

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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5.30 Disadvantage which can be attained

If there will be single occurrence through connecting of continuity of corporeality-mentality between causal *dhammas* and resultant *dhammas* (= if it is *ekatta*), the curd which is anterior allotment can not be produced from the milk which is posterior allotment. (It means two kinds of condition, milk and curd can not occur, due to single occurrence.) If it is, actually, different occurrence (=if it is *nānatta*), there is no interrelationship between the curd and milk. It should be recognized on all kinds of causal *dhammas*, all kinds of resultant *dhammas* which are produced by causal *dhammas* in this way. (*Abhi-A-2-155*)

If there are certain single occurrence (*ekanta ekatta*) and certain different occurrence (*ekanta nānattā*) in this way, every worldly usage will be disappeared (*sabbaloka vohāralopa*). That disappearance of every worldly usage is also not worth desiring. Therefore the knowledge is not worth approaching to either certain single occurrence or certain different occurrence. It should be recognized in this way.

The phrases, “*sabbaloka vohāralopa*”, means disappearance of every worldly usage. If there will be certain single occurrence of causal *dhammas*, action etc., and various consequence consciousness which are produced by causal *dhammas*, the person who is existing in human never reach into destination of heavenly being. If there will be certain different occurrence, the resultant *dhamma*, which is commensurate with action, never arise in the continuum of person with apparent action (*kamma*). (It means the continuity in which action was performed is different from other continuity in which consequence arises.)

It means that if it is either single occurrence or different occurrence in causal an resultant *dhammas* in that way, a kind of usage, such as, “once upon a time I had become a hermit called *rohitassa*”, can not be occurred. Why is it? If it is unique only, the usage “once upon a time and I” can not be occurred. If it is different ones, the usage “once upon a time and I” can not be occurred, due to presence of specific occurrence between *rohitassa* hermit and now I am. Therefore it means that every worldly usage, such as “Ratta’s sees, Ratta’s resultant *dhamma*” etc., can be disappeared.

During arising the resultant *dhamma*, *paṭisandhi* consciousness through causal *dhammas*, action etc., of previous existence the knowledge is not worth approaching to either single occurrence (*ekattā*) or different occurrence (*nānattā*) really, due to presence of connection between causal and resultant *dhammas* through continuity of corporeality-mentality. (*Mūlaṭṭi-2-112*)

Pāli Quotation (Mūlaṭṭi-2-112)

In these, single occurrence, and different occurrence, this eternity wrong view called “both agreeable feeling and disagreeable feeling had been done by I, myself,” is prohibited through prohibiting certain single occurrence. (In the nature of cause and result which are connecting each other through continuity of corporeality-mentality, both kinds are *anicca dhammas* and are not single *dhamma*, resulting in inability to do agreeable and disagreeable feelings through only one. Both causal *dhammas* and resultant *dhammas* are piles of corporeality-mentality and *anicca dhamma* but not person, being. Due to finishing to prohibit eternity wrong view called “that person does; that person only feels”, it is explained that this eternity wrong view called “both agreeable feeling and disagreeable feeling had been done by

I, myself,” is prohibited through prohibiting certain single occurrence. (*Multi-2-112, Anuṭṭ-2-125, 126*)

This annihilation view which believes that “both agreeable feeling and disagreeable feeling had been done by other”, is prohibited through prohibiting certain different occurrence of causes and results. The annihilation view which believes that “doer is one, the person who feels is other”, is also prohibited.

Those views, *adhiccasamuppannavāda* by which one believes that “both agreeable and disagreeable feelings arise automatically without any cause”, and *niyatīsababhāva vāda* by which one believes that “those are always occurring naturally”, have been prohibited by saying presence of causal *dhammas*, presence of resultant *dhammas* which are produced by causal *dhammas*. (*Mūlaṭṭ-2-112, Anuṭṭ-2-126*)

5.31 The fact to be questioned

In this case there is reasonable question. If *paṭisandhi* consciousness is present apparently in new existence without transferring from previous existence, due to presence of both phenomena, i.e., “occurrence of cessation of aggregates which are existing in this self-identity of human and the action which will produce its consequence in next existence never go to that next existence” _____ is it not true that in the continuum of another person other than the person who does action the resultant *dhamma* can arise due to the action which had been done by other? (It means the person who does action is one, the person who feels result of that action is another one; both persons are different ones.) If the person, who is capable of feeling on the result of action, is absent, how that resultant *dhamma* can arise in whose continuum? Therefore one reproves in a way that “this kind of decision which has been said that it is not worth reaching to either certain single occurrence or certain different occurrence is not so good.”

The inquisitor’s opinion is that _____ if *paṭisandhi* consciousness does not transfer from previous existence to new existence, due to cessation of aggregates in previous existence, and due to lack of going (reaching) of the action which is cause of resultant *dhammas*, *paṭisandhi* consciousness etc., to the place where result of new existence arises, resulting in “the person who does action is one, the person who feels on sequence of action is another one”, does that result arise for another person but not the person who does action?

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Such action is performed in present existence; due to lack of going of that action also, does the result, new existence arise through another action which is different from the action which has been performed? Due to presence of saying that _____

rūpārūpadhammattam uppajjamānam bhavantaramupeti (Vs-2-186)

= Only piles of corporeality-mentality *dhammas* are still arising and reaching into the next existence”, and then it is said that “*na satto na jīvo*” = neither being nor living self approaches to the next existence, if not only piles of *dhammas* are unable to feel but being, living self which are also unable to feel the consequence, who will feel that consequence, new existence? If the person who feels is absent, for whom that resultant *dhamma* also arise? It, therefore, means this kind of decision that “it is not worth reaching to either certain single occurrence or certain different occurrence” is not so good.

*santāne yam phalam etam, nāññassa na ca aññatto.
vījānam abhisankhāro, etassatthassa sādhamko. (Abhi-A-2-155)*

When one reproves in this way the wise virtuous person should like to answer in a way that the action *dhamma* arose apparently in continuity of aggregate called pile of such *dhammas*; when the consequence of action arises apparently in the same (single) continuity of aggregate called that pile of *dhammas*, due to occurrence of prohibiting to certain single occurrence, certain different occurrence in the continuity of aggregate called that same (single) pile of *dhammas* in which is the action arises, it is not worth saying that either “that consequence arises in the continuum of another person who is not the person who performs action or that consequence arises through another action which is not the action which was performed himself, in the next method, that consequence arises through the action which had been performed by others. “ The meaning of saying which has been said as above can be accomplished by simile of improving of seeds.

Way of improvement _____ Mango seed must be permeated with semi-solid of *catumadhura* (=electuary made of four ingredients, i.e., sesame oil, molasses, honey, butter) in order to grow mango tree with fruits which are more sweeter than fruits of the first generation. Sweet liquids must be poured on mango seeds. Pomelo seed must be permeated with liquid in order to become red segment, flesh of pomelo fruit. This kind of permeation is called improvement of seeds. (*Mūlaṭṭī-2-112, Mahāṭṭī-2-315*)

There is also way of permeation, on the other hand, so as not to be flavourable fruits. For instance _____ It is said in *Dadhivāhana Jātaka, Duka Nipāta* that if a kind of climber,

Dregea volubilis _____ is grown up near mango tree, flavour of fruit of that mango tree can be turned bad.

mātulunga _____ The term, *mātulunga*, is translated as lemon, *Citrus lemon*, by most Myanmar translators. However the Most Venerable *Mahāsi Sayadaw* suggested in Translation of *Mahāṭṭīkā*, as follows: _____

These saying of sub-commentary are done by *Mūlaṭṭīkā* Sayadaw. In these saying, due to showing the fact the fruit called *mātulunga* has got red segments, juicy flesh, it is, actually, pomelo fruit, *Citrus decumana*, according to olden day teacher of Sri Lanka. (*Mahāṭṭīkā Nissaya-4-115*)

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Thus when improvement of seeds, seed of mango etc., has been accomplished and then the significant result called fruit occurs at the period which is different from the improving period, due to presence of supporting factor as acquired improvement in the continuity of that seed that fruit is not resulted from other seed but from mango seed etc.. That result called sweet mango fruit does not arise depending on the cause called improvement of other seed. Neither those seeds nor those performances of improvement reach. Similarly it should be understood this object of comparison which can finish the meaning without error. (*Abhi-A-2-155, 156*)

In these words-

1. the person who has got action (*kamma*) is similar to seed,
2. the action is similar to improvement of seed,
3. continuity of aggregates, *paṭisandhi* consciousness etc., is similar to continuity of seed, sprout, stem, foliage etc.,
4. the phenomenon of arising of result in the continuum of only being who performs action and it is resulted from that action, is similar to the phenomenon of arising of red sweet segment or sweet fruit which arises in the continuity of corporeality of tree,

such as sprout, stem etc., and it is resulted from only that seed and only improvement of that seed. (*Mūlaṭṭi-2-112, 113*)

One has got learning, skill and oratory technique as childhood; one subsists on medicines for health as childhood; those learning, skill, oratory technique which has accomplished in childhood, and subsisting on medicine do not follow with matured body; even though it is not following in that way both occurrence of sharpness and mastery of various techniques, oratory technique etc., and occurrence of healthy condition arise in the matured body depending on learning techniques and subsisting medicines. (It can be said practicing makes perfect.) These resultant *dhammas* never occur in continuum of others. It is because those resultant *dhammas* arise only matured body which is inclusive in the continuity of corporeality-mentality at which learning technique and subsisting medicine since childhood.

Furthermore _____ Those resultant *dhammas* never arise depending on other causes in the absence of such and such learning, skill, oratory technique, which have been practiced and subsisting medicine etc., It is because if those factors are unavailable, sharpness of knowledge in those technologies, skill and health etc., are absent really.

Similarly during arising of *paṭisandhi* consciousness through this action such resultant *dhamma* is present in the continuity of corporeality-mentality; this resultant *dhamma* never arise in the continuum of others and it is not resulted from the action performed by others. It should be yoked in this kind of meaning.

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Furthermore _____ with regarding to these words, “*na aññato* = it is not resulted from the action performed by others”, it shows the fact if causal conditioned things *dhammas* are absent, only consequence consciousness, *paṭisandhi* consciousness etc., which are resultant *dhammas* are absent. It should be recognized it does not prohibit other causal *dhammas* (called destination, personality, time, instigation). (*Mūlaṭṭi-2-113*)

5.32 The person who feels consequence

Pāli Quotation (Abhi-A_2-156)

With regarding to the preaching that “there is no person, being who can feel”, person, being have been rejected. If it is so, for whom that resultant *dhamma* which is produced by causal *dhammas*, action etc, arises? Answer – As one can said the fact that the tree fruits, or the tree has got fruit, due to occurrence of only fruit which is partial of successive continuity of corporealities with the nutriment as eighth factor, which are produced by temperature, of the tree which is designated in the aspect of conventional reality, similarly one can say the fact that either heavenly being or human being can feel; he has got happiness or suffering, due to occurrence of fruit called happiness, suffering; which is deserving to say as pleasurable sense; which is partial of corporeality-mentality, aggregates which are designated as heavenly being, human being in the aspect of conventional reality. Therefore any kind of resultant *dhammas*, person, being who are able to feel, can not be present in this single continuity of aggregate out of arising of resultant *dhammas*. It should be recognized in this way. (*Abhi-A-2-156*)

[There is neither person nor being who is able to feel but only corporeality-mentality which are occurring as causal *dhammas*, action etc., and resultant *dhammas* in the single continuity of aggregates. It means that when resultant corporeality-mentality arise the designation as “person who can feel” is finished automatically. In the next method – As the

usage, “doer” occurs through saying as “*puññam karoti* = wholesome deed is done, *apuññam karoti* = unwholesome deed is done” when wholesome volition, unwholesome volition arise in the single continuity of corporeality-mentality, aggregate, similarly_____ it means that the designation as ‘person who can feel’ is finished automatically through saying as “*sukham anubhavati* = agreeable feeling is felt, *dukkham anubhavati* = disagreeable feeling is felt,” when resultant *dhammas* of those wholesome, unwholesome arise apparently. (*Mahāṭṭ-2-315*)]

It should be recognized there is no effectiveness to search person, being who can feel.

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5.33 Presence or absence of formation *dhammas*

A heretic said as follows again. – Do causal *dhammas* of the result arise through either in the presence of these formation *dhammas* which are capable of producing this consequence consciousness, as three-time-phases called *uppāda-ṭhiti-bhanga* or in the absence of these formation *dhammas*?

