitive process of action round arise and then deducing must be performed as...

(a) defilement rounds are causal *dhammas*,

(b) action rounds are resultant *dhammas*.

2. Then, by seeing the phenomena, based on mind-door-cognitive process of action round, how consequence round five aggregates of *paṭisandhi* arise and then deducing must be performed as ...

(a) action rounds are causal *dhammas*,

(b) consequence round are resultant *dhammas*. It must be kept in mind in this way.

3.6.R In other words _____

When the phenomenon of apparent arising of *paṭisandhi kammajarūpa* in present life due to presence of past causal *dhammas*, ignorance, craving, clinging, formations, actions, can be seen by insight causal relationship must be kept in mind in this way.

PAGE-124

1. Due to arising of ignorance (20), *paṭisandhi kammajarupa* arise. Ignorance (20) are causal *dhammas*, *paṭisandhi* corporeal aggregate is resultant *dhamma*.

2. Due to arising of craving (20), *paṭisandhi kammajarupa* arise. Craving (20) are causal *dhammas*, *paṭisandhi* corporeal aggregate is resultant *dhamma*.

3. Due to arising of clinging (20), *paṭisandhi kammajarupa* arise. Clinging (20) are causal *dhammas*, *paṭisandhi* corporeal aggregate is resultant *dhamma*.

4. Due to arising of formation (34), *paṭisandhi kammajarupa* arise. Formation (34) are causal *dhammas*, *paṭisandhi* corporeal aggregate is resultant *dhamma*.

5. Due to arising of action, *paṭisandhi kammajarupa* arise.

Action is causal *dhammas*, *paṭisandhi* corporeal aggregate is resultant *dhamma*.

Causal and resultant *dhammas* must be kept in mind in this way. (Way of keeping in mind in detail would be presented in later.) Thus the practicing *meditator* who wants to keep in mind causal and resultant *dhammas* systematically must keep in mind five aggregates of defilement round (= twofold corporeality-mentality), five aggregates of action round (= twofold corporeality-mentality), five aggregates of consequence round (=twofold corporeality-mentality), over and over again. It is because ____ it is in accordance with the instruction of commentary of *Paṭisanbhida Magga* as follows. _____

3.6.S. *Dhammaṭhiti ñāṇa*

Pāli Quotation (Paṭisam-A-1-18)

Above explanations are relating to the definition as "*paccayapariggaha paññā dhammaṭhitiñāṇam*" = the wisdom which occurs through keeping in mind causal *dhammas* is called *dhammaṭhitiñāṇa (Paṭisam-1)*, found in *Pāli* Text of *Paṭisanbhidā Magga*. The essence of those explanations of commentary is as follows. _____

If there is a question that _____ Why it is called *dhammaṭṭhiññā* without designating as *nāmarūpavavattḥāna ññā* which is capable of analyzing and keeping in mind corporeality-mentality, the answer is as follows. _____

PAGE-125

Resultant *dhammas* called *paccayuppanna dhamma* depend on causal *dhammas* called *paccaya dhamma*. Those arise apparently due to presence of causal *dhammas* only. Group of causal *dhammas* which are origin, causality of arising of resultant *paccayuppanna dhamma* are called *dhammathiti*. The penetrative knowledge on those group of causal *dhammas* which are origin of resultant *paccayuppanna dhammas* are called *dhammathitiññā*.

This knowledge called *dhammaṭṭhiññā* arises in the continuum of righteous practicing person who has acquired mind-matter which have been distinguished and kept in mind thoroughly after endeavouring on *rūpakammaṭṭhāna*, *nāmakammaṭṭhāna* for right knowing and seeing on ultimate nature of corporeality-mentality as they really are, through mind of meditation associating with either access concentration or full absorption concentration, by the time causal *dhammas* of those mind-matter are penetratively known and seen by right knowledge because causal *dhammas* of those mind-matter are distinguished and kept in mind thoroughly.

Furthermore, as mentioned above over and over, those causal *dhammas* are also five aggregates (= twofold corporeality-mentality) called defilement round and five aggregates (= twofold corporeality-mentality) called action round only. There is no causal *dhamma* free from mind-matter. There is a reasonable question that why the knowledge that is capable of distinguishing and keeping in mind causal *dhammas* called corporeality-mentality is designated as *dhammaṭṭhiññā* but not *nāmarūpavavattḥā ññā* (= the knowledge of distinguishing Mentality-Corporeality). The commentary of *Paṭisanbhidhā Magga* mentioned above answered and explained on that question as follows.) _____

The answer _____ Unless resultant mind-matter called *paccayuppanna dhamma* are kept in mind and distinguished by insight, the knowledge of Discerning Cause and Condition called *paccayapariggahaññā* can not be occurred.

As mentioned above, these *dhammas* which are designated as past causal *dhammas*, viz.,

1. five aggregates (= twofold corporeality-mentality) called defilement round which are led by ignorance, craving, clinging and
2. five aggregates (= twofold corporeality-mentality) called action round which are led by wholesome volitions, also have respective causal *dhammas*. Those group of mind-matter called defilement round and action round never arise spontaneously without any causal *dhammas*. In the aspect of ultimate nature of conditioned things, there is no *dhamma* which arises spontaneously.

Thus due to occurrence of ultimate *dhammas* of conditioned things which arise depending on causal *dhammas*, those group of mind-matter called defilement round, action round are also called resultant *dhammas*, if those are observed in the aspect of respective causal *dhammas* in turn.

PAGE-126

1. *āsavasamudayā avijjāsamudayo (M-1-67)* = In accordance with the preaching by the Buddha that "due to presence of taint *dhammas (āsava dhamma)*, the ignorance arises

apparently", taint *dhammas* are causal *dhammas*, while the ignorance is resultant *dhamma*.

2. *vedanā paccayatāṇhā* ____ In accordance with the preaching that "due to presence of feeling, the craving arises", the feeling is causal *dhamma* called *paccaya dhamma*, while, the craving is resultant *dhamma* called *paccayuppanna dhamma*.
3. *taṇhā paccay upādānam* ____ In accordance with the preaching that "due to presence of craving, the clinging arises", the craving is causal *dhamma*, while the clinging is resultant *dhamma*.
4. *avijjāpaccayā saṅkhārā* ____ In accordance with the preaching that "due to presence of ignorance which is nescience on Four Noble Truths, formations arise apparently", the ignorance is causal *dhamma*, while the formations are resultant *dhammas*.
5. *upādāna paccayā bhavo* ____ In accordance with the preaching that "due to presence of clinging, *kamma* coming-into-existence (rebirth coming-into-existence) arise", the clinging is casual *dhamma* while *kamma* coming-into-existence (= action) is resultant *dhamma*.

Thus ignorance, craving, clinging, formations, action which are designated as past causal *dhammas*, in other words, group of mind-matter which are led by ignorance, craving, clinging, formation, action also have their respective past causal *dhammas*. Thus in the aspect of respective causal *dhammas*, if consideration can be performed, lumps of mind-matter which are led by ignorance, craving, clinging, formations, action can also be designated as resultant *dhamma* called *paccayuppanna dhamma*.

Unless those groups of mind-matter called defilement round and action round which were arisen based on respective causal *dhammas* are kept in mind previously, the *meditator* can not know how consequence mind-matter, *paṭisandhi* consequence consciousness etc., arise in present life due to presence of those groups of mind-matter, in other words, due to presence of ignorance, craving, clinging, formations, action which are called defilement round, action round. The principle of causal relationship between causal and resultant *dhammas* can not be understood and kept in mind anymore resulting in inability to attain the Knowledge of Discerning Cause and Condition.

In the next method ____ Unless mind-matter belonging to defilement round which are led by past ignorance, craving, clinging, are kept in mind thoroughly, it is unable to know the arising of action rounds called formations, action, due to presence of those defilement rounds really. Again unless groups of mind-matter belonging to action rounds called formations, action are kept in mind, it is unable to know how consequence round called *paṭisandhi* consciousness arises in present life, due to presence of those action rounds.

PAGE-127

Furthermore unless that *paṭisandhi* consciousness is kept in mind, it is unable to keep in mind how *paṭisandhi* mind-matter arise due to presence of that *paṭisandhi* consciousness. Then unless those *paṭisandhi* mind-matter are kept in mind, it is unable to keep in mind how six bases arise, due to presence of those mind-matter. It should be understood in this way.

Therefore it should be recognized the fact that the knowledge of Distinguishing Mentality-Corporeality (*nāmarūpa vavatthānañāṇa*), which must be accomplished

beforehand for attainment of *dharmatthiñāṇa*, has already been preached by using the term, *dharmatthiñāṇa* but not *nāmarūpavavattānañāṇa*.

If it is so there is a reasonable question that why not preach in a way as "*samādahitvā paccayapariggaha paññā dharmatthiñāṇam* = the wisdom on keeping in mind causal *dhammas* after attaining concentration" is called *dharmatthiñāṇa*, as the second, the Knowledge through virtue (*sīlamayañāṇa*), the third, the Knowledge through concentration practice (*samādhībhāvanāmayañāṇa*).

The answer is that ___ it is due to *samatha* practice and *vipassanā* practice are deserving to develop by yoking method.

"If *vipassanā* practice will be performed after developing concentration; similarly if the *meditator* who performs *vipassanā* practice develops concentration again, both *vipassanā* practice and *samatha* practice have balanced efficiency. As two bulls are yoking together with a yoke, *samatha* practice and *vipassanā* practice occur as yoking together".

It was preached in this way. (Yoking method called *yuganaddhanaya* will be explicit in detail in Section of *vipassanā*, Volume V, page 366-372)

Therefore it should be recognized the fact that it has been preached "*paccayapariggaha paññā dharmatthiñāṇam* = the wisdom which occurs through keeping in mind causal *dhamma* is called *dharmatthiñāṇa* in order to know that "both concentration and knowledge are worth developing through yoking method until reaching to the Noble Path". (*Paṭisambhidā*-A-1-18)

PAGE-128

This is the essence of above explanation of commentary of *Paṭisambhidā Megga*.

During scrutinizing causal *dhammas* of present life's *paṭisandhi* consciousness, the righteous *meditator* should, therefore, scrutinize groups of mind-matter called defilement rounds and causal *dhammas* of that *paṭisandhi* consciousness beforehand. He must endeavour to know and see penetratively on those *dhammas* by experiential knowledge. If those are known and seen penetratively by insight, mind-matter must be distinguished and kept in mind beforehand in order to breakdown each kind of compactness of those defilement round, action round *dhammas* and to attain the Knowledge of Distinguishing Mentality-Corporeality.

After accomplishing those functions, the function of keeping in mind on causal *dhammas* and resultant *dhammas* must be carried out through seeing phenomena of arising of present life's *paṭisandhi* consciousness etc., belonging to consequence round, due to presence of ignorance, craving, clinging, formations, action which belong to defilement rounds and action rounds respectively.

In other words _____ by seeing how action rounds arises due to presence of defilement rounds and then by seeing how consequence rounds arise in present life due to presence of those action rounds, principle of dependent-origination has to be kept in mind continuously. These are precautional rules for the righteous *meditator* who wants to discern and keep in mind principle of dependent-origination.

3.6.T Five aggregates menas _____

As five aggregates called four kinds of nutriment belonging to action round which has been cultivated in present life for attainment of preacher *deva's* life in future are parts of present five aggregates which are incessant occurring throughout present life, it should be understood similarly, five aggregates called defilement round and action round which had been cultivated in past life were also parts of past five aggregates only.

3.6.U Differences between each defilement round and each action round

Although the usage of ignorance, craving, clinging, formations, action are the same among practicing persons, the phenomena of state of affairs are varied each other. Different kind of ignorance, different kinds of craving, different kinds of clinging, different kinds of formations and actions occur for different persons.

Some want to become woman while some want to become man, *bhikkhu*, nun, mankind, *deva* respectively.

Even though one was gentleman in past life, he had prayed for attainment of woman's life due to presence of wearisomeness to serve dependants.

PAGE-129

Even though the other was woman in past life, she had prayed for attainment of man's life, due to presence of loathsomeness on that woman's life. Ignorance, craving, clinging are varied in each other. Due to differences in that way, resultant *dhammas* are varied depending on different kinds of ignorance, craving and clinging which were surrounding formations and actions. As their respective wishes, most practicing *meditators* are found that one became woman, one became man, one became *bhikkhu*, one became nun, one became human, one became heavenly being respectively.

Furthermore, in the aspect of formations, actions, it can be found that the formation and action of meditation practice gave rise to occur resultant *dhammas* in some *meditators* while those of moral wholesome deeds gave rise to occur resultant *dhammas* in some, and those of charity gave rise to occur resultant *dhammas* respectively.

Then in the aspect of charity, some has got consequence *dhamma* through flowers offering wholesome action while some has got consequence *dhammas* through alms food offering, or, open oil lamp offering and so forth. In this way accepted persons, offering materials, way of offering manner etc., are also varied in different persons.

Every living being has specific kinds of ignorance, craving, clinging, formation and action respectively although terminological usage of those ignorance, craving, clinging, formation, action are identical in each other.

Due to presence of significance difference in actions, such variations, form and shape of man, form and shape of woman, form and shape of human, form and shape of *deva*, forms and shapes of different sex etc., would be occurred. Due to variation in forms and shapes of different sex, significant variation in perceptions, such as perception of man, perception of woman, perception of human, perception of *deva* etc., would be occurred. Due to variations in perceptions, significant variations of terminological usage such as, man, woman, human, *deva*, brahma etc., would be occurred. Due to variations in terminological usage, variations in initial application with ignorance, craving, clinging, (wrong view) which are called "*kappanā*" would be occurred. Variations of minds associating with ignorance, craving, clinging are called wonderful nature of consciousness. Due to presence of wonderful nature of consciousness, formations and actions which were cultivated by beings would be very strange. Due to presence of wonderful nature of formations and actions, forms and shapes of beings would be strange resulting in becoming as specific kind with acquired different consequence *dhammas*. (*Abhi-A-1-107,108*)

In this case, evidence of stories would be presented in order to both understand clearly how consequence *dhammas* are wonderful nature due to variations in ignorance, craving, clinging, formations, actions and attain help in scrutinizing past causal *dhammas* for practicing *meditators*.

PAGE-130

3.7.A Previous wishes of Sumana princess

Sumanā rājakumārīti mahāsakkāram kattvā patthanam patthettvā evam laddhanāmū rājakaññā. (Ang-A-3-13)

Sumanā princess was a famous daughter of King *Kosala*. She was a princess who has got the name, *Sumanā* through great offering and wishing.