If causal *dhammas* of the result arise through in the presence of formation *dhammas* as three-time-phases called *uppāda-ṭhiti-bhanga*, it will reach to the saying that during arising moment of formations consequence of those formation arise simultaneously. If causal *dhammas* of the result arise through in the absence of formation *dhammas* as three-time-phases, it will reach to the saying that formations always bring forth results at either previous to arising moment or later (=after maturity to produce result). The person with the right opinion of the Supreme Buddha’s teaching should like to answer as follows: _____

katattā paccayā ete, na ca niccam phalāvahā.

pāṭibhogādikam tattha, veditabbam nidassanam. (Abhi-A-2-156)

Due to occurrence of achievement of formations, causal *dhammas* of one’s resultant *dhammas* can arise. Causes of the result can not benefit for arising of result through either in the presence or in the absence of formations.

kāmāvacarassa kusalassa kammassa katattā upacitattā vipākam cakkhu viññāṇam uppannamhoti. (Abhi-1-104)

Resultant *dhamma*, seeing-consciousness arises apparently through three-time-phases called *uppāda-ṭhiti-bhanga*, due to accomplishment of sensual wholesome action only. (*Abhi-1-04*)

The Exalted One preached these words. Furthermore after causal *dhammas* of respective resultant *dhammas* arise appropriately those causal *dhammas* never bring forth results again because results are already accomplished to be produced.

If one purchases stocks, he has to pay price of stocks. If one loans money, he has to repay a debt with interest. Therefore the manner of purchasing stocks reaches to the manner of promising to pay its price; the manner of buying on credit reaches to the manner of promising to repay debt. Only the manner of promising of that person is the reason to repay debt, but presence or absence of that manner, promising, is not essential at that moment.

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Similarly those formations called action (*kamma*) also occur as causal *dhammas* of resultant *dhammas*, due to occurrence of accomplishment of formations. Furthermore, after

appropriate giving rise to occur results it never bring forth result again. It should be recognized in this way. (*Abhi-A-2-188, 189*)

Formations called actions are unable to exist continuously as action in the continuity of aggregates after giving rise to occur appropriate results; as the person who promises to repay a debt does not carry out responsibility after repaying debt-those action which had given rise to occur results do not carry out responsibility to produce its result again. Although it is explained that “a kind of action called *aprāpariyavedaniya kamma* can give rise to occur result from the third coming-into-existence as beginning until attainment of *nibbāna*, if one counts existences from the existence in which action is performed as beginning, it can follow until the existence in which *nibbāna* is attained only when respective result is not given rise to occur. It should be recognized if respective result has been given rise to occur, it can not follow upto the existence in which *nibbāna* is attained. However during performing a kind of action numerous volitions can arise in billion times with three kinds called *pubbaceatanā* (= volition which arises before performing action), *muñcacetanā* (= volition which arises during performing action), *aparacetanā* (= volition which arises after performing action). Among those numerous volitions it should be recognized the fact even though those volitions which have finished to give rise to occur result do not produce result again remaining volitions which do not finish to produce result can give rise to occur result in appropriate coming-into-existence, if opportunity is available.

5.34 Five kinds of *samangitā* (factors of fulfilment)

Five kinds of factors of fulfilment called *samangitā* should also be understood in the section of causal *dhammas* called action. The person who has fulfilled with any kind of action is called *samangī*. Those *dhammas* of factors which plays essential important role in occurrence of the person called *samangī* is designated as *samangitā*. There are five kinds of *samangitā*, viz.,

1. *āyūhanasamangitā*
2. *cetanāsamangitā*
3. *kammasamangitā*
4. *vipākasamangitā*
5. *upaṭṭhānasamangitā*.

Pāli Quotation (Abhi-A-2-419)

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Pāli Quotation (Abhi-A-2-419, 420) (Mūlaṭṭ-2-210) (Anutī-2-211)

It will be explicit on those five kinds of *samangitā* in sequence, except *vipākasamangitā* as last one in order to understand way of practice profoundly.

- (1) *āyūhanasamangitā* _____ By the time wholesome or unwholesome action is performed, it is called *āyūhanasamangitā* (= occurrence of the person with endeavour to *fulfil* action).
- (2) *cetanāsamangitā* _____ By the time wholesome or unwholesome action is performed, it is *cetanāsamangitā* (= occurrence of the person with fulfilment of wholesome volition or unwholesome volition). (*Abhi-A-2-419*)

It should be recognized on those terms that *āyūhanasamangitā* means continuity of mind which arises through endeavouring before action is performed, in the next method,

through relating to endeavour the action, while *cetanāsamangitā* means the fulfilment of volition, in the next method, the volition which arises relating to definite volition (*sanniṭṭhānacetanā*)

In the next method, during performing any kind of action the continuity of mind which arises by means of continuity present (*santatipaccuppanna*) is called *āyūhanasamangitā*, while the arising moment of volitions called *muncacetanā* (during performing action), *pubbacetanā* (before performing action), *aparacetanā* (after performing action), which are occurring through momentary present (*khaṇapaccuppanna*), is called *cetanāsamangitā*. (*Mūlaṭī-2-210, Anuṭī-2-211*)

[Notes: In some scriptures both kinds of *āyūhanasamangitā* and *cetanāsamangitā* are designated as synonym and shown as a single name *āyūhanasamangitā*.]

(3) *kammasamangitā* _____ All kinds of beings who are existing throughout the period until reaching to the Fruit-Knowledge of Arahant are worth designating as persons with fulfilment of action with referring to those potential actions which had been cultivated previously; the occurrence of person with fulfilment of action is called *kammasamangitā*. (*Abhi-A-2-419*) Pāli Quotation (*Abhi-A-3-374*) (*Mūlaṭī-3-189*)

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The term, *kammapaccaya* (= the relation of action), means the causal *dhamma* called relation of asynchronous actions which had been cultivated in numerous previous aeons which are potential to produce its results. Those volitions which had occurred in different moment from arising moment of result are the relations of asynchronous action.

Wholesome or unwholesome action never give rise to occur its result at the same moment of itself. If the former can give rise to occur the latter at the same moment, -- a human who performs such wholesome action which can give rise to become existence of heavenly being, will become male deva or female deva during cultivating action, due to efficiency of that wholesome action.

If it is said appropriately – At such moment that action has been cultivated; at asynchronous moment, other than that moment of cultivated action, due to occurrence of fulfilment of action, even though it is not present in three-time-phases called *uppāda-ṭhiti-bhanga*, that action can give rise to occur resultant *dhamma* in any lives, i.e.,

1. present live which can be experienced in present, if it is *diṭṭhadhamma vedanīya kamma*;
2. second life which is the next coming-into-existence, if it is *upapajjavedanīyakamma*;
3. those coming-into-existences which are deserving to reach, excluding present and second life, if it is *aprapriyavedanīyakamma*; when remaining causal *dhammas* (called destination, personality, time, instigation) are united apparently.

For instance – during benefiting through foundation as preceding learning technology benefits for improvement of succeeding learning technology asynchronously, the volition called action does not benefit for arising of resultant *dhamma* at cultivating moment (= arising moment through three-time-phases called *uppāda-ṭhiti-bhanga*) but asynchronously only. It should, therefore, be designated as relation of asynchronous action (*nānākkhaṇika kammapaccaya*). (*Abhi-A-3-374*)

Although wholesome volition, unwholesome volition are unable to produce resultant *dhammas* synchronously, those embedded efficiency of action which is potential to produce resultant in the continuity of corporeality-mentality. According to explanation, “*kammasa samatthātā tassa kammapaccayabhāvo*”, found in *Mūla Tikā*, only the efficiency which is potential to produce result is the relation of action for arising of that resultant *dhamma*. In

this case presence or absence through three-time-phases called *uppāda-ṭhiti-bhanga* of cultivated wholesome volition, unwholesome volition is not significant essence.

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Due to fulfilment of action, the presence of only efficiency which is potentiality to produce result plays vital important role in this case, the relation of action.

In present period the righteous *meditator* is also the person with fulfilment of action called *kammamangitā* who had got cultivated wholesome action unwholesome action in previous existences. As the wheel always follows the foot of the draught bullock as one's shadow always follows the man wherever he goes that action which is fulfilled completely always follows oneself. However those cultivated actions in previous existences are not heavy action which are impotential to produce results. They always follow oneself so as to give rise to produce result depending on completion or incompleteness with time, destination, personality, instigation. (See detailed in *Abhi-A-2-421, 434*)

Those virtuous wise persons with foresight, therefore, cultivate wholesome action in present life in order to become powerful in efficiency, resulting in unopportunity to produce results of unwholesome actions. They endeavour to obtain sublime heavy actions through developing *samatha* practices. Those virtuous person who have got great knowledge of dreadfulness endeavour both *samatha* and *vipassanā* practices strenuously in order to cease the cycle of rounds of rebirth called *paṭiccasamuppāda* in this very life. In the continuums of those practicing persons unwholesome actions become fruitless actions called *ahosikamma* which are un-opportunity to produce results, due to presence of successive potentiality to produce results of wholesome actions. If one reaches to the Fruit-Knowledge of Arahant, every old action, wholesome or unwholesome one is eradicated absolutely and every new action, wholesome or unwholesome one, never arise again. As burning light of open oil lamp extinguishes, fire of suffering of rounds of rebirth also extinguishes after the final death of Arahant.

- (4) *upaṭṭhānasamangitā* _____ When all beings have got new coming-into-existence after death of various lives throughout the period before reaching to the Fruit-Knowledge of Arahant any kind of three objects called action, emblem of action, emblem of destination usually appears at the moment adjacent to death, due to efficiency of action which is potential to produce new coming-into-existence as natural fixed law.
- (a) If one will become denizen of hell, the emblem of hell, fire, cauldron filled with molten metal etc., will appear;
 - (b) if one will become human existence in the mother's womb, the emblem of destination, mother's womb, will appear;
 - (c) if one will become heavenly existences, emblem of destination, the tree of plenty (comparable to the mythical cornucopia), edifice etc., will appear.

Thus the emblem of establishment of *paṭisandhi* usually appears at moribund period. Due to occurrence of inevitability to appear object of factor of establishment of *paṭisandhi*, it is called *upaṭṭhāna samangitā* (= occurrence of the person with fulfilment of appearance of object).

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- (5) *vipākasamangitā* – In the continuum of the person with fulfilment of appearance of object impulses adjacent to death fall by taking any object of those three kinds,

which appears at moribund period. The *paṭisandhi* consciousness of new coming-into-existence arises contiguously after death-consciousness by taking only object which is taken by impulses adjacent to death. By the time those consequences, *paṭisandhi*-consciousness etc., are arising is called *vipakasamangitā* (= occurrence of the person with fulfilment of consequence). (*Abhi-A-2-419, 420*)

5.35 Change of emblems

Among those (5) kinds of *samangitā*, *upaṭṭhāna samangitā* (= occurrence of the person with fulfilment of appearance of object) can change but remaining four kinds can not change.

Even though emblem of hell appears, emblem of heavenly world, in turn, can change and appear and vice versa. Even though emblem of human world appears, emblem of destination of animal, in turn, can change and appear and vice versa. (*Abhi-A-2-420, 421*)

Phenomenon of change of these emblems never occur at the moribund period but only those emblems which appear vicinity of moribund period can change depending on appropriate factors, wise attention etc. By the time impulses adjacent to death fall, no emblem can change into other kind.

It is explained in *Abhi-A-2-420, 421* the fact that even though emblem of hell appeared in the continuum of an old *bhikkhu* who was a father of venerable *Soṇa Thero*, a *dhamma* preacher, stayed in *Acela* Mountain Monastery, foot of *Soṇa* Mountain, at moribund period he was able to take the object of emblem of offering flowers to the pagoda made by his son, resulting in changing and appearing as emblem of heavenly sphere.

Due to ability to change in emblems in this way, the practicing *meditator* who scrutinizes past causal *dhammas* usually does not find definite action called *janaka kamma* which can produce *paṭisandhi* consequence definitely but supporting action called *upaṭṭhambhaka kamma* previously sometimes. During scrutinizing past causal *dhammas* difference between those emblems which are appearing in the mind-door before impulses adjacent to death and impulses adjacent to death can be occurred, due to discerning on objects which were occurring in the past continuity of mentality before moribund period. Sometimes those potential actions which will produce results usually occur hurriedly at moribund period, as cows come out hurriedly at the entrance of farm when it is opened. Various kinds of emblems can appear at the vicinity of moribund period, due to efficiency of those various actions. At that time supporting action can be found previously and then definite action called *janaka kamma* can be found later when he scrutinizes again.

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Furthermore objects of emblems which appear in the mind-door before impulses adjacent to death can be varied depending on efficiency of actions. Sometimes the object which is the same as object of impulses adjacent to death usually appears in the mind-door beforehand. It is similar to the emblem of six chariots of six heavenly planes which appeared in the mind-door of *Dhammika*, a famous Buddhist lay devotee at moribund period. Among those six chariots came from six heavenly planes, when that gentleman choiced to be born in *Tusitā* plane only emblem of chariot of *Tusitā* plane appeared at the moribund period finally.

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6. Four kinds of *atthanaya* (ways of alluding)

In this section the righteous person has to understand beforehand four kinds of *atthanaya* (ways of alluding) which is important part in way of discerning dependent-origination. There are four kinds, viz., (1) *ekatta* way (2) *nanatta* way (3) *avyāpāra* way (4) *evamdhammatā* way in this cycle of existence.

The term, *atthanaya*, means _____

The principles of ignorance etc., are designated as *atthanaya*, due to occurrence of principles which are worth understanding through alluding of knowledge of practicing *meditator*. In the next methods _____

Due to formations etc., are arising in the single continuity of aggregates, even though they are not single, the way of alluding called *ekatanaya* is the factor to understand that “those principles are single, continuous phenomena”.

The way of alluding called *nānattanaya* is the factor to understand that “principles of ignorance etc., are not single but varied phenomena”.

The way of alluding called *avyāpāra* is the factor to understand that “ignorance etc., have no endeavour for arising of formations etc.”

The way of alluding called *evamdhammatā* is the factor to understand that “even though there is no endeavour the ignorance has efficiency to arise formation as natural fixed law.”

In this way, due to occurrence of factor to understand by the insight of *meditator* who is discerning on principle of dependent-origination, those four ways of alluding are designated as *atthanaya*. It means it is the principle which can be understood through alluding of *meditator*'s insight. (*Mūlaṭī-2-131*)

6.1 *Ekatanaya* (way of alluding as single)

Pāli Quotation (Abhi-A-2-188)

Seed grows into sprout; sprout grows into leaf. Due to continuous processes of development of that seed to stalk, stem, foliage etc., it can be said the seed develops into tree. Therefore the continuity of corporeality of seed to tree is incessant phenomena, due to continuous occurrence of corporealities produced by temperature. As a rope made up of coconut fiber the continuity of corporeality is not discontinuous.

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As it can be said “single rope”, due to presence of continuous one, similarly during cascade of processes occurring in a way that due to presence of ignorance, formations arise; due to formations, consciousness arises; etc., causes and results are continuous through continuity of corporeality-mentality and then the way of alluding which is worth understanding as “single continuity”, is designated as *ekatanaya*. (*Abhi-A-2-188, Vs-2-220*)

Pāli Quotation (Mūlaṭī-2-131) (Anuṭī-2-140)

- (1) It is very difficult to understand the nature of varieties (*nānatta*) of mental constituents (*nāmakāya*) (= all mental *dhammas*), due to presence of contiguity (absence of interval) between cessation of preceding mental *dhammas* and arising of succeeding mental *dhammas*; and
- (2) After one corporeal unit arises the next one also arises again before previous one ceases. Corporealities produced by mind are always arising at every three-time-phases of mind moment continuously. Corporealities produced by mind are always arising at every arising phase (*uppāda khaṇa*) of mind; corporealities produced by temperature

are always arising at every static phase of corporeality; if the nutriment within *kabaḷīkāraāhāra* is available, those kinds of nutriments, i.e., nutriment produced by *kamma*, nutriment produced by mind, nutriment produced by temperature, nutriment produced by nutriment which occurs previously, can give rise to occur new corporeal units with nutriment as eighth factor. Because those arising corporealities have got life-span, (17) times of mind-moments the next corporeal unit arises before cessation of former corporeal unit. In other words _____ Next numerous corporeal units arises continuously before cessation of previous ones. Due to presence of continuous occurrence of corporealities through connecting between each other, it is also very difficult to understand the nature of varieties of corporeal constituents (*rūpa kāya*) (= all corporeal *dhammas*).

(3) Due to presence of mutual dependence on each other, it is very difficult to understand the nature of varieties of both kinds of corporeality-mentality.

The nature of varieties (*nānatta*) means that _____ mental *dhammas* also arise collectively within one mind-moment called mental unit in which (11), (8), (12), (34) kinds of nature etc., are included. Each mental *dhamma* within corporeal unit has got specific nature but varied in each other. Those significance variations called specific nature of each mental *dhamma* within one mind moment is called *nānatta*. Varieties of corporeal *dhammas*, i.e., (8), (9), (10) kinds of etc., also arise and perish away similarly within each corporeal unit. Each corporeal *dhamma* within each corporeal unit also has got specific nature. Significant variation of specific nature of those corporeal *dhammas* is called *nanatta*.

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That nature of varieties is, indeed, very difficult to be known and seen by insight knowledge. Due to difficulty to be known and seen in that way, the continuity of causes and results which is connecting each other through a single chain without breaking down corporeal and mental compactness becomes well expanded nature, in accordance with the explanation that “*sammātānoti santāno*”, with the result that it is designated as Santana (= continuity). The occurrence of that incessant continuity is called *ekatta* (= single continuity). (*Anuṭṭi-2-140*)

During apparent arising of resultant *dhamma*, due to causal *dhamma*, in a way that “due to presence of ignorance, formations arise; due to presence of formations, consciousness arises etc.”, because continuity of corporeality-mentality occurs as single line through cause and result, the way of alluding by which causal and resultant *dhammas* are worth understanding as “single continuity” is called *ekatanaya*. (*Anuṭṭi-2-140*)

The seed grows upto tree through incessant continuity; it is deserving to say as single continuity; the phenomenon of incessant continuity, therefore, is the factor for arising of single line. Similarly in this cycle of dependent-origination the phenomenon of incessant continuity of causal and resultant *dhammas*, ignorance, formations etc., is the principle of factor of arising of single continuity called *ekatta*. It shows the meaning in this way. (*Mūlaṭṭi-2-131*)

6.1.A Further explanations

It will be explicit for those virtuous *meditators* who are unable to understand and discern clearly.

The practicing person will see continuity of the following *dhammas*, viz.,

- (1) past corporeality-mentality which give rise to occur past causal *dhammas*, (= past corporeality-mentality of that past period);
- (2) corporeality-mentality which are occurring in the period from present *paṭisandhi* until performing *vipassanā* practice or until discerning principle of dependent-origination, (= it is inclusive in *addhā paccuppanna dhamma*, present life *dhamma*);
- (3) for virtuous *meditator* who can finish journey of rounds of rebirth in this life, corporeality-mentality which are occurring in the period from discerning principle of dependent-origination as beginning until final death of Arahant, (= it is inclusive in *addhā paccuppanna dhamma*, present life *dhamma*);
- (4) unless he can practice to become Arahant in any future successive lives, those corporeality-mentality which will be occurring in those future lives again and again;

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In other words – the practicing *meditator* will see continuity of corporeality-mentality which have been occurred; which are occurring; which will be occurring within three periods called past, present, future, as single continuity.

It will be presented further explanation to be understood clearly. If one righteous *meditator* discerns both the mind-clear-element which was occurring during cultivating wholesome actions in previous existence and the mind-clear-element which occurs at recent moment, he can see continuity of mind-clear-element continuously as single line. He has to scrutinize whether or not the life-continuum mind-clear-clement which was inclusive in the continuity of corporeality-mentality of wholesome deed of past life was his life-continuum mind-clear-element. If it was his own life-continuum mind-clear-element, he can understand easily, it really is. It is because life-continuum of past life and life-continuum of present life are inclusive in single continuity. It is saying in order to be clear understood the life-continuum as priority. Remaining consciousness of cognitive processes also arise interval of life-continuums, resulting in occurring as single continuity. Those consciousness of life-continuum and cognitive processes arise alternately, one after another continuously, resulting in arising of single continuity. Similarly continuity of corporeality also arises through single continuity. Although they are arising through single continuity they never arise by means of *nicca, sukha, atta* but by means of *anicca, dukkha, anatta*.

6.1.B Reflection of efficiency of past

When continuity of corporeality-mentality of past period is discerned by insight in this way some righteous *meditators* confess that past life and present life have got same temperament in most aspects. It is due to reflection of efficiency of past life and embedding of gas of hobby in the continuity of past corporeality-mentality. Practising both *samatha* and *vipassanā* can be said endeavouring to substitute with good purified gas in the place of bad pollutant gas through continuous trying to embed good purified gas within the continuity of corporeality-mentality. When one can eradicate bad pollutant gas completely and 100% good purified gas becomes saturated in his continuum, his practice will reach into the climax really.

6.1.C Three-to-four persons

Sometimes three-to-four persons who were performing wholesome deeds usually appear as object of performing wholesome deeds of previous life in the practicing *meditator*'s insight. At that time the righteous *meditator* must discern four great elements

occurring-in continuum of each person one by one. Then corporeality-mentality must be kept in mind as a whole. Life-continuum, mind-clear-element of each person must also be scrutinized priority. At that time the righteous *meditator* usually understands easily whether it is his or her life-continuum or not. This is because the righteous *meditator* can see easily the fact past life-continuum was inclusive in his or her continuity of corporeality-mentality when he or she see single line of the past life-continuum mind-clear-element and present ones through experiential right view knowledge.

If the life-continuum which is kept in mind by insight is not his or her life-continuum, he or she understands well it as improper one. This is because continuities of mentality are not linking each other. The righteous *meditator* can see discontinuous phenomena of continuity of past and present lives life-continuums separately.

Continuity of corporeality-mentality, including life-continuum mind-clear-element, of past life and that of corporeality-mentality of present life arise successively. If the righteous *meditator* can discern that continuity of corporeality-mentality by penetrative insight, it can be said he or she understands *ekatanaya*. It should be understood similarly on successive occurrence of continuity of corporeality-mentality of present life and future life as *ekatanaya*.

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6.1.D Annihilation view and eternity view (*ucchedadiṭṭhi-sassatadiṭṭhi*)

Because this right view knowledge can realize penetratively on incessant and successive continuity of corporeality-mentality through causal relationship of three periods, such as relationship between past causal *dhammas* and present resultant *dhammas*, present causal *dhammas* and future resultant *dhammas* etc., the righteous *meditator* can abandon the wrong annihilation view, which believes that “life exists between cradle and coffin; one annihilates after death, there is nothing beyond coffin”, can be abandoned. Unless one see principle of causal relationships as they really are, one can hold the wrong eternity view which believes that the “self” (*atta*) never cease but it is eternal. It is due to seeing that phenomenon through obsessing as permanent nature, happiness nature, “self” nature but not impermanent nature, suffering nature, non-self nature. Due to inability to realize nature of *anicca, dukkha, anatta* of causal corporeality-mentality and resultant corporeality-mentality with the help of penetrative *vipassanā* knowledge, continuity of corporeality-mentality is obsessed as single phenomenon through states of permanence and self. That kind of obsession is called eternity view (*sassata diṭṭhi*).

tadevidam viññāṇam sandhāvati samsarati anaññam. (M-1-323)

That single consciousness only goes from one existence to another; it is caught in a circle repeatedly over and over (= it exists in single existence again and again). Another consciousness never go one existence to another; it (another consciousness) is not caught in a circle repeatedly over and over (= it does not exist in single existence again and again). (*M-1-323*)

This kind of wrong eternity view usually arises in the continuum of worldly person.

Although variations and specific occurrence of ultimate nature of causal and resultant *dhammas* are present apparently the only linking occurrence of those causal and resultant *dhammas* can be said incessant continuity as cause and result in the aspect of showing this *ekatanaya*.

Because only linking occurrence of such cause and result is designated as incessant continuity of corporeality-mentality_____ the action called *kamma* has been arisen, cultivated; resultant *dhamma* arises apparently in only that continuity of corporeality-mentality in which that action has been arisen. It should, therefore, be recognized there is neither destruction of action which has been accomplished nor arriving of new action which has not been done. Due to obsessing on non-variation which can be said single occurrence of both kinds of cause and result through lacking in investigation on variation of causal *dhamma* and resultant *dhamma* but making single continuous occurrence of cause and result, one usually obsesses eternity view in a way that “that single consciousness only goes from one existence to another; it is caught in a circle repeatedly over and over” etc. (*Mahāṭṭ-2-347*)

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6.2.A. *Nānattanaya* (way of alluding as varieties)

Pāli Quotation (Abhi-A-2-188) (Mūlaṭṭ-2-132) (Anuṭṭ-2-140)

If one can see penetratively on causal and resultant *dhammas*, i.e., ignorance, formations, consciousness, mind-matter, bases, contact, feeling, craving, clinging, coming-into-existence, birth, ageing-death etc., which are occurring as a single continuity in the aspect of *ekattanaya*, (1) through breaking down compactness of continuity called *santatiḡhana*, resulting in ability to see both each mind moment and each corporeal unit separately; and

(2) through breaking down compactness of form called *samūhaghana*, resulting in ability to see specific characters called ultimate nature of corporeality and mentality, which are consisting in corporeal unit and mental unit respectively, or

if one can keep in mind discriminately each specific character of the ultimate element occurring in various corporeal units, mental units called ignorance, formations, consciousness, mind-matter etc., it can be said he understands *nānattanaya* (= way of alluding as varieties), due to knowing and seeing penetratively on arising of new ultimate elements successively.