At the time of the Supreme Buddha called *Vipassī*, when the people of country got opportunity to offer the Buddha and sanghas, the Supreme Buddha associating with hundred thousands *Bhikkhus* came to Commander-in-Chief's house at the first day for alms food. A lady who was one destined to be *Sumanā* princess was waiting for the Supreme Buddha at a midway and offered the Supreme Buddha rice porridge with pure milk putting inside the golden bowl covered with another golden bowl which was full of garlands of star ipomea (*Ipomea, coccinea*) which are called *Sumanā* and then she prayed as follows. _____

Pāli Quotation (Ang-A-3-13, 14)

"If I have to become various coming-into-existence, may never be worried in livelihood, may I become a woman who is adored by all people, namely *Sumanā* only in every kind of coming-into-existence". _____

If above wholesome action and wishes are checked, it can be found those consist of both defilement rounds and action rounds completely.

1. Ignorance is the nature of wrong knowing as woman, namely *Sumanā*, whose livelihood is free from worry, who is worth adoring by all people.
2. Craving is the nature of heartfelt desire to that woman's life.
3. Clinging is the nature of strong attachment on that woman's life.
4. Formations are groups of wholesome volitions of offering of rice porridge with pure milk and star ipomea to the Supreme Buddha called *Vipassī* and *Bhikkhus*.
5. Action is the efficiency of action of those wholesome volition group.

These five kinds of causal *dhammas* are origin of consequence aggregates, *paṭisandhi* five aggregates of *Sumanā* princess, daughter of king *Kosala*, according to explanations found in commentary of *Anguttara Nikāya* mentioned above.

3.7.B Previous wish of Ummāhdantī

After offering white garb which has been attained after serving as a slave for three years to a *bhikkhu*, a disciple of *Kassapa* Buddha, who lost his robe by thieves, a lady who was one destined to be *Ummadanti* prayed as follows. _____

Pāli Quotation (Jātaka-A-5-223)

"Venerable Sir... if I have to become various coming-into-existence, may I become a woman with the most beautiful appearance, if every man see me may that man be unable to perform according to his desire as natural situation, may there none other woman who is more beautiful than me be present in every life".

This is previous wishes of a lady who was one destined to be *Ummāhdantī*. Due to that wishes, in the life of *Ummāhdantī* she became the most beautiful woman and every man who saw her, including King *Sivi*, can not perform according to his desire as natural situation of himself, resulting in insane bodily action, verbal action and insane mental action.

In this case,

1. Ignorance is the nature of wrong knowing as woman with the most beautiful appearance, who is able to cause insane manner of every man who see her.
2. Craving is the nature of heartfelt desire to that woman's life.
3. Clinging is the nature of strong attachment on that woman's life.
4. Formations are groups of wholesome volitions of offering of white garb to *bhikkhu*.
5. Action is the efficiency of action of those wholesome volition groups.

Thus five kinds of causal *dhammas* were completed. Due to completion of causal *dhammas*, resultant *dhammas* were also arisen completely. Due to presence of wonderful mind, action becomes wonderful. Due to wonderful action, beings have wonderful forms and shapes.

* *ijjhati bhikkhava sīlavato cetopañidhi visudhattā. (Ang-3-71)*

Bhikkhus ... due to purification of virtue, every heartfelt desire could be fulfilled for virtuous person certainly. (*Ang-3-71, Dānūpapatti Sutta*)

PAGE-132

3.7.C Previous wish of *Pabhāvatī*

In one life a lady who was one destined to be *Pabhāvatī* had got married with elder brother. The younger brother was a gentleman who was one destined to be king *Kusa*, and he lived together with his brother's family. One day they baked a kind of delicious snack and the whole family ate it, but younger brother is absent at that time and they set aside some snacks for him.

At that time one *Pacceka Buddha* had arrived for alms food in front of their house. Elder brother's wife offered *Pacceka Buddha* some snacks which was set aside for younger brother. At that time the younger brother returned back and took offered snack from *Pacceka Buddha's* bowl, due to presence of anger with his sister-in-law.

Elder brother's wife took some butter from her mother's house and offered again the *Pacceka Buddha*. When she saw shining lights produced by butter inside the bowl she prayed pleasantly as follows. _____

Pāli Quotation (Jataka-A-5-306)

"Venerable Sir ... due to efficiency of this offering, may my body can produce shining lights in every life, may I become a woman with the most beautiful appearance, may never dwell together with this vicious man in every life".

In these wishes of a woman who was one destined to be *Pabhāvatī*,

1. Ignorance is the nature of wrong knowing as woman with the most beautiful appearance and shining lights.
2. Craving is the nature of heartfelt desire to that woman's life.
3. Clinging is the nature of strong attachment on that woman's life.
4. Formations are groups of wholesome volition of offering of butter to the *Pacceka Buddha*.
5. Action is the efficiency of action of those wholesome volition groups.

Thus five kinds of causal *dhammas* called ignorance, craving, clinging, formations, action, are completed.

Pāli Quotation (M-3-300)

The donor with these four kinds of factors, viz.,

1. presence of right moral conduct,
2. occurrence of donated materials as legally obtained ones,

PAGE-133

3. presence of purified mind,
4. presence of firm faith on action and consequence of action, offers his own materials to
5. virtuous, righteous persons.

I would like to preach that kind of offering has great prosperous effects really. (*M-3-300*)

In accordance with preaching of *Dakkhiṇavibhanga Sutta* mentioned above, donation of a woman who was future *Pabhāvatī* was completed with five factors mentioned above. In the aspect of the person who accepts offerings, the standard of virtue was excellent one because it was the virtue of the *Pacceka Buddha*. Due to completion of factors of both aspects, donor and the person who accepts offerings, she became the most beautiful woman with shining light as she wished for the period when that donation gave rise to occur resultant *dhamma*.

3.7.D Previous wishes of King Kusa

When he heard the wish of his brother's wife, the younger brother, a man who was one destined to be King *Kusa*, offered his share, some snack that were taken from the bowl to the *Pacceka Buddha* again and then he prayed as follows. _____

Pāli Quotation (Jataka-A-5-306)

"Venerable Sir ... even if this lady lives in wherever place far from hundred *yojana* (= measure of distance equal to 12.72 miles), may I become a gentleman who is able to bring and make servitor to her". _____

These were previous wishes of King *Kusa*. In this offering ceremony, the man who was one destined to be King *Kusa* cultivated actions by surrounding with craving to the woman who was one destined to be *Pabhāvatī*.

1. Ignorance is the nature of wrong knowing as man who is able to bring and make servitor to the woman, even if she live at the place far from hundred *yojana*.
2. Craving is the nature of heartfelt desire to that man's life.
3. Clinging is the nature of strong attachment on that man's life.
4. Formations are groups of wholesome volition of offering of some snack to the *Pacceka Buddha*.
5. Action is the efficiency of action of those wholesome volition groups.

PAGE-134

In this donation ceremony, it is also completed with five kinds of causal *dhammas* called ignorance, craving, clinging, formations, action.

Pāli Quotation (Jātaka-A-5-306)

In that donation ceremony the man who was one destined to be King *Kusa* had retaken some snack from *Pacceka Buddha's* bowl with anger. Due to efficiency of action surrounded by that anger he becomes the ugliest person in King *Kusa's* life. Depending on attachment to beautiful lady *Pabhāvatī* he became miserable person. Then in the aspect of *Pabhāvatī*, due to cultivating seeds of wholesome actions with non-desire to King *Kusa*, she never want to marry him. However, due to cultivating seeds of wholesome actions with heartfelt desire to get married *Pabavati*, in the King *Kusa's* life when those actions give rise to occur resultant *dhammas*, he faced with many shameful problems relating to *Pabhāvatī*. He had got married *Pabhāvatī* through various tactics.

Pāli Quotation (Sam-2-123)

Bhikkhus ... I (the Buddha) never see any group of wonderful beings other than animal beings which are the most wonderful ones. *Bhikkhus* ... those animal beings have wonderful form and shapes due to presence of wonderful mind called *kamma vinñāṇa* (= action consciousness) only. (Sam-2-123, *Gaddulabaddha Sutta*)

Pāli Quotation (Sam-A-2-299)

(Sam-ṭī-2-253)(*Mūlaṭī-1-66*)

The consciousness which is associating with various wholesome or unwholesome formations in the same mind moment for each being is called *kamma vinñāṇa* (= action consciousness). That mind called *kamma vinñāṇa* is very wonderful due to craving called *taṇhā*. In other words, due to presence of wonderful initial application called *kappanā* which is associating with ignorance, craving, clinging, that action consciousness becomes wonderful by means of saying as inevitable method called *avinābhāvanaya*. It should be noticed differences of ignorance, craving, clinging and manner of *kappanā* which had been occurred in the continuum of the woman who was one destined to be *Pabhāvatī* and the man who was one destined to be King *Kusa*.

PAGE-135

That action consciousness, in the next method, the volition associating with that action consciousness has potentiality to produce new coming-into-existence in future. That action consciousness, in the next method, the volition associating with that action consciousness only is, therefore, called *kamma* (= action). Therefore it is explained that "*kammañhi cittato nibbattam* = wonderful action is conditioned by craving, the craving is produced by mind."

There is no endeavouring as "it will become wonderful in this way" for forms and shapes of some animals, such as quail, partridge etc. Due to presence of wonderful action only, they becomes wonderful animals.

The action (*kamma*) performs to reach *paṭisandhi* called conception (*yoni*). The action which can give rise to occur biped performs to reach *paṭisandhi* called conception which can produce biped. The action which can give rise to occur quadruped performs to reach *paṭisandhi* called conception which can produce quadruped. The action which can give rise to occur either handsome gentleman or pretty lady performs to reach *paṭisandhi* called conception which can produce either handsome gentleman or pretty lady. The action which can give rise to occur ugly appearance performs to reach *paṭisandhi* called conception which can produce ugly appearance and so forth.

Therefore wonderful forms and shapes of various beings are produced by conception (= *paṭisandhi*) to which the action performs to reach accordingly. It is right. _____ All beings who enter into conception (= *paṭisandhi*) usually occur as similar form and appearance of parents really. Wonderful forms and appearance of off springs are due to conception (= *paṭisandhi*) and then wonderful forms and appearance of conceptions (= *paṭisandhi*) are accomplished by actions. Thus, if the parents are bipedal animals, off springs are also bipedal animals and if the parents are quadrupedal animals, off springs are also quadrupedal animals. If parents have beautiful forms and shapes, off springs also have beautiful forms and shapes. If parents have ugly forms and shapes, off springs also have ugly forms and shapes. It can be noticed the same personality of off springs and parents. Wonderful action is conditioned by craving, the craving is produced by mind. Therefore only the mind which is the origin of action and *paṭisandhi* is more wonderful than beings who reach into various action and *paṭisandhi* really. (*Sam-2-123, Sam-A-2-299, Sam-ṭ-2-253*)

3.7.E Previous wishes of her ladyship, *Subhaddā*

Once upon a time the Supreme Buddha stayed at the monastery, *Jetavana*. During preaching Noble *dhamma*, the Buddha was sitting on the throne and produced (6) kinds of aureole, i.e., brown, gold, red, white, somber and coruscating hues. The Lord Buddha's sound is similar to the sound of King brahma and the appearance with noble gentleman's (32) kinds of characters as major and (80) kinds of characters as minor. Among the audience who were listening *Dhamma* respectfully, a young *bhikkhuni* was also included and she was thinking about that "did I become as a

PAGE-136

servitor at the base of feet of this Noble Gentleman along with the rounds of rebirth," and then the knowledge of Recognizable Previous Lives called *jāṭissarañña* arose in the continuum of that young *bhikkhuni* at that time. When she recollected her previous lives with the help of the knowledge of Recognizable Previous Lives, she found she had become servitor at the base of feet of the King Elephant called *Chaddanata's* life, resulting in occurring great pleasantness in the continuum of young *bhikkhuni*. However she continued to think about herself as follows. _____

Pāli Quotation (Jataka-A-5-37)

PAGE-136 Contd....

“In all servitors at the base of feet [= wife who helps her husband to attain ten kinds of perfections (*pāramitta*)], a few persons only have individual preference to fulfil welfare their husbands but most of them are lacking individual preference to fulfil that of their husbands really. I want to know whether I, myself, was the one who had individual preference to fulfil welfare of this Noble Gentleman or not...” thought by the young *bhikkhunī*. At that time she remembered that she was the one without individual preference to fulfil welfare of partnership and harboured a grudge depending on case of no importance, resulting in breaking down in tears. Than the Lord Buddha preached the story of the King of elephant called *Chaddanta*.

The king elephant, *Chaddanta*, was surrounded by eighty thousands elephants which all were kind of *uposatha* that can fly in the sky. The King elephant, *Chaddanta*, had got two

queens called *Cūḷasubhaddā* and *Mahāsubhaddā*. *Cūḷasubhaddā* was the queen elephant who was one destined to be the young *bhikkhunī*.

All elephants led by the King elephant, *Chaddanta*, went on a royal game in sal forest in which indigenous hardwood tree bearig sprays of fragrant, red flowers at one day in early summer. *Cūḷasubhaddā* stood at windward while *Mahāsubhaddā* stood at downwind, either side of the king elephant that was playing in middle one. The King elephant, *Chaddanta*, rubbed a sal tree which was covered with flowers entirely by forehead. At that time dry foliage and red ants fell from the tree onto the body of *Cūḷasubhaddā* while pollens, petals, sepals of sal flowers fell onto the body of *Mahāsubhaddā*. At that time *Cūḷasubhaddā* that dislike the King elephant's behaviour bore a grudge "this King elephant causes to fall pollens, petals, sepals onto his beloved wife's body but he causes to fall dry foliage and red ants onto my body, let be it, he must understand one day." (*Jātaka-A-5-39,40*)

PAGE-137

Furthermore at one day the King elephant, *Chaddanta* went down into the lake called *Chaddanta (chaddanta daho)* in order to play aquatic game. During playing very happily in the water one elephant who was wandering and playing in the lake, *Chaddanta*, brought a wonderful lotus flower called *sattuddaya* and then he offered the King elephant that lotus flower. At that time the King elephant spread pollens of that lotus flower out onto *Mahāsubhaddā's* body and then he gave it as present for her. After seeing that manner *Cūḷasubhaddā* bore a grudge again second time on the King elephant, *Chaddanta* who was one destined to be the Supreme Buddha.

During that period all elephants led by the King elephant had got opportunity to serve (500) numbers of the *Pacceka Buddha* with very sweet and juicy fruits, petioles of lotus with great flavour and fresh water. At a day all elephants offered the *Pacceka Buddha* with very sweet and juicy fruits. In that donation ceremony *Cūḷasubhaddā* also included and after offering some fruit she prayed in this way.