The practicing *meditator* has to discern each ultimate element with all-out effort through way of discerning called characteristic-function-manifestation-proximate cause. Both sides of causal and resultant *dhammas* are essential to be discerned thoroughly.

When one knows and sees that way of alluding as varieties correctly, he can abandon wrong eternity view which can obsesses as “self is eternal”, due to penetrative knowing and seeing on arising of new ultimate elements through causal relationship with the help of experiential right view knowledge.

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6.2.B How annihilation view can arise

If one can not see correctly, he can obsess annihilation view in a way that “take delight in present self-identity, suffer in another self-identity in future life”, due to obsessing as separate continuities of groups of corporeal and mental *dhammas* which fall within single continuity. (*Abhi-A-2-188, Vs-2-220*)

Due to obsessing on separate continuity of corporeality-mentality which are lacking any link of causal relationship between each other, one believes that the specific kinds of

arising one being annihilates when he passes away, another being, other than one who passes away, arises again”, resulting in grasping annihilation view. (*Mūlaṭṭi-2-132*)

Even though lives are separated the continuity of corporeality-mentality, aggregates is unique continuously. For instance, the continuity of corporeality-mentality of the Supreme Buddha from the life of hermit, *Sumedhā bodhisatta* until the life of buddhahood, was unique continuously. However that may be, one can not believe “unique continuity” but separate continuities in a way that one passed away present life, another one arises again”, resulting in firm grasping annihilation view.

Unless one realizes the arising of resultant *dhamma* through causal *dhamma* which is conformed with resultant *dhamma* (= if one comes to an end of other’s saying but not practicing he, himself), he usually views in a way that resultant *dhammas* are free from causal *dhammas*; causal *dhammas* are also lacking resultant *dhammas*, due to inability to see phenomenon of link of causes and results within unique continuity of corporeality-mentality, as there is no link of causes and results of different continuities of various beings. Then one usually believes firmly annihilation view through thinking here and there in various ways that “actually it is inappropriate to arise resultant *dhammas* through causal *dhammas* because there is no fixed nomination as causal *dhamma* at the cessation of previous *dhammas* which are neither causes nor results; similarly_____ it is inappropriate phenomena that the arising of unique continuity of corporeality-mentality; the arising of resultant *dhamma* which is conformed with causal *dhamma*; the arising of species, place, physique, size, appearance, strength etc., which are conformed with causal *dhammas*”. (*Anuṭṭi-2-140*)

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6.3.A. *Avyāpāranaya* (way of alluding as no endeavour)

Pāli Quotation (Abhi-A-2-188) (Mahāṭṭi-2-348)

There is no endeavour in the side of causal *dhammas* so as to arise resultant *dhammas*; there is no endeavour in the side of resultant *dhammas* also in a way that “we (resultant *dhammas*) will arise apparently, if causal *dhammas* arise”.

The ignorance lacks endeavour called “I (the ignorance) have to produce formations”; the formations also lack endeavour called “we (= formations) have to produce consciousness”, and so forth. Thus the nature of lacking endeavour in those *dhammas*, ignorance, formations etc., is called *avyaparanaya*.

*Sammāpassanto*_____ The person who knows and sees in this way that_____ these *dhammas*, ignorance, formations etc.,

1. *nirīhā* = are lacking endeavour so as to arise resultant *dhammas*;
2. *nijjīva* = are neither vital body, living body, nor self-identity so as to endeavour in that way;
3. *dhammamattā* = are mere natural phenomena (*dhammasabhāva*) which can produce respective resultant *dhammas*;

is designated as the person who knows and sees correctly (*sammāpassanto*).

If practicing *meditator* knows and sees that *avyāpāranaya* penetratively by experiential right view knowledge, he can abandon “self-belief called *attadiṭṭhi*”, which grasps the opinion that there is both *jīvaatta* (living self) which is created and *paramaatta* (sublime self) which is creator, due to penetrative knowing and seeing on absence nature of creator, *parama atta*, which can be said the doer who is capable of making, managing, creating. (*Abhi-A-2-188*)

Even though those *dhammas*, ignorance, formations etc., lack endeavour so as to arise resultant *dhammas* apparently those *dhammas* have got potentiality which can give rise to occur resultant *dhammas*.

Pāli Quotation (Udāna-79)

“If this causal *dhamma* is present apparently, this resultant *dhamma* is present apparently; due to obvious occurrence of this causal *dhamma*, this resultant *dhamma* occurs obviously. If this causal *dhamma* is not present, this resultant *dhamma* is not present; due to cessation of this causal *dhamma*, this resultant *dhamma* ceases”. (Udāna-79)

Thus the practicing *meditator* understands and he has to try to realize really. This is the nature of occurrence of causal *dhamma* through natural fixed law.

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If one can not know and see correctly that *avyaparanaya*, he usually grasps *akiriya diṭṭhi*, the wrong view called “even though one does it can not say he does”, due to inability to accept that principle, “even though causal *dhammas* have no endeavour so as to arise resultant *dhammas* those causal *dhammas*, ignorance etc., have got nature of occurrence of causality which is accomplished through natural fixed law.” (Abhi-A-2-188)

6.3.B Meaning of natural fixed law

Constant phenomenon in nature is called *sabhāvanīyama* (natural fixed law). As the nature of both upward direction of fire-element (*tejo*) together with structural constituents called corporealities produced by temperature within same corporeal unit and moving athwart by the air-element (*vāyo*) together with structural constituents called corporealities produced by temperature within same corporeal unit are fixed law-similarly_____ if causal *dhammas*, ignorance etc, are present apparently, resultant *dhammas*, formations etc., arise apparently, if causal *dhammas*, ignorance etc., are absent, resultant *dhammas*, formation etc., do not arise. In other word_____ if causal *dhammas*, called ignorance-craving-clinging-formation-action, are present apparently, resultant *dhammas* called consciousness-mind-matter-bases-contact-feeling also arise apparently; if those causal *dhammas* are absent, resultant *dhammas* do not arise. Thus there is occurrence of such cause of result which is conformed with cause through accomplishing naturally. It means the occurrence of this cause is the natural phenomenon which is accomplished through fixed nature of ultimate *dhamma*. (Mahāṭī-2-348)

If one can not accept the principle of presence of efficiency of causal *dhammas* which is accomplished through natural fixed law so as to arise resultant *dhammas*, formations etc., a kind of wrong view called *akiriya diṭṭhi* by which one believes that there is no relation between any kind of bodily action, verbal action, mental action and result, and action and consequence of action are rejected, can arise in him, due to absence of any doer, person, being in the aspect of ultimate reality. It means in this way. (Mahāṭī-2-348)

6.4 Evamdhammatānaya (way of alluding as fixed law)

Pāli Quotation (Abhi-A-2-188, 189)

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As resultant *dhammas*, curd etc., arise, due to milk etc., when resultant *dhammas* arise, due to causal *dhammas*, only resultant *dhammas*, formations etc., arise but not any other resultant *dhammas*. In other words, if any kind of result arises through causal *dhammas* called ignorance-craving-clinging-formation-action, only –only resultant *dhammas* called consciousness-mind-matter-bases-contact-feeling arise but not any other resultant *dhammas*. This principle is called *evamdhammatanaya*.

The practicing *meditator* who knows and sees that *evamdhammatānaya* penetratively with the help of experiential right view knowledge can abandon both kinds of wrong views called *ahetukadiṭṭhi* which believes every resultant *dhamma* is lacking causal *dhamma* and *akiriyaḍiṭṭhi* which believes there is no causal *dhamma* which can produce result, due to penetrative knowing and seeing on the phenomenon of arising of resultant *dhamma* which is conformed with causal *dhamma*. (*Abhi-A-2-188, 189*) Both of these opinions reject both kinds of causal and resultant *dhammas*.

If one can not accept the arising of resultant *dhamma* which is conformed with cause resulting from without knowing and seeing on that *evamdhanmaānaya*, he can grasp the opinion that due to any random cause, any random result can arise, such as, oil can be produced by sand, milk can be produced by sugar-cane. Therefore the causeless view called *ahetukadiṭṭhi* by which a kind of belief that “no result can arise through any cause”, can be grasped firmly.

6.4.A. *niyatavāda* (Fixed wrong view)

When one questions the person with that causeless view that if there is no cause in that way, how recent seeing conditioned things called living, non-living things arise?”, he usually replies that those are always fixedly determined, such as “human or deva or various animals must be occurred at fixed timed (*niyata*)”. That opinion is called *niyatavāda*.

yasamā niyativādī anurūpā hetuto phaluppattim na icchati, sabhāva siddhimeva ca dhammapavattim icchati. (Anuṭī-2-140)

That person with fixed wrong view called *niyatavādī* does not desire the arising of resultant *dhamma* which is conformed with causal *dhamma* through appropriate cause but arising of *dhammas* which are accomplished through fixed determination naturally. (*Mūlaṭī-2-132, Anuṭī-2-140, 141*) (This opinion is similar to opinion of some scientists who are called atheist and they do not accept “action-consequence of action view”, they never practice appropriate acceptable meditation subjects any more.)

The person who views this *evamdhammatānaya* wrongly, therefore, usually grasps both *ahetuka diṭṭhi* (causeless view) and *niyatavāda* (fixed wrong view), due to rejecting the arising of resultant *dhamma* which is conformed with causal *dhamma* but grasping insuitable view called any random resultant *dhamma* arises through any random causal *dhamma*. (*Abhi-A-2-189*)

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6.4.B How *ahetukadiṭṭhi* and *akiriya diṭṭhi* can be abandoned

Curd can be made from milk but not from water. Sesame oil can be produced from sesame seeds but not from sand. Similarly_____ only appropriate resultant *dhammas*, formations etc., can arise due to causal *dhammas*, ignorance etc. In this way the practicing person can abandon *ahetukadiṭṭhi*, due to discerning and seeing on the fact “all kinds of resultant *dhammas* ought not to arise, due to all kinds of causal *dhammas*,” by experiential

knowledge. Then he can abandon *akiriya-dīṭṭhi*, due to ability to realize the arising of resultant *dhammas*, formations etc., which are conformed with causal *dhammas*, ignorance etc. (*Mahāṭī-2-348*)

6.4.C *Ahetuka dīṭṭhi* and *niyatavāda*

The person who does not know and see *evamdhammatānaya* through experiential knowledge usually accepts the opinion that any kind of random result can not arise, due to any kind of random cause but he rejects the arising of resultant *dhamma* which is conformed with causal *dhamma*. Due to presence of that opinion, it is possible to produce oil from sand; curd from sugar-cane. Therefore the wrong view called *ahetukadīṭṭhi* which believes no resultant *dhamma* can arise, due to any cause, is grasped firmly. (*Mahāṭī-2-348*)

When one questions the person with that causeless view that if there is no cause in that way, how recent seeing conditioned things called living, non-living things arise?”, he usually replies that those are always fixedly determined, such as “human or deva or various animals must be occurred at fixed timed (*niyata*)”.

Sesame oil is produced from sesame seeds; milk is secreted from cow; bodies of animals develop from sperm; “these kinds of phenomena are fixed nature”, grasped by that person. That kind of person with *niyatavāda* does not desire appropriate arising of result which is conformed with cause but arising of *dhammas* which are accomplished through fixed determination naturally. (See detailed account in *makkhalivāda, Sāmañña Sutta.*) (*Mahāṭī-2-348, Anuṭī-2-140, 141*)

With regarding to above reasoning every practicing *meditator* has to endeavour in order to realize principle of dependent-origination through experiential right view knowledge for the purpose of ability to remove completely various wrong views called eternity view, annihilation view, causeless view, *akiriya dīṭṭhi, natthika dīṭṭhi, niyatavāda* etc.

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Every righteous *meditator* should like to keep firmly in mind the fact “penetrative knowing and seeing on principles of dependent-origination through experiential right view knowledge is the most powerful and purified weapon so as to eradicate and reject various wrong views.”

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6.5 Various existences on the stage called rounds of rebirth

In the way of practice found in *Mahāsatipaṭṭhāna Sutta* the Exalted One instructed to discern over and over again on the processes of both how five clinging aggregates called resultant *kāya-vedanā-citta-dhamma* arise, due to apparent arising of causal *dhammas* called ignorance, craving, clinging, formations, action etc; pure phenomenon of arising of those resultant five clinging aggregates; and

How five clinging aggregates called resultant *kāya-vedanā-citta-dhamma* cease absolutely without reappearing in future, due to absolute cessation of causal *dhammas* called ignorance, craving, clinging, formations, action without reappearing in future; pure phenomenon of momentary dissolution of those five clinging aggregates,

In other words, the Exalted One instructed to discern the nature of cause of arising and nature of arising; the nature of cause of cessation and nature of cessation over and over again.