Pāli Quotation (Jātaka-A-5-40)

1. Venerable Sir... due to presence of this wholesome deed, when I passes away, may I become the princess called *Subhaddā* in the royal lineage of *Maddarāja*
2. When I come of age may I become beloved chief queen of King *Bārāṇasi*.
3. May I become and efficacious woman who is persuasive as indulgence of myself this King *Bārāṇasi*.
4. May I kill this King elephant called *Chaddanta* by throwing with poisoned arrow of one hunter through urging the King *Bārāṇasi*.
5. May I become an efficacious women who can arrange to bring a pair of tusks with six kinds of shining rays.

These were various wished of *Cūḷasubhaddā*.

1. Ignorance is the nature of wrong knowing as a woman called *Subhaddā* the princess of the King *Maddarāja*, who was beloved chief queen of the King *Bārāṇasi*, who was persuasive as indulgence of herself to King *Bārāṇasi*, who can kill the King elephant by throwing poisoned arrow, who can arrange to bring a pair of tusks with six kinds of shining rays.

PAGE-138

2. Craving is the nature of heartfelt desire to that woman's life.
3. Clinging is the nature of strong attachment on that woman's life.
4. Formations are groups of wholesome volition of offering of fruits to the *Pacceka Buddha*.
5. Action is the efficiency of action of those wholesome volition groups.

In this donation ceremony, it was also completed with five kinds of causal *dhammas*, ignorance, craving, clinging, formations, action. All elephants led by the King *Chaddanta*, including *Cūḷasubhaddā* had got purified virtue. They had opportunity to offer the *Pacceka Buddhas* who were virtuous Noble Ones with fruits which were lawfully obtained things through firm faith on action and consequence of action. They had opportunity to cultivate the seed of wholesome deed on to the fertile field of Noble Ones resulting accomplishing all kinds of wishes of *Cūḷasubhaddā* at one day.

She become the princess of the King *Maddarāja*; she become beloved chief queen of the King *Bārāṇasi*; she became an efficacious woman who was persuasive as indulgence of herself the King *Bārāṇasi*; she became a woman who could kill the King elephant called *Chaddanta* by throwing with poisoned arrow of one hunter; she become an efficacious woman who can arrange to bring a pair of tusks with six kinds of shining rays. However when a pair of tusks of the King elephant, *Chaddanta*, were received the chief queen *Subhaddā* wept loudly and passed away due to remembrance of benefits and noble qualities of the King elephant *Chaddanta*. (*Jātaka-A-5-56*)

Noticeable fact _____ If the story of *Cūḷasubhaddā* could be seen again, it should be understood actions are not worth cultivating by surrounding with anger and dissatisfaction. After cultivating any kind of action, it accomplishes its function resulting in difficulty to remove again. If those are *upapajjavedanīya kamma* and *apparāpariya vedanīya kamma*, those can not be removed in the absence of tweezers of the Path of Arahant. After attaining the human's life in the aspect of *Subhaddā* who attained the status of chief queen, it would be better way to avoid killing an elephant dwelling in the forest peacefully. However due to presence of actions surrounded by mind with desire to kill the King elephant *Chaddanta*, she was unable to restrain not to kill in that way in the life when that action gives rise to occur resultant *dhammas*. If any one righteous person has also cultivated any kind of action through wrong means, he can not only wail but also enter into death. It should be careful. _____

PAGE-139

3.7.F Wishes of a lady who was one destined to be the *Pacceka Buddha* called *Mahāpaduma*

A gentleman who was one destined to be the *Pacceka Buddha* called *Mahāpaduma* had performed *paradāra kamma* which is the action of sexual misconduct to other's wives in one life during fulfilling previous perfections for attainment of enlightenment of *Pacceka Buddha*. Due to those unwholesome deeds he fell into hell and after escaping from the hell he became woman's life. In that woman's life she felt various kinds of suffering, i.e., very hot sensation during conception in the mother's womb suffering caused by hatred of parents and relatives when she was born, suffering caused by hatred of both mother-in-law, father-in-law and her husband when she was married etc. These kinds of suffering were consequence of sexual misconduct actions. One day she followed with her husband who brought other women to enjoy hill top festival after taking full of food and drink in a coach. After entering into cessation-absorption (*nirodha samāpatti*) throughout seven days one of the *Pacceka Buddha* who emerged from cessation-absorption flew in the sky and fell and stood for alms

food at the place opposite to that woman in order to honour her. That woman with firm faith got off from the coach and brought the *Pacceka Buddha's* bowl and filled with flavoured food and drink. Then she offered the *Pacceka Buddha* the bowl under which lotus flowers were placed and prayed four kinds of wishes. Afterwards a bundle of lotus flowers were put on the bowl and prayed again for the fifth wish as follows. _____

Pāli Quotation (Suttanipāta-A-1-69)

1. Venerable Sir ... as these lotus flowers are worth adoring by all people, may I become the person adored by all people in every life.
2. Venerable Sir ... the conception in the mother's womb is really great suffering. May I take the conception as *paṭisandhi* inside lotus flowers but not mother's womb.
3. Venerable Sir ... every women's life is very loathsome. Even though one is a princess of the King *Chakavatī*, she is the one who always follows other's indulgence called husband's desire. Therefore may I never reach into woman's life but into pure manhood.

PAGE-140

4. Venerable Sir ... after overcoming to this suffering of rounds of rebirth may I obtain deathless element called *nibbanā* which has been known and seen by Venerable Sir, in final existence.

5. May my physical scent and complexion be the same as this lotus flower really.

These wishes were resulted from disgust on every life. In that donation ceremony, _____

1. Ignorance is the nature of wrong knowing as a man who is worth adoring by all people, who takes his conception inside lotus flower, who can obtain deathless element called *nibbanā* in final life, whose physical scent and complexion are the same as lotus flower.
2. Craving is the nature of heartfelt desire to that man's life.
3. Clinging is the nature of strong attachment on that man's life.
4. Formations are groups of wholesome volition of offering of food and lotus flowers to the *Pacceka Buddha*.
5. Action is the efficiency of action of those wholesome volition groups.

Thus it was completed with five kinds of causal *dhammas*. Due to those causal *dhammas* during catching in human and heavenly existences up and down, he always takes conception inside the lotus flower. In the final existence he became a man, who took his conception inside the lotus flower growing in the lake of royal garden, who is called the prince *Mahāpaduma*. He had got adoration of all people and possessed physical scent and complexion as lotus flower. Finally he attained the enlightenment of *Pacceka Buddha* resulting in entering into the deathless element *dhammas* called *nibbāna*.

These are evidences of the nature i.e, due to presence of wonderful mind, the action (*kamma*) becomes wonderful; due to presence of wonderful action, the forms and shapes of beings become wonderful. These are also evidence of the phenomena in a way that even though terminological usage of ignorance, craving, clinging, formations and action is the same in the principle of dependent-origination, each nature of ignorance, craving, clinging formations and action and respective consequence *dhammas* is different from each other according.

PAGE-141

4. Section of way of appearance of emblems (*nimitta*)

***kamma-kamma nimitta-gatinimita* (action-emblem of action performance-emblem of destination)**

During scrutinizing both past causal *dhammas* and present causal *dhammas* called ignorance, craving, clinging, formations, action, which will produce future consequence *dhammas* for persons with the future coming-into-existence, an important point is any kind of objects called the object of action (*kamma*), the object of emblem of action performance (*kamma nimitta*), the object of emblem of destination (*gatinimita*) which is the object of impulses adjacent to death-consciousness. Therefore those kinds of objects are also essential to be understood clearly for righteous person.

There are three kinds of objects of *paṭisandhi*, object of action, object of emblem of action performance, object of emblem of destination in brief.

1. ***kamma (action)*** _____ The term ***kamma (action)*** means wholesome volition and unwholesome volition which has been accomplished indeed.

2. ***kamma nimitta (emblem of action performance)*** _____

The action is performed by taking the object of such thing, offering thing etc., and then that thing is called ***kamma nimitta*** (emblem of action performance).

Pāli Quotation (Abhi-A-2-148) (Mūlaṭī-2-104)

If any kind of actions which may be performed not only in the closet past life but also in the period more far than pico-worlds-period (10^{12}), either the object of action or that of emblem of action performance appear at the time adjacent to death-consciousness as come to near (although it does not come really). (*Abhi-A-2-148*)

4.1. *kamma (action)*_____

Pāli Quotation (Abhidammattha sangaha)

Among enormous kinds of actions whether it had been performed in the first past life or in the period more far than pico-worlds-period (10^{12}), the action which will give rise to occur *paṭisandhi* certainly becomes more apparent than other actions at the time adjacent to death-consciousness. Especially the wholesome volition which will give rise to occur present *paṭisandhi* of human life was more apparent than other actions at the time adjacent to death-consciousness of past life as popular person is obvious in the crowd. For instance, if one had experienced to offer the building for monastery and wholesome volitions arose spreadingly, by the time adjacent to death-consciousness recollection to that wholesome volition, ability to take the object of that wholesome volition again, appearance of that wholesome volition in the mind-door is called the object of action (*kamma*). This is the way of appearing of object of action through the perception which has been already done (*pubbekatasañña*).

In the way of appearing through the perception that is performed recently (*sampatikatasañña*), the object of action appears in the mind-door by means of reperforming again wholesome or unwholesome deeds which will give rise to occur resultant *dhammas* at the time adjacent to death-consciousness.

PAGE-142

By the time adjacent to death-consciousness if wholesome volition action of offering of building as monastery will give its results really, newly wholesome volitions arise spreadingly over and over again as donation ceremony of building for monastery is being

performed recently. If wholesome action of offering of food will give its result really, it appears in the mind-door again as donation ceremony of food is being performed recently again by the time adjacent to death consciousness. If unwholesome action will give rise to occur its resultant *dhammas* it appears in the mind-door again as that unwholesome dead is being performed recently and so forth. Most of practising *meditators* are observed and found that the object of action appears through this perception that is performed recently (*sampatikatasaññā*).

4.2. *kamma nimitta*

Pāli Quotation (Abhidhammattha sangaha)

During performing efficacious action the volition which can be said that action arise based on various kinds of objects. The object concerning with experience of action performance is called *kamma nimitta* (emblem of action performance). Those emblems of action performance are really (6) kinds of object, visible-object etc, which can appear in (6) doors accordingly. There are two kinds of emblems, viz., *upaladdha kamma nimitta and upakaraṇa kamma nimitta*.

The term, *upaladdha kamma nimitta*, means the object of emblem of action performance, which concerns definitely, which is worth acquiring directly, which is significant one indeed. The term, *upakaraṇa kamma nimitta*, means the object of emblem of action performance, which is surrounding things to accomplish the action, which is non significant one.

During offering building for monastery, furniture and food, robes etc., are usually offered as surrounding things. By the time adjacent to death-consciousness, if the object of emblem of building appears in the mind-door, that is called *upaladdha kamma nimitta*. If the object of any kind of furniture, food and robe appears in the mind-door, that is called *upakaraṇa kamma nimitta*.

By the time adjacent to death-consciousness, if emblem of either pagoda or the Buddha's statue etc., appears in the mind-door, that is called *upaladdhakamma nimitta*. If flowers or food or candle light etc., appears in the mind-door, that is called *upakaraṇa kamma nimitta*.

During offering of food and lotus flowers for the *Pacceka Buddha*, if the object of emblem of the *Pacceka Buddha* appears, it is *upaladdhakamma nimitta*. If objects of emblem of food, lotus flowers appear, those are called *upakaraṇa kamma nimitta* and so forth.

Furthermore in the aspect of unwholesome action, if objects of emblems of prey, fish, block of meat etc., appear in the mind-door at the time adjacent to death-consciousness, those are called *upaladdha kamma nimitta*. If objects of weapons etc., appear, those are called *upakaraṇa kamma nimitta*.

PAGE-143

In the *Aṭṭhi Sutta, Lakkhaṇa Samyutta (Sam-1-446)* the Buddha preached that a slaughterer reached into the hell after death because he slaughtered enormous cows etc., as livelihood. After escaping from the hell, the way of appearing of emblem of action performance just before transferring into ghost realm is explained in the commentary as follows._____

Pāli Quotation (Sam-A-1-201)

By the time adjacent to death-consciousness of life in the hell of mass of cow's bones appeared in the continuum of that denizen of hell. It is called *upakaraṇa kamma nimitta*. As any object appears obviously in the Super-Phychic knowledge of wise persons, such as the most Venerable *Moggallāna*, that action, which had been performed before falling into hell, which was concealed by one life called denizen of hell, appeared in the continuum of that denizen of hell. Due to presence of remaining consequences of unwholesome actions of livelihood as a slaughterer, he became bony ghost in the sky. (*Sam-A-1-201*)

During occurring as human's life he made living by selling meat after slaughtering and separating meats and bones. By taking objects of those masses of cows and their bones, unwholesome *dhammas* were occurred frequently in the continuum of that slaughterer. Due to presence of heavy unwholesome actions, slaughtering etc, he had reached into hell. Due to remaining light unwholesome actions, he reached into bony ghost's life. Just before transferring to ghost realm, object of emblems of mass of cow's bone appeared in him. It is called *upakaraṇa kamma nimitta*. If the object of emblem of cows appeared it is called *upaladdha kamma nimitta*.

4.2.A. *Gopaka Sīvali* _____

A gentleman called *Sīvali* who was born as the lineage of custodian of property had built and worshipped a pagoda in the monastery called *Tāla piṭṭhika*. While he was lying on the bed by the time adjacent to death-consciousness, the object of pagoda appeared in the continuum of that donor of pagoda, *Gopaka Sīvali*. He became a heavenly being when he passed away by taking the object of pagoda. This kind of appearing of object is called *upaladdha kamma nimitta*. (*Abhi-A-2-148*)

4.2.B White coloured emblem of action performance

When the object of impulsions adjacent to death-consciousness was scrutinized over and over a practising *meditator* was enable to discern easily. She found the object of white colour only. Although she tried to scrutinize past causal *dhammas* called ignorance, craving, clinging, formations, action by penetrating into that white coloured object, it was unable to see easily. It took for three days. Then she kept in mind corporeality-mentality occurring a period a little far from adjacent to death. At that time she found the object of action of offering fruits by a country maid to a *bhikkhu*.

Then she kept in mind corporeal and mental *dhammas* occurring in continuum of both *bhikkhu* and country maid alternately. She found that continuity of Corporeality-mentality of country maid and that of corporeality-mentality of herself were continuous ones. At that time continuity of mental *dhammas* during offering fruits were kept in mind and past causal *dhammas* were scrutinized continuously. Afterwards she saw that due to feeling bitter of country maid's life, who was poor and illiterate person, she prayed to become educated urbane lady. In this case _____

1. ignorance is the nature of wrong knowing as educated urbane lady.
2. Craving is the nature of heartfelt desire to that woman's life.
3. Clinging is the nature of strong attachment to that woman's life.
4. Formations are groups of wholesome volition of offering fruits to a *bhikkhu*.
5. Action is the efficiency of action of those wholesome volition groups.