In this section it will be explicit on the facts relating to the usages called *anulomapaṭicca samuppāda*, *paṭilomapaṭicca samuppāda* as follows: _____

In *Bodhikathā*, *Mahā Vagga*, *Pāli* Text of *Vinaya*, it is preached that “*paṭicca samuppādam anulomapaṭilomam manasākāsi* = principle of dependent-origination is taken into heart through both in order and reverse order. With regarding to the term, *manasākāsi* (= taken into heart), it is showing how *vipassanā* practice was taken into heart, the section of way of taking into heart on the phenomenon that *avijjāpaccayā saṅkhārā*, *saṅkhārapaccayā viññāgam*” etc., due to arising of causal *dhammas*, resultant *dhammas* arise, is called principle of dependent-origination is taken into heart in order and that principle is called *anulomapaṭiccasamuppāda*.

Furthermore the section of way of taking into heart how resultant *dhammas* cease, due to absolute cessation of causal *dhammas* was also preached in a way that “*avijjāyatveva asesavirāganirodhā saṅkhāranirodho*” etc. That section of dependent-origination which shows how formations ceases absolutely, due to absolute cessation of ignorance in that way is called *paṭilomapaṭicca samuppāda* and way of taking into heart is also called principle of dependent-origination is taken into heart in reverse order.

Again, the way of preaching on dependent-origination in reverse order as mentioned previously with example of creeper collector, by which factors of dependent-origination, such as ageing-death, the beginning until ignorance, were preached in reverse order, is also called *paṭilomapaṭiccasamuppāda*.

Way of taking into heart in reverse order, such as ageing-death arise, due to birth; birth arises, due to *kamma* coming-into-existence, etc., is also called reverse way of taking into heart principle of dependent-origination.

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Pāli Quotation (Dī-A-2-75)

One day the most Venerable *Ānanda Thero* entered into the Fruition-Absorption of Upstream-enterer at day time meditation retreat. After emerging from the Fruition-Absorption which had been entered through the period determined by *Mahā Thero*, he realized principle of dependent-origination called *paccayakāra*.

The most Venerable *Ānanda* discerned (12) factors of dependent-origination three times through alternate generalizing on three general characters of factors....

- (1) ignorance as beginning until the end, ageing-death, such as *avijjāpaccayā saṅkhārā* etc.,
- (2) the end, ageing-death as beginning until ignorance as end,
- (3) from two kinds of extremities, ignorance and ageing-death until the middle (It means from the beginning until the middle; from the end until the middle),
- (4) from the middle until two kinds of extremities (it means from the middle until beginning; from the middle until the end.)

When he discerned in this way the principle of dependent-origination appears in the insight of Venerable *Ānanda* very clearly. (*Dī-A-2-75*)

The reason why these four kinds of nature of factors of dependent-origination i.e.,

- (1) from the beginning until the end,
- (2) from the end until the beginning,

(3) from the beginning until the middle, from the end until the middle,
 (4) from the middle until the beginning, from the middle until the end,
 appear apparently and clearly in the Venerable *Ānanda*'s insight is explained in commentary as follows:_____

Due to completion with these factors, i.e.,

1. *pubbūpanissayasampatti* = completion with the efficiency of relation of determinative dependence called perfections which had been performed to be fulfilled in previous existences occurring in hundred thousands aeons
2. *tittāvāsa* = approaching to noble teachers, the Supreme Buddha together with the most Venerable *Sāriputta*, who were very respectable righteous persons, who were similar to harbour that can lead to *nibbāna* in the noble admonishment,
3. *sotāpanna* = occurrence of Upstream-enterer,
4. *bahussutabhāva* = presence of general knowledge,

the principle of dependent-origination appears clearly in the insight of Venerable *Ānanda* Thero. (*Dī-2-78*)

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Among those factors one noticeable fact for righteous *meditator* is the third, occurrence of the Up stream-enterer.

sotāpannānanca nāma paccayākāro uttānakova hutvā upaṭṭhāti.

(*Dī-A-2-83*)

= If one is the Upstream-enterer really, the principle of dependent-origination called *paccayakara* which is very profound and difficult will appear apparently in the insight of himself.

A righteous *meditator* might think himself as an Upstream-enterer. At that time he should like to question himself that whether I can know and see penetratively on principle of dependent-origination which is occurring in three periods, past, future, present by experiential right view knowledge or not. If he can answer himself as “no”, he can determine surely that “I’m not real Upstream-enterer meant by the Exalted One”. This is because principle of dependent-origination appears well in the insight of the Noble One called Upstream-enterer meant by the Exalted One.

6.6 The nature of cessation without reappearing (*anuppādanirodha*)

As mentioned above, because the Exalted One instructed in *Mahā satipaṭṭhāna Sutta* that not only *anulomapaṭicca samuppāda* but *paṭiloma paṭiccasamuppāda* must also be discerned, way of cessation must be discerned. There is a question when ignorance-craving-clinging-formation-action cease absolutely without reappearing? In the sub-commentary called *Mahāṭṭkā* it is explained as follows:--

Pāli Quotation (Mahāṭṭ-2-421)

While the practicing *meditator* develops *vipassanā* practice through successive stages of *vipassanā* insight he reaches into the Path-Knowledge of Arahant through sequence of the Path and Fruit-Knowledge depending on acquired perfections accordingly. At that time the Path-Knowledge of Arahant eradicates ignorance-craving-clinging absolutely. Due to lack of association of defilements called ignorance-craving-clinging, wholesome and unwholesome

actions are lacking efficiency to produce new coming-into-existence anymore, resulting in absolute deterioration.

Due to absolute cessation of ignorance without reappearing in future through the Path-Knowledge of Arahant, future five clinging aggregates cease absolutely without reappearing again after final death of Arahant called *parinibbānacuti*. It is because if causal *dhammas* called ignorance-craving-clinging-formations-action are absent, resultant-five aggregates can not arise consequently. (*Mahāṭī-2-421*)

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6.7 Bear in mind carefully

The righteous *meditator* should like to bear in mind above explanations carefully. Above way of discerning on absolute cessation of five aggregates is explained in detailed account of (50) ways of discerning the Knowledge of Arising and passing Away in *Visuddhi Magga* with referring to *Paṭisanbhidā Magga pp.54*.

Now unless the righteous *meditator* reaches into the Path-Knowledge of Arahant that time is inclusive in future period in the aspect of three kinds of present called momentary present (*khaṇapaccuppanna*) continuity present (*santati paccuppanna*), lifetime present (*addhāpaccuppanna*). Way of absolute cessation without reappearing in future must be discerned during performing *vipassanā* practice as worldly person who is still endeavouring so as to attain *vipassanā* knowledge called Knowledge of Discerning Cause and Condition, Knowledge of Comprehension, Knowledge of Arising and Passing Away etc. Therefore the righteous *meditator* has to bear in mind respectfully the fact those instructions not to discern past and future are contrary to the *Pāli* Texts, commentaries, sub-commentaries.

It will be presented examples of a righteous *meditator* who had got various experiences in the stage of rounds of rebirth so as to attain clear understanding on way of keeping in mind causal and resultant *dhammas* occurring in three periods called past, future, present.

1. First previous life (life of lady) _____

After keeping in mind corporeality-mentality until *paṭisandhi* that practicing *meditator* scrutinized causal *dhammas* which gave rise to occur *paṭisandhi* mind-matter again and then she found the appearance of object of action which was offering flowers on the flat ground around a pagoda at moribund period of a lady life. Those wholesome volitional formation groups consisted of (34) mental *dhammas* which were joyful wholesome formations group with three roots. Those were occurring within mind-door-cognitive process. When she scrutinized ignorance-craving-clinging continuously, only continuity of mind wishing attainment of *nibbāna* was found. Even though she wished to attain *nibbāna*, when she scrutinized carefully again, however, inclination towards womanhood who was able to attain *nibbāna* was found.

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As she had inclination towards the woman's life which can attain *nibbāna* during offering flowers, when that object of action appeared in the mind-door at moribund period she found the continuity of mind that inclining towards the woman's life who can attain *nibbāna*. Those wrong knowing as woman who can attain *nibbāna*, craving on that woman's life, strong attachment on that woman's life are ignorance-craving-clinging respectively. Those mental *dhammas* occurred as continuity of mind-door cognitive processes. Each

impulsion consisted of (20) mental *dhamma* of greed-wrong view group. By scrutinizing efficiency of action of wholesome volitional formation groups (34) during offering flowers which were surrounded by those ignorance-craving-clinging she found that consequence aggregates, *paṭisandhi* five aggregates, etc., were produced by that wholesome action.

Other actions done by herself—Other kinds of actions scrutinized and found by herself were actions through practices. She could discern both white *kaṣiṇa* and four great elements. Corporeal units could be seen but not analyze to the ultimate nature. Due to presence of efficiency of these actions, she became a sharp wisdom woman in the practices of both *samatha* and *vipassanā*.

2. Second previous life (female dryad life)

In that life she had got spontaneous born *paṭisandhi*. During *paṭisandhi* there were (7) kinds of corporeal units consisting of (70) kinds of corporealities; *paṭisandhi* mental *dhammas* consisted of (34) mental *dhammas*.

She had got opportunity to offer alms-food to three *bhikkhus* who came into the forest where she lived. At that time she wished to become human lady life. Ignorance-craving-clinging were (20) kinds of mental *dhammas*. Formations-action were (34) kinds of mental *dhammas*. By the time quite close to death that object of action appeared in the mind-door, resulting in acquiring the first previous life, a lady (= consequence five aggregates).

4. Third previous life (old woman life)

When she scrutinized continuously causal *dhammas* cultivated in third previous life again she found woman life, too. She was poor and country folk. As tradition of village she always offered alms-food to the monastery, she observed the eight Buddhist precepts, and morality. She lived solitarily in her house and she offered light of open oil lamp every day. At moribund period an object of emblem of destination, edifice on the tree, appeared through efficiency of action of offering light of open oil lamp. During making merits she did not wish to become female dryad life but inclination towards that life was present sometimes.

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She had got second previous life female dryad life through efficiency of action of offering light of open old lamp in that third previous life. However she seemed to be not long life-span in female dryad life.

[ignorance-craving-clinging consisted of (20) mental *dhammas*; formation-action group consisted of (34) mental *dhammas*.]

4. Fourth previous life (*bhikkhu's* life)_____

Then she continued to scrutinize causal *dhammas* cultivated in the fourth previous life and found those actions which were cultivated in *bhikkhu's* life. In novice life he learned scriptures and recited scriptures. Then he grown up to monkhood. When that *bhikkhu* became old in age he developed absorption of *kaṣiṇa*-object under tree, foot of bamboo, and around lake. He had got upto the fourth absorption but could not change to *vipassanā* practice. He could not develop stability of absorptions and fallen back frequently. He stayed in forest monastery and he always offered alms-food the statue of Buddha every day.

At moribund period due to oppression of disease he was forgetfulness, resulting in inclination towards his mother. Inclination towards mother gave rise to occur inclination towards woman's life at moribund period. Even though inclination towards woman's life did not appear during cultivating action of offering alms-food, heartfelt desire to become

woman's life deposited as underlying tendency of lust in his continuum. At the moribund period the object of emblem of action, offering alms-food, appeared in the mind door. Due to presence of those formation-action, offering alms-food to the statue of the Buddha, he had got woman's life as third previous life. [ignorance-craving-clinging consisted of (20) mental *dhammas*; formation-action group consisted of (34) mental *dhammas*.]

Continuity of mind occurring at moribund period are, indeed, very weak continuity like dream. It is essential to prepare for attainment of efficiency to control one's mind so as to fix any object as he likes. Unless reliable preparation is available, the continuity of mind usually adheres to random objects as a person takes any float, such as, even dead body, when boat or ship capsizes in the sea. At moribund period continuity of very weak minds usually adheres random objects without selecting good or bad as continuity of minds catches various objects from here to there during dreaming. In accordance with the Buddha's preaching, *cittena nīyate loko*, the mind leads to various coming-into-existences. Even though purified mind is very cherishable the mind smeared with impurities of defilement is very loathsome and fearful. Everybody has to keep in mind awareness.

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5. Fifth previous life (old man's life) _____

Then she continued to scrutinize causal *dhammas* cultivated in the fifth previous life and found groups of wholesome volitional formations which were performed in an old man's life through worshipping a pagoda. That old man had got human existence in a place where the Exalted One's admonishment was nearly extinct. That old man wished to become a *bhikkhu* who can propagate the Buddha's teaching in the region where the Buddha's teaching was shinning. At the moribund period the object of action worshipping the pagoda appeared in the mind door and then he had got the *bhikkhu's* life in the fourth previous life through that action. [ignorance-craving-clinging consisted of (20) mental *dhammas*; formation-action group consisted of (34) mental *dhammas*.]

6. Sixth previous life (woman's life) _____

She was a lay woman devotee who had got strong belief of the buddhism in that life. She made a living through growing cotton and weaving fabrics. When her husband passed away she had got great grief and despair, resulting in arising desire to deliverance to suffering of rounds of rebirth. She did not want to become woman's life with lamentation in that way. Therefore she made a wholesome deed in front of a Buddha's statue and wished to attain *nibbāna*. The object of emblem of action, worshipping to the Buddha's statue, appeared in the mind-door at moribund period. She had inclination towards man's life. She had got man's life in the fifth previous life, due to that action.

Fire of lamentation _____ That practising *meditator* usually becomes sorrowful whenever she discerns continuity of mind during occurring lamentation, due to passing away of her husband of sixth previous woman's life. As joyful feeling arise in one's continuum, due to benefitting of efficiency of relation of object so as to arise pleasurable interest during meeting with smiling friend; As sorrowful feeling arises in one's continuum, due to benefitting of efficiency of relation of object so as to arise disagreeable feeling during seeing sorrowful friend who is very found of oneself, similarly sorrowful continuity of mind predominated with disagreeable feeling usually arises in her continuum, due to benefitting of efficiency of

relation of object whenever sorrowful continuity of mind of the sixth previous life is discerned again.

This practising *meditator* has got so many experiences of attainment of different previous existences, human, heavenly being, animal man, woman etc. She had got human's existence of both under and out of the Supreme Buddha's admonishment.

In eighth previous life, she was a queen. She offered alms-food to *bhikkhus* and then she developed recollection on the noble qualities of the Supreme Buddha. However those wholesome actions had no opportunity to produce results at moribund period.

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That queen had great affection of the king. She was very sorry before die, due to knowing that the king never came near her but wasting time at another persons attending on royalty. Her continuity of mind occurring at moribund period was predominate with lamentation, i.e., disagreeable feeling, resulting in passing away with the object of emblem of destination of animal existence. In the seventh previous life, therefore, she had got female deer life. It is warning point for those persons who have strong attachment on husband or wife, who have got lamentation relating to their husband or wife, who feel deeply hurt on their partners of family life each other.

Then the life was terminated by a hunter in that animal life. However, due to appearance of object of emblem of action, offering alms-food to *bhikkhus*, which had been done in eighth previous life, a queen's life, at moribund period of that deer's life, the sixth life of sorrowful woman who had got great lamentation, due to death of husband, became consequently again.

She found that at gas of heartfelt adoration on husband and gas of lamentation depending on husband always follows with her previous lives continuously.

Furthermore_____ when she discerned 20th previous life, she found as a gentleman's life. In that gentleman's life, due to presence of unwholesome misdeed, stealing through insufficient wages to a servitor of himself, bull's life was accepted as 19th previous life.

In that bull's life, that bull had got wholesome deeds through frequent listening to noble qualities of the Buddha, recited by it's owner. Due to wholesome action of listening *dhamma*, 18th previous life was accepted as man. It was similar to a heavenly being called *maṇḍuka devaputta*, who became heavenly being from a frog life at the Buddha's time.

In 18th previous man's life, he gave sanctuary for bovines. Then he wished to emancipate from suffering of rounds of rebirth by pouring water out from kettle. Due to that wholesome deed, 17th previous life was accepted as hermit life. In the hermit's life, he had got purified morality and he could develop and cultivate *samatha* practices.

Then 21st previous life was, however, a dancer lady. In dancer lady life she disgusted to woman's life because surrounding men had got lust and made misconduct on her body. She worshipped and wished in front of the Buddha's statue so as to attain man's life. Due to that wholesome action, 20th previous life had got man's life.

The journey of past rounds of rebirth is too long, resulting in inability to know through following insight continuously. Due to covering of the hindrance of ignorance, due to tying up with rope of fetter called craving, the previous extremity of rounds of rebirth of beings, who always run various existences from this existence to that existence over and over, who always reach into the same life repeatedly again and again, can not be known by disciple's insight.

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Disciples are unable to discern all causal and resultant *dhammas* occurring throughout every life in very long infinite rounds of rebirth. However a few previous existences must be discerned in order to attain clear understanding the fact there were only causal and resultant *dhammas* in previous lives, too. Especially every *meditator* should like to discern until the previous life in which fertile seed of knowledge and fertile seed of practice were cultivated.

When this practicing *meditator*, mentioned above, scrutinized those seeds of knowledge and practice it includes wholesome seeds of charity, morality, *samatha* practice completely in the aspect of seed of practice. In the aspect of seed of knowledge, however, she had experienced to discern four great elements only.

6.8 Opinion of the Most Venerable Ledi Sayadaw

1. For a disciple____ if he was experienced to keep in mind corporeality-mentality upto the field of ultimate nature, it was the third class seed of knowledge;
2. If he had got the Knowledge of Discerning Cause and Condition due to ability to discern and keep in mind causal and resultant *dhammas* occurring in three periods, past, future, present, it was the second class seed of knowledge;
3. If he had experienced to attain *vipassanā* knowledge through generalizing as three characters on those corporeality-mentality-causes-results, it was the first class seed of knowledge,
4. If he had experienced to discern four great elements only, it might be sufficient seed of knowledge for attainment of Path, Fruit and *nibbāna* in the aspect of disciple's knowledge, decided by the Most Venerable Ledi Sayadaw. (See detailed account in *Bodhipakkhiyadīpanī*.)

Seed of practice is similar to hands and foot, while seed of knowledge, to eye. As hand and foot carry so as to reach desired destination, as the hands can perform accomplishment of desired function, the seed of practice carry the person so as to meet noble virtuous persons, the Supreme Buddha etc., who will teach *dhammas* which are causes to lead to *nibbāna*. As the eye can see various visible objects,

The seed of knowledge gives rise to occur efficiency to accept Noble *Dhamma* when opportunity to listen *dhammas* relating to Four Noble Truths is available. It benefits in order to know and see penetratively on Four Noble Truths. Therefore both kinds of seeds of practice and knowledge play essential role in attainment of *nibbāna* for every disciple.

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The Most Venerable Ledi Sayadaw decided that an itinerant heretic called Saccaka could not attain *nibbāna*, due to lack of seed of knowledge, while a married couple, the son of wealthy person called *Mahādhana* could not attain *nibbāna* in that life, due to lack of seed of practice. Unless one can realize the Noble Path and Fruit-Knowledge, *nibbāna* in this very life, those wholesome deeds, charity, morality, *samatha* and *vipassanā* practices, which are performed with the aim of attainment of *nibbāna* will be existing as fertile seeds of practice and knowledge in the continuum of himself really.

6.9.A Causes and results in future

The practicing *meditator* mentioned above believes that *bhikkhu's* life is noble life. Whenever offering alms-food for *sanghā* she wishes to become *bhikkhu's* life. When

corporeality-mentality are kept in mind by sending the knowledge towards future as the beginning, corporeality-mentality which are occurring during keeping in mind causal and mental *dhammas* object of action, i.e., offering alms-food, appears in the mind-door at moribund period of present life. In accordance with the explanation found in *Abhidhammattha Sangaha*, i.e., “*tameva vā pana janakabhūtam kammam abhinavakaraṇavasena dvārapattam hoti*”, that definite action (*janakakamma*) which will produce *paṭisandhi* consequence appears in the mind door at moribund period by means of new re-performing again.

1. The wrong knowing as *bhikkhu* is ignorance (=20).
2. The heartfelt desire to *bhikkhu's* life is craving (=20).
3. The strong attachment to *bhikkhu's* life is clinging (=20).
4. Wholesome volitions group of offering alms-food are formations (=34).
5. The efficiency of action of those wholesome volitions group is action.

Five kinds of causal *dhammas* are fulfilled. That righteous *meditator* can discern the phenomenon of arising of consequence five aggregates of *bhikkhu's* life in future due to those causal *dhammas*.

6.9.B. Shall the future life become surely?

Most righteous persons usually question that shall the future life become surely.

1. There are many Noble Ones who will enter into *nibbāna* through taking final death in the Highest Realm of Pure Abodes called *akaniṭṭha* after go down and upward existing in human and heavenly existence alternatively as king *Sakka* who is a Noble One called Upstream-enterer.
In *Pāli* Text of *Yamaka* it is preached that there are two kinds of persons with final existence, i.e., real and false.
2. There were some false persons with final existence, who pass away without attaining the Noble Path-Knowledge of Arahant, even though they have got seeds of perfections with ability to become Arahant, as a son of wealthy person called *Mahādhana*.
3. There were some false persons with final existence, who pass away without attaining the Fruit-Knowledge of Upstream-enterer, as the King *Ajātasattu*, though he had got fertile seed of perfection with ability to attain the Fruit-Knowledge of Upstream-enterer after listening *Sāmaññaphala Sutta*, he did not attain the Fruit-Knowledge of Upstream-enterer, due to presence of unwholesome action that murdered his father.

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4. There were Noble Ones who will enter into *nibbāna* through taking final death in the Highest Realm of Pure Abode called *akaniṭṭha* after attaining the Fruit-Knowledge of Non-returnee in human world, as a potter called *Ghaṭikāra*.

Future existence will be present for these kinds of righteous persons. For real persons with final existence, as the Most Venerable *Sāriputta*, and the Most Venerable *Moggallāna*, there were no future five aggregates called future existence. The righteous *meditator* should like to discern which kind of person he might be in this very life.

6.9.C Why future is discerned?

Some persons usually ask this question. As mentioned above because the Exalted One, himself, instructed to discern how resultant five aggregates cease absolutely without reappearance in future, due to absolute cessation of causal *dhammas* without reappearance in future, that way of discerning must be discerned by experiential right view knowledge.

If any righteous *meditator* is inclusive in the list of the false persons with final existence, as the son of wealthy person called *Mahādhana*, he has to practice by generalizing three characters on those future five aggregates, causal and resultant *dhammas* so as to remove obsession of craving, obsession of conceit, obsession of wrong view on future aggregates. He might be able to remove those obsessions through discerning future aggregates in that way.

If one can break down absolutely obsession of craving, obsession of conceit, obsession of wrong view through performing *vipassanā* practice on corporeal *dhammas*, mental *dhammas*, causal *dhammas*, resultant *dhammas* which are existing in three periods called past, future, present, and two continuums called internal, external, he will enter into the eternal peace in recent life in accordance with the explanation, *upasanto carissati*. This is also the second reason. Due to presence of these two reasons, it is essential to discern future period.

6.9.D Can the future be changed?

The future life can be changed for false persons with final existence as King *Ajātasattu*. If king *Ajātasattu* became real Upstream-enterer, his future life might be changed into other kind. However he had got woeful hell existence, due to fixed heavy action called *ānantariya kamma*, killing on father King *Bimbisāra*, but not attaining Fruit-Knowledge of Upstream-enterer. Future life was altered towards woeful destination.

Similarly___ future life might be altered, if the righteous *meditator* includes in the list of false persons with final existence. As mentioned in above example unless one can develop Sublime action (*mahaggata kamma*), simple sensual wholesome actions, such as action of charity, offering alms food, are available to produce its result.

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If the righteous *meditator* can change to *vipassanā* practice basing on any kind of absorption, and then he can develop those sublime actions (= heavy actions) as superior kind, those heavy actions have opportunity to produce its result, in accordance with explanations, *vipassanāya hi bahūpakāra samāpatti (M-A-1-387)* = various absorptions are great benefittable for *vipassanā* knowledge; and “*vipassanā pana thāmajātā samāpattimpi rakkhati (M-A-1-388)* = powerful *vipassanā* knowledge also protects the stability of absorption. The righteous *meditator* has to discern his future period by making various thinking with craving, wrong view, called *kappanā* after developing various actions.

Those righteous persons who attain (8) kinds of absorption called *jhānasamāpatti* (if those absorptions do not fall back until death) can choice the most favourable realm of brahma as they like. This kind of understanding is available only under the Noble Admonishment of the Buddha. Due to lack of this kind of understanding, the hermit called *Kāḷadevila* believed that only the Supreme most absorption, neither-perception-nor-non-perception can give rise to occur its consequence and heartfelt desire to become a *brahma* in that plane, resulting in taking *paṭisandhi* in that plane and missing to the Supreme Buddha. If he had got the knowledge that the most favourable realm can be chosen as he likes, he could get opportunity to become in any kind of fine-material sphere, as *Sahampati brahma*. Then he could meet with the Supreme Buddha.

Similarly___ the righteous *meditator* can choose any favorable realm of fine-material *brahma*, excluding Pure Abodes, if Sublime actions can be developed as superior kind. It is possible to develop those absorptions which are causes to reach that realm. At that time sensual wholesome actions which are great opportunate to produce results will fall back and that Sublime action will be better chance to give rise to produce its consequence.