The group of ignorance, craving, clinging which are defilement rounds occurred in sequence of one time of mind-door adverting consciousness, (7) times of impulsions and (2) times of registering consciousness. Each impulsion consists of (20) mental *dhammas* belonging to greed-wrong view group. The group of formations, action which are action

rounds also occurred in sequence of one time of mind-door adverting consciousness, (7) times of impulses and (2) times of registering consciousness. Each impulse consists of (34) mental *dhammas* due to she cultivated wholesome actions happily by the help of reasoning knowledge of firm faith on action and consequence of action. Those mind door cognitive processes of defilement rounds and action rounds occur in enormous times. However it is presented one action only through unique method called *ekattanaya*. Due to accomplishment of five causal *dhammas* called ignorance, craving, clinging, formations, action, she has got educated urbane lady's life. However in this case the fact intended to present, actually, is the causal *dhammas* called white coloured emblem of action performance only.

Pāli Quotation (Abhi-A-2-242)

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

PAGE-145

In the commentary called *Sammohavinodanī* it is instructed that the practising *meditator* has to endeavour in order to know only causal and resultant *dhammas* are present in all three periods in this way by penetrative experiential knowledge. In accordance with that instruction the practising *meditator* continues to keep in mind both causal and resultant *dhammas* occurring in successive past lives, second past life etc., with the help of penetrative experiential knowledge.

During keeping in mind in this way by the time adjacent to death-consciousness of the second past life object of white coloured emblems of action performance appeared in the mind-door. When corporeality-mentality occurring anterior period adjacent to death-consciousness were kept in mind by sending the knowledge a wholesome action of offering of school building was found. In donation ceremony of that school building both ceiling and inner wall of that school building was covered with white cotton cloth. Due to present of efficiency of that wholesome action of offering of school building, by the time adjacent to death-consciousness of the second past life the object of white coloured emblem of action performance appeared in the mind-door of herself. That kind of object is called *upakarāṇa kamma nimitta*. That object of impulse adjacent to death-consciousness of the second past life must be taken as objects of *paṭisandhi*, life-continuum and death-consciousness of the first past life. Therefore objects of *paṭisandhi*, life-continuum and death-consciousness of the first past life of that practising *meditator* are the same, white-coloured emblem of action performance. This fact should not be forgotten.

[Notes: ____ Objects of *paṭisandhi*, life-continuum and death-consciousness of that present life of that practising *meditator* are the same as object of action of offering of fruits to a *bhikkhu*, which was taken by impulses adjacent to death-consciousness of the first past life. This fact should also not to be forgotten. It should be noticed the fact objects of *paṭisandhi*, life-continuum and death-consciousness of one life are the same but those are different in different lives respectively.]

4.2.C Four kinds of falling of death-consciousness

There are four kinds of sessions (*vāra*) relating to falling of death-consciousness, viz.,

1. the session at which death-consciousness falls after impulses adjacent to death-consciousness,
2. the session at which death-consciousness falls after life-continuum which falls after impulses adjacent to death-consciousness,
3. the session at which death-consciousness falls after registering consciousness which falls after impulses adjacent to death-consciousness,
4. the session at which death-consciousness falls after life-continuum which falls after registering consciousness falls after impulses adjacent to death-consciousness respectively. That *meditator* was a kind of person with death-consciousness falls after enormous times of life-continuum which fall after impulses.

PAGE-146

Because those consciousness of *paṭisandhi*, life-continuum and death-consciousness of that present life of that practising *meditator* took the object of white coloured emblem of action performance which was the object of impulse adjacent to death-consciousness, and then death-consciousness falls after enormous times of life-continuum which occurred many hours continuously, when she discerned the period adjacent to death-consciousness she saw white coloured emblems of action performance, which were objects of those life-continuum and death-consciousness of the first past life, for a long time. This kind of person usually has got coma for many hours, many days before death, resulting in arising enormous times of life-continuum. Precise and profound nature of principle of *Abhidhamma* of the Supreme Buddha is very wonderful and satisfactory really.

4.2.D Indecisive death (*sammuḷha kālakiriyā*)

Pali Quotation (Abhi-A-2-148)
(Mūlaṭṭi-2-104)

There is another kind of death, indecisive death, other than death of *Gapaka Sīvali* mentioned above. In this case, the commentator said as “indecisive death”, due to lack of worry about remember the object, action etc. At the time adjacent to indecisive death any kind of objects, object of action etc., can appear without worry about remembrance the object, object of action etc., indeed. In this case indecisive death called *sammuḷhakālakiriyā* refers to appearance of objects of emblems, object of action etc., at the time adjacent to death due to presence of efficiency of action only without taking into heart objects, object of action etc. *Gopaka Sīvali’s* death also includes in this kind really. In *Sotānugata Sutta* the Supreme Buddha preached that all kinds of death of worldling persons are called “indecisive death”.

Pali Quotation (Ang-1-505) (Ang-A-2-364)

A *bhikkhu* has accomplished to know and see penetratively on the Supreme Buddha’s noble *dhammas* with (9) kinds of classification through both theoretical and practical knowledge. Both mundane mind and mental concomitants, corporeal *dhammas* which are called ultimate *dhammas* and causal *dhammas* of those ultimate *dhammas* has been known and seen by penetrative knowledge. He has also attained *Vipassanā* Knowledge. If that *bhikkhu* passes away before reaching into the Noble Path-Knowledge as worldling person, he becomes heavenly being due to presence of purified virtue. The Supreme Buddha preached that kind of *bhikkhu’s* death is called “death with forgetfulness (*muṭṭhassatikāla-kiriyā*). In this case, these words, “if that *bhikkhu* passes away without mindfulness”, was not preached

with referring to forgetfulness on preachings of the Buddha called *buddhavacana*. It was preached with referring to the death as worldly person. It is right. _____ It can be designated the death of worldly person as the death with forgetfulness. (*Ang-1-505; Ang-A-2-364*)

PAGE-147

In above commentary called *Sammohavinodani*, actually, it is not explained with referring to the death with forgetfulness but with referring to indecisive death of worldly person who lacks mindfulness which can remember preachings of the Buddha, in the next method, who lacks mindfulness which can remember objects, wholesome volition, action etc.

It will be explicit. _____ The person who walks opposite direction would be decapitated with very sharp four-edged dagger behind his back. The person who is falling asleep would also be decapitated with very sharp four-edged dagger during lying. One would be submerged and killed. Even though any kind of death with these circumstance would be occurred, either object of action or object of emblem of action performance can appear randomly at the time adjacent to death-consciousness really. (*Abhi-A-2-148*)

4.2.E. A person who has killed by submerging

During scrutinizing past causal *dhammas*, one *meditator* usually becomes out of breath whenever he discerns both corporeality-mentality and objects occurring by the time adjacent to death-consciousness. Then he discerned corporeality-mentality prior to the period adjacent to death-consciousness and mental *dhammas* of wholesome volition groups of offering of alms-food to a *bhikkhu* could be kept in mind. When he discerned further forwards continuously continuity of mind and mental concomitants occurring during praying could also be kept in mind. His previous wish was that _____ “may I become a *bhikkhu* as Venerable Sirs”. _____

1. Ignorance is the nature of wrong knowing as *bhikkhu*.
2. Craving is the nature of heartfelt desire to that *bhikkhu*'s life.
3. Clinging is the nature of strong attachment to that *bhikkhu*'s life.
4. Formations are groups of wholesome volition of offering alms food to a *bhikkhu*.
5. Action is the efficiency of action of those wholesome volition groups.