Therefore it should be recognized the fact future life can be changed for false persons with final existence but no change for the king *Sakka* who has got heartfelt desire to rounds of rebirth called *vaṭṭābhirata*. In this case, one should not misunderstand on the fact only Sublime actions which are developed as superior kinds can give rise to occur results but those sublime actions which are developed as middle and inferior kinds can not give rise to occur results. It should be recognized the former kind is shown as example because former kinds are more powerful than the latter kinds of actions.

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6.10 Instruction found in *Visuddhi Magga*

Pali Quotation (Vs-2-234, 235) (Mahāṭī-2-273)

Due to ability to discerning on arising of present life through causal *dhammas* in this way, that practicing *bhikkhu* discerns over and over in such way that as these mind-matter arise in present life, due to causal *dhammas*, ignorance etc., similarly___ these mind matter arose in past period, due to causal *dhammas*, ignorance etc., which had been cultivated in various past periods, second previous life etc., it will arise in future period too, due to causal *dhammas*, ignorance etc. (*Vs-2-234, 235*)

6.10.A Keep in mind carefully

These four kinds of objects, viz,

1. object of impulses adjacent to death of previous life,
2. object of *paṭisandhi*-consciousness of present life,
3. object of life-continuum mind clear-element of present life,
4. object of death-consciousness which will appear in the termination of present life,

must be same as each other. Among these four kinds the righteous *meditator* must scrutinize carefully by knowledge whether three kinds of objects, i.e., number 1 to 3, except number 4, are same or not. Furthermore, in one life, consciousness of *paṭisandhi*, consciousness of life-continuum, consciousness of death have not only the same objects but also the same numbers of mind and mental concomitants. He has to scrutinize carefully over and over. After seeing on both how present *paṭisandhi* five aggregates arise, due to past causal *dhammas* and how many mental *dhammas* arise at *paṭisandhi* moment the practicing *meditator* can discern life-continuum mind-clear-element systematically. Unless he can discern it systematically, *paṭisandhi* mental *dhammas* must be discerned over and over again. Then mental *dhammas* of the first life-continuum which arise continuously after *paṭisandhi* must be kept in mind. Those are successive occurring consciousness so as not to cease continuity of mind during life when consciousness of cognitive processes do not arise. If the righteous *meditator* understand this, he must continue to discern life-continuum mental *dhammas* which occur interval of cognitive processes continuously. It will be successful.

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6.10.B Three roots-two roots-joyful-neutrality

1. If *paṭisandhi* is associated with three roots (*tīhetuka*), the life-continuum and death are also associated with three roots.
2. If *paṭisandhi* is associated with two roots (*dvīhetuka*), the life-continuum and death are also associated with two roots.
3. If *paṭisandhi* is associated with joyful feeling, the life-continuum and death are also associated with joyful feeling.
4. If *paṭisandhi* is associated with neutrality feeling, the life-continuum and death are also associated with neutrality feeling.

Therefore if *paṭisandhi* is associated with three roots and joyful feeling, life-continuum and death are also associated with three roots and joyful feeling, resulting in consisting with (34) mental *dhammas* in each mind moment. If *paṭisandhi* is associated with three roots and neutrality feeling, life-continuum and death are also associated with three roots and neutrality feeling, resulting in consisting with (33) mental *dhammas* in each mind moment.

Because the life-continuum of righteous person with joyful *paṭisandhi* always associates with joyful feeling, consciousness of cognitive processes usually associate with joyful feeling throughout life whatever object might be encountered. If a righteous person has got *paṭisandhi* with neutrality feeling, the life-continuum also associates with neutrality feeling, resulting in frequent arising of neutrality feeling on various objects in the continuum of that person. The person with neutrality feeling has got appearance of calmness while the person with joyful feeling, the appearance of smiling and friendliness. It is resulted from efficiency of life-continuum which is the most frequent occurring mind moments throughout life. In this case it should be recognized the fact this is saying with referring to only investigating-impulsions-registering which have variation in joyful and neutrality feeling within consciousness of cognitive process especially.

6.11 Ways of keeping in mind causes and results

As mentioned above when the righteous *meditator* knows and sees present life consequence *dhammas*, *paṭisandhi* consciousness etc., and previous life causal *dhammas*, ignorance craving-clinging-formations-action penetratively, he can begin the function of Knowledge of Discerning Cause and Condition. During keeping in mind in that way___

1. Causal and resultant *dhammas* can be kept in mind through seeing nature of causal relationship in order, i.e., from the ignorance as beginning until ageing-death as end (*anuloma*);
2. Causal and resultant *dhammas* can be kept in mind through seeing nature of causal relationship in reverse order, i.e., from ageing-death as beginning until ignorance as end (*paṭiloma*);

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3. Causal and resultant *dhammas* can be kept in mind through seeing nature of causal relationship in reverse order, i.e., the middle factors, four kinds of nourishment (*āhāra*) as beginning until ignorance as end (*paṭiloma*);

4. Causal and resultant *dhammas* can be kept in mind through seeing nature of causal relationship in order, i.e., the middle factors, feeling or craving as beginning until ageing-death as end (*anuloma*);
5. Causal and resultant *dhammas* can be kept in mind by means of action round-consequence round after adding defilement round into action round, as the preaching found in the *Pāli* Text of *Paṭisambhidā Magga* pp. 50, 51.

6. Way of keeping in mind by means of *sādhāraṇa asādhāraṇa*

Another practicing *meditator* discerns two kinds of causal *dhammas* of mental *dhammas* by means of having dealings with (*sādhāraṇa*) and not having dealings with (*asādhāraṇa*). Four kinds of causal *dhammas* of corporeal *dhammas* are discerned by means of *kamma-citta-utu-āhāra* (action – mind-temperature-nutriment).

It will be explicit in detail _____

There are two kinds of causal *dhammas* of mental *dhammas*, viz,

1. Causal *dhammas* with having dealings with
2. Causal *dhammas* without having dealings with.

In those kinds, (6) doors, (6) object are causal *dhammas* which have dealings with all mental *dhammas* (in five-groups-existence). Because all varieties of mental *dhammas* without remain, such as, wholesome *dhamma*, unwholesome *dhamma*, consequence *dhamma*, mere functioning *dhamma*, those *dhammas* which arise together with mentally agreeable feeling, those *dhammas* which arise together with mentally disagreeable feeling, those *dhammas* which arise together with bodily agreeable feeling, those *dhammas* which arise together with bodily disagreeable feeling, those *dhammas* which arise together with neutrality feeling etc., are produced by causal *dhammas* called those doors-objects, the latter are the causal *dhammas* which have dealings with all mental *dhammas*.

The action (*kamma*) is the causal *dhamma* which has dealings with both all consequence mental *dhammas* and all corporealities produced by *kamma*. It is the causal *dhamma* which has not dealings with other wholesome *dhammas*, unwholesome *dhammas*, mere functioning *dhammas*, corporealities produced by mind, corporealities produced by temperature, corporealities produced by nutriment.

Consciousness is the causal *dhamma* which has dealings with both associating mental concomitants *dhammas* and corporealities produced by mind. It is the causal *dhamma* which has not dealings with either mental concomitants *dhammas* which do not arise together with it within same mind moment or corporealities produced by *kamma*, corporealities produced by temperature, corporealities produced by nutriment.

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Utu (temperature)____ The compatible temperature (*sabhāga utu*) is the causal *dhamma* which has dealings with all compatible corporealities produced by temperature. It is the causal *dhamma* which has not dealings with incompatible (*visadhāga*) corporealities produced by temperature, corporealities produced by *kamma*, corporealities produced by mind, corporealities produced by nutriment.

Āhāra (nutriment)____ *āhārajaṇa* (nutriment produced by nutriment) (*kammajaṇa*, *cittajaṇa*, *utujaṇa*) is the causal *dhamma* which has dealings with all corporealities produced by nutriment. It is the causal *dhamma* which has not dealings with corporealities

produced by *kamma*, corporealities produced by mind, corporealities produced by temperature. (*Vs-2-234, Mahāṭṭ-2-374, 375*) *Pāli Quotation (Vs-2-234, 235)*

1. *kamma* (action)___

kusalākusalacetanā vipākānam khand hānam, kaṭattā ca rūpānam kammappaccayena paccayo. (Abhi-8-154)

= Wholesome volition, unwholesome volition benefit for arising of both consequence mental aggregates and corporealities produced by *kamma* by means of efficiency of relation of action. (*Abhi-8-154*)

According to above preaching found in *Paṭṭhāna*, the term, *kamma*, must be inferred as wholesome volition, unwholesome volition. Those wholesome volition and unwholesome volition are only past *dhammas*. The volition called *kamma* which had been cultivated in past period can produce *kammamuṭṭhāna rūpa* (corporealities produced by *kamma*). (*Mahāṭṭ-2-375*)

2. *Citta* (mind)___

hetūhetusampayuttakānam dhammānam, tam samuṭṭhānānañca rūpānam hetupaccayena paccayo. (Abhi-8-1)

Six kinds of roots (*hetu*) *dhammas* benefit for arising of both associating consciousness and mental concomitants and corporealities produced by those consciousness and mental concomitants by means of efficiency of relation of root. (*Abhi-8-1*)

Due to presence of the Buddha's preaching in this way, the term, *citta*, must be inferred as both kinds of consciousness and mental concomitants which have got efficiency to produce *cittaja rūpa*, but not consciousness only. Those *dhammas* of consciousness and mental concomitants have got great efficiency and powerful at arising phase only, due to accepting the benefiting efficiency of relation of contiguity etc., of preceding mind. Therefore the consciousness (in the next method) consciousness and mental concomitants can produce *cittamuṭṭhāna rūpa* at the arising phase only. (*Mahāṭṭ-2-3785*)

3. *Utu* (temperature)

4. *Āhāra* (nutriment)

bāhiraṃ utum, āhārañca paccayam labhitvā attano ṭhitikkhaṇe utuāhārā rūpam janentīti attho. (Mahāṭṭ-2-375)

Corporeal *dhamma* is powerful at the static phase, due to accepting the benefiting efficiency of relation of post-compatibility etc. Due to presence of strength of corporeal *dhamma* at the static phase, temperatures produced by four origins (*cātu samuṭṭhānika utu*) called *kammaja utu, cittaja utu, utuja utu, āhāraja utu*, which accept the supporting factor of external temperature, give rise to occur corporealities produced by temperature (*utusamuṭṭhānarūpa*). If the supporting factor of external nutriment called *kabaḷīkārāhāra* is available, each nutriment produced by four origins (*cātu samuṭṭhānika ojā*) give rise to occur new corporeal units at the static phase.

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These causal *dhammas*, viz,

1. *yonisomanasikāra* = wise attention,
2. *saddhammasavana* = listening *dhammas* preached by righteous persons,
3. *sappurisūpanissaya* = taking refuge to virtuous persons,

4. *paṭirūpadēsavāsa* = dwelling at suitable place where Noble Ones dwell,

are causal *dhammas* which have dealings with wholesome *dhamma* only. Those causal *dhammas*, unwise attention (*ayonisomanasikāra*) etc., in turn, are specific causal *dhamma* of arising of unwholesome *dhammas*. It means these are causal *dhammas* which have not dealings with wholesome *dhammas*.

Ignorance-craving-clinging-formation action etc., are causal *dhammas* which have not dealing with consequence *dhammas*.

The life-continuum is the causal *dhamma* which has not dealings with five-doors-adverting and mind-door adverting in five-doors cognitive process and mind-door-cognitive process respectively.

The investigating (*santiraṇa*) is the causal *dhamma* which has not dealings with determining (*vuṭṭhāpana*).

Sensual mere functioning (*kāma kiriyā*) is the causal *dhamma* which has not dealings with sensual mere functioning and sublime mere functioning (*mahaggata kiriyā*) appropriately.

The Fruit-Knowledge of Arahant is causal *dhamma* of all kinds of mere functioning (*kiriyā*), excluding adverting (*āvajjana*). (*Vs-2-234, Mahāṭṭ-2-375*)

6.12 The fifth method of dependent-origination

In this paper it will be presented previously on the way of keeping in mind which is applied basing on these two ways, i.e.,

1. way of keeping in mind by means of action round-consequence round, and
2. way of keeping in mind by means of *sādhāraṇa asādhāraṇa*.

Only when one can keep in mind those two kinds, can he discern and ponder ways of discerning found in detailed account of knowledge of Arising and Passing Away. The fifth method of dependent-origination, therefore, means the way of keeping in mind which concerns with those two ways. The reason why this way of keeping in mind is presented previously is that _____ firstly it can be suggested that this way of keeping in mind can provide easily understood for those practising persons with weakness in basic Knowledge of *Abhidhamma*; second, it might be very useful in the way of discerning on the Knowledge of Arising and Passing Away in detail, resulting in no need to learn that way of discerning again for those persons with weakness in basic knowledge of *Abhidhamma*. Most of practising *meditators* has been observed and found that they had got easy understanding on the first method of dependent-origination after mastery in this method.

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6.12.A Essential facts to be recognized previously

Causal and resultant *dhammas* must be kept in mind after seeing the nature of link of causes and results through dividing five aggregates of each mind moment from *paṭsandhi* as beginning. During dividing five aggregates, in each mind moment _____

1. depended base-corporealities and object corporealities, which are existing in (6) doors, are corporeal aggregates;
2. the feeling, mental concomitant of mental *dhammas*, is feeling aggregate,
3. the perception, mental concomitant of mental *dhammas*, is perception aggregate,
4. (a) the volition, mental concomitant of mental *dhammas*, is formation aggregate, (First method)
(b) Remaining mental concomitants, excluding feeling, perception, consciousness of mental *dhammas* are formation aggregate. (Second method)

5. the consciousness, mental concomitant of mental *dhammas*, is consciousness aggregate,

*saṅkhārakkhandhā (formation aggregate)*_____ In formation aggregate, the preaching methodology by which volition is referred as formation aggregate is called *padhānanaya* (significant method). That preaching methodology can be found in *Upādānaparipavattana Sutta* etc.

Pāli Quotation (Sam-2-49)

Six kinds of volitions, viz., *rūpa sañcetanā* (volition towards sight), *saddasañcetanā* (volition towards sound), *gandhasañcetanā* (volition towards smell), (volition towards flavour), *dhamma sañcetanā* (volition towards *dhamma* object) are formations aggregate. Due to arising of contact, formations arise; due to cessation of contact, formations cease.

In this *Sutta* the volition is preached as formation aggregate through significant preaching methodology, due to significance of volition to produce results. This is the first method and known as *suttantanaya*.

In the aspect of preaching methodology of *Abhidhamma*, all remaining mental *dhammas*, excluding feeling, perception, consciousness, within each mind moment are called formation aggregate. Present causal *dhammas* which have not dealings with that formation aggregate are the proximate causes called remaining three mental aggregates, feeling aggregate, perception aggregate, consciousness aggregate (*sesakhandhattaya padatṭhānā*) (*Vs-2-92*)

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In accordance with this preaching, way of keeping in mind causal and resultant *dhammas* will be presented as two ways,

1. volition is inferred as formation aggregate (First method)
2. remaining mental concomitants, excluding feeling, perception are inferred as formation aggregate (Second method).

It is the way of preaching with the intention so as not to remain all ultimate elements within each mind moment.

In the first method the contact is causal *dhamma* of that formation aggregate. (*Sam-2-49*). Then there is causal *dhamma* of that contact. Because the contact is also a conditioned thing, contact is also worth having causal *dhamma*. Furthermore there is a question whether or not remaining mental concomitants, excluding feeling, perception, contact, volition, are worth having causal *dhammas* because those are also conditioned *dhammas*. The second method is, therefore, shown in order to solve these problems etc.

6.12.B Contact_____ mind matter

Pāli Quotation (Sam-2-49)

In various *Sutta*, such as above *Upādānaparipavattana Sutta* etc., it is preached how feeling aggregate, perception aggregate, formation aggregate arise, due to contact. Then the Buddha preached continuously how consciousness aggregate arises, due to mental concomitants, depended base corporealities and object corporeality.

During preaching in this way because no consciousness can arise without mental concomitants and vice versa the contact, which is preached as causal *dhamma* of feeling, perception, formation, has no efficiency to arise pure itself. However it is significant causal *dhamma* during benefiting for arising of those feeling, perception, formation. Unless the

contact can join together object with consciousness mental *dhammas* have no opportunity to arise really. The contact is significant factor for the function of knowing the object by mental *dhammas* led by consciousness. It can, therefore, be said as obvious causal *dhamma*.

Again there is a question whether contact benefits only those *dhammas*, feeling, perception, formations, but not consciousness. It can be answered it benefits consciousness, too. It is because the contact is also included in mental concomitant which are causal *dhammas* of consciousness in a way of preaching that "*nāmarūpasamudayā viññāṇa samudayo* = due to arising of mind-matter, consciousness arises.

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Furthermore_____ there is also a question that during arising of consciousness, due to contact and associating mental concomitants, in other words, due to mind-matter, whether pure consciousness arises or not. Only the consciousness can not arise. It can arise in the presence of association of mental concomitants called feeling aggregate, perception aggregate, formation aggregate. Thus the righteous person should like to understand the fact mental concomitants can benefit for arising of not only consciousness aggregate but also each other. The Exalted One, therefore, preached in *Paṭṭhāna* as follows:_____

Pāli Quotation (Paṭṭhāna-1-5,8,9)

= Four mental aggregates benefit each other by means of efficiency of relations of compatibility, mutuality, dependence, presence, non-disappearance. (*Paṭṭhāna-1,58,9*)

In *Mahānidāna Sutta* the Exalted One preached as follows:_____

nāmarūpapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā phasso. (*Dī-2-48*)

= Due to mind-matter, consciousness arises; due to consciousness, mind-matter arise; due to mind-matter, contact arises. (*Dī-2-48*)

Pāli Quotation (Mūlaṭṭi-2-135)

In that *Mahānidāna Sutta*, as corporeal bases, eye-bases etc., are done within the list of corporeal *dhammas*, similarly the sixth base, mind base, is also done within the list of mind (*nāma*), as showing all causal *dhammas*, without remain, of contact, similarly _____ the Supreme Buddha preached that "*nāmarūpapaccayā phasso* = due to mind-matter, the contact arises", so as to preach thoroughly on causal *dhamma* called mind (*nāmsa*).

Similarly_____ in the second session of (*vāra*), *sampayutta catukka, abhidhamma-bhājanīyanaya*, it is preached that *nāmapaccayā phasso* (*Abhi-2-147*) = due to mind, contact arises" in order to confiscate that preaching of *Mahānidāna Sutta* through showing significant nature that has been shown in that *Mahānidāna Sutta*, after making to be inclusive the sixth base, mind-base, within the mind (*nāma*). [It means the Supreme Buddha preached as *nāmapaccayā phasso* but not preached as *salāyatana paccayā phasso*.] (*Mūlaṭṭi-2-135*)

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6.12.C *ekacittakkhaṇika* (one mind moment)

-*nānācittakkhaṇika* (various mind moments)

Pāli Quotation (Abhi-A-2-191)

In the preaching of both *Suttanta* and *Suttantabhājanīya naya, Abhidhamma*, the term, formations (*saṅkhārā*) is preached as pleural form through preachings in a way that

"*avijjāpacayā saṅkhārā* = due to ignorance, formations arise apparently" etc. (*Sam-1-243, Abhi-2-142*) In the preaching of *abhidhammabhājanīya*, the term formation (*saṅkhāro*), is preached as singular form through preaching in a way that "*avijjāpaccayā saṅkhāro* = due to ignorance, formation arises". The reason why those kinds of preachings are varied is as follows: _____

In the preaching of *abhidhammabhājanīya naya*, the term, formation (*saṅkhāro*), is preached as singular form, due to presence of single mind moment of formation. In the preaching of that *Suttantabhājanīya naya*, on the other hand, principle of dependent-origination is preached discriminately with referring to various volitions occurring in various mind moments. In the preaching of this *Abhidhammabhājanīya naya*, principle of dependent origination is preached discriminately with referring to the volition occurring in one mind moment. Then there is no numerous volitions within one mind moment really. (It should be understood similarly the fact there is no numerous contacts within one mind moment, etc.) Therefore the term, formation (*saṅkhāro*) is preached as singular form only but not formations (*saṅkhārā*), as pleural form. (*Abhi-A-2-191*)

Due to presence of both kinds of preaching that "*nāmarūpa samudayā viññāṇa samudayo* = due to arising of mind-matter, consciousness arises", (*Sam-2-49*) and "*viññāṇa paccayā nāmarūpam* = due to arising of consciousness, mind-matter arise", (*Dī-2-48, Abhi-2-142,143*), mind-matter and consciousness benefit each other reciprocally. Those *dhammas*, feeling, perception, contact, volition, etc., are also included in those mental *dhammas*.

It is also preached that "*nāmapaccayā phasso* = Due to mind-base called sixth base, contact arises". (*Abhi-2-147*)

Pāli Quotation (Abhi-A-2-193)

=Not only mental *dhamma* called mind-base but mental aggregates called feeling, perception, formation also are causal *dhammas* of arising of contact (*phassa*). (*Abhi-A-2-193*)

It should, therefore, be recognized

1. four mental aggregates benefit each other mutually;

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2. contact benefits for arising of both associating mental *dhammas* within same mind moment and mental aggregates existing in succeeding mind moments;
3. the contact has no efficiency to arise itself only but it has efficiency to arise only when associating mental *dhammas* are united,
4. due to presence of a preaching that "*tiṅṅan sangati phasso* = due to coincidence of three kinds, base, object and consciousness, the contact arises", (*M-1-158,326, Sam-1-300, Sam-2-216, Abhi-4-48*), consciousness is significant factor for arising of contact;
5. among those mental *dhammas* existing within one mind moment, if a mental *dhamma*, lies at the site of resultant *dhamma*, remaining mental *dhammas* lie at the side of causal *dhamma* and vice versa.

6.12.D Past causal *dhammas*, present causal *dhammas*

1. Those *dhammas* called ignorance-craving-clinging-formations-action are causal *dhammas* of both consequence mental *dhammas* which are free from cognitive processes called *paṭsandhi-bhavanga-cutī*, consequence mental *dhammas* which are consciousness of cognitive processes called fivefold consciousness-receiving-investigating-registering and corporealities produced by *kamma*.

(It should be recognized similarly on three periods, past, future, present.)

2. The consciousness is causal *dhamma* of *cittajarūpa* (all consciousness except fivefold consciousness);
3. the temperature is causal *dhamma* of *utujarūpa*;
4. the nutriment is causal *dhamma* of *āhārajarūpa*;
5. causal *dhammas*, base, object, contact etc, are causal *dhammas* of four mental aggregates respectively.

7. Way of keeping in mind cause & result (section of Knowledge of Cause & Condition)

7.1. *Paṭisandhi* five aggregates

During beginning of embryo at the moment of conception called *paṭisandhi*,

1. Three kinds of corporeal units called base-decad, body-decad, sex-decad, (30) kinds of corporealities are called corporeal aggregate.
2. Among (34) kinds of *paṭisandhi* mental *dhammas*, the feeling is called feeling aggregate.
3. Among (34) kinds of *paṭisandhi* mental *dhammas*, the perception is called perception aggregate.
4. Among (34) kinds of *paṭisandhi* mental *dhammas*, the volition is called formation aggregate. (first method)

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Among (34) kinds of *paṭisandhi* mental *dhammas*, remaining (31) kinds of mental concomitants, except feeling-perception-consciousness, are called formation aggregate. (second method)

5. Among (34) kinds of *paṭisandhi* mental *dhammas*, the consciousness is called consciousness aggregate.

These five aggregates are referred to only mankind with three roots who has got *paṭisandhi* associating with joyful feeling. If that person with three roots has got *paṭisandhi* associating with neutrality feeling, there are (33) mental *dhammas* at *paṭisandhi*, due to lack of pleasurable interest (*pīṭi*). If one has got *paṭisandhi* associating with joyful feeling and two roots, there are (33) mental *dhammas*; if one has got *paṭisandhi* associating with neutrality feeling and two roots, there are (32) mental *dhammas* respectively.

Only arising phase of *paṭisandhi* consciousness consists of (3) kinds of corporeal units, (30) kinds of corporealities. At the beginning of static phase (*ṭhiti kāla*) of *paṭisandhi* corporealities produced by *kamma* called *kammajarūpa* the fire-elements within those corporeal units produce new corporeal units with nutriment as eighth factor called *utuja ojaṭṭhamaka kalāpa* again. Every fire-element called temperature (*utu*) within every corporeal unit which reaches to static phase, generally, can produce new corporeal unit with nutriment as eighth factor.

Corporeal units produced by *kamma* always arise at every three-time-phases called *uppāda-ṭhiti-bhanga* of each mind moment throughout life. Because every corporeal unit produced by *kamma* consist of the fire-element, that fire-element produces new corporeal unit whenever it reaches into the static phase called *uppāda kāla* again and again.

Furthermore every pure octad with the nutriment as eighth factor consists of the fire-element. That fire-element also produces new corporeal unit whenever it reaches to the static phase.

Every consciousness, excluding fivefold consciousness, from the beginning of the first life-continuum until death, can produce new corporeal unit with the nutriment as eighth factor at every static phase. Every mind-moment can produce numerous corporeal units with

the nutriment as eighth factor. That every pure octad produced by mind also consists