Five kinds of causal *dhammas* were completed. When he checked over and over whether consequence *dhammas* called present life's five aggregates of *paṭsandhi* etc., could arisen due to efficiency of that action, he found that causal relationship occurred really by insight. At that time when he was instructed to keep in mind corporeality-mentality and object occurring in the period adjacent to death-consciousness again he found a grievous scene as follows. _____

PAGE-148

He became a robber in the first past life. One day he was caught and tortured with sword-sticks. Then he was put inside gunny bag, brought by a boat and kicked into water. He was submerged and out of breath exceedingly. By the time adjacent to death-consciousness the object of action of offering of alms-food to a *bhikkhu* appeared in mind-door by means of new performance again as mentioned above. That object of action could appear in mind-door without worry and endeavouring to remember it at the time adjacent to death-consciousness.

At the periods when it is quite close to death and impulses adjacent to death-consciousness he was very tired, resulting in feeling tired during discerning corporeality-

mentality which were occurring at those periods again as recently occurring feeling tired in him. It should be recognized it can be occurred as if joyful object is discerned, one become joyous feeling; as if sorrowful object is discerned, one become sorrowful feeling.

Distinctive phenomenon _____ The object of action of wholesome volition of offering adjacent to death-consciousness was surrounded by ignorance, craving, clinging which obsessed on injuries. Those causal *dhammas* are defilement rounds *dhammas* which were deposited as underlying tendency element during cultivating actions, which had opportunity to arise just before death again. That practising *meditator* has, therefore, got injuries on the head during birth of present life. This is also an evidence which is very accurate principle of *Abhidhamma* which is profound and appears profound; which is difficult and appears difficult. The Supreme Buddha's *Abhidhamma* is full of nobility called *sandiṭṭhika guṇa* (the nobility which is worth inviting and observing for all beings).

In this stage the righteous *meditator* should not forget the efficiency of light of wisdom.

4.2.F Swift death (*lahukamarāṇa*)

There is another kind of death, swift death, other than indecisive death. A fly rests on top of handle of chisel would be beaten by mallet. Even though very short instant with this kind of circumstance would be an occasion, either object of action or object of emblem of action performance would appear randomly.

Body-door advertent consciousness can not cease the continuity of life-continuum previously in the continuum of beaten fly in this way. Mind-door advertent consciousness only can cease the continuity of life-continuum. (It means mind-door cognitive process arises beforehand in the continuum of beaten fly.)

After cessation of life-continuum (7) times of impulsions fall and those are followed by life-continuum. (This is the first mind-door cognitive process.)

PAGE-149

At the second cognitive process five-door advertent consciousness ceases the continuity of life-continuum. Just after that five-doors advertent consciousness sequence of mind moments, i.e., touching-consciousness, receiving-consciousness, investigation consciousness, determining consciousness and (7) times of impulsions arise successively. Afterwards life-continuum falls again. (This is the second cognitive process, body-door cognitive process indeed.)

At the third cognitive process mind-door advertent consciousness ceases the continuity of life-continuum. Then (7) times of impulsions arise and it falls into life-continuum. (This is the third, mind-door cognitive process.)

Death-consciousness arises after life-continuum which follows the third cognitive process. This example would be shown in order to be clear understood how object of mental *dhammas* can appear so swiftly in this way. (*Abhi-A-2-148*)

4.2.G The reason found in *Mūlaṭṭhikā*

There is a reasonable question that _____ why five-door advertent consciousness is unable to cease continuity of life-continuum beforehand. Teacher of another school of thought, the most Venerable *Dhammasiri Thero* etc., had an alien concept that _____ "it is

due to presence of any kind of object which is still thinking about of himself called small fly.”

That is not reasonable fact according to alien concept. This is because _____ there is none object which is factor of any thinking other than object of life-continuum and then during thinking on any other object by the mind it is unable to cease continuity of life-continuum really.

This factor, indeed, may be the source of inability to cease continuity of life-continuum by five-doors adverting consciousness occurring in body-door cognitive process.

* *tānissa tamhi samaye olambanti ajjholambanti abhippalambanti. (M-3-203).*

“In the continuum of that being which is quite close to death, those objects called object of action, object of emblem of action performance, object of emblem of destination, appear as dangled thing, hung loosely thing, dangled thing towards one’s attention at the time adjacent to death”, preached by the Buddha.

Due to presence of preaching by the Supreme Buddha in this way any kind of objects, object of action etc., would be appeared before three sessions of impulsions of cognitive processes shown in the commentary. (It means any kind of objects called object of action, object of emblem of action performance, object of emblem of destination, appears in mind-door beforehand in the continuum of that fly which is certainly to be dead.)

PAGE-150

It is because _____ among three kinds of objects called object of action, object of emblem of action performance, object of emblem of destination, as dangled thing or dangled thing toward one’s attention any kind of objects would be resulted from occurrence of many sessions of impulsions rather than only once. Even though mere only once session of impulsions arise it is inappropriate to appear that object either as dangled thing loosely or as dangled thing towards one’s direction. At the period before reaching into three kinds of cognitive processes, i.e., mind-door cognitive process, body-door cognitive process, mind-door cognitive process as mentioned above commentary, it is worth appearing any kind of objects among three kinds of objects which are objects of impulsions adjacent to death-consciousness, resulting in ability to cease the continuity of life-continuum with any kind of objects, object of action etc., by mind-door adverting consciousness but not by five-doors-adverting consciousness within body-door cognitive process in the continuum of beaten fly.

After that first mind-door cognitive process, touching-consciousness of body-door cognitive process arises in the continuum of beaten fly by taking the present tactile-object due to strong efficiency of tactile-object which is produced by beating. Afterwards impulsions of mind-door cognitive process arise by taking any kind of three object, object of action etc., which has taken by impulsion of mind-door cognitive process previously before that body-door cognitive process.

Then

1. the life-continuum which is designated as primary life-continuum or
2. the life-continuum, which is designated as guest life-continuum (*āgantuka bhavanga*), which is registering consciousness falls continuously. (Registering consciousness arises after impulsions of third mind-door cognitive process.)
3. If registering consciousness is absent, only once life-continuum arises after impulsions of third mind-door cognitive process.

If the consequence consciousness which is identical with primary *paṭisandhi* consciousness arises by performing the function of registering consciousness, that registering

consciousness is called primary life-continuum (*mūlabhavanga*). If another kind of consequence consciousness which is not similar to that primary life-continuum arises by performing the function of registering consciousness, that registering consciousness is called “guest life-continuum” (*āgantuka bhavanga*)

Pali Quotation (Abhi-A-2-148)
(Mūlaṭṭi-2-104)

The commentary explained that after the third mind-door cognitive process the fly falls to death-consciousness. The essence of explanation of commentary is as follow._____

1. If registering consciousness arises after impulses adjacent to death-consciousness, death consciousness falls after that registering consciousness.
2. If registering consciousness does not arise after impulses adjacent to death-consciousness, death-consciousness falls just after impulses adjacent to death-consciousness.

This is the explanation how swift death (*lahuka maraṇa*) occur in small fly as an example. If the person has got usual way of death but not swift death, there would be four means of death as mentioned above, viz.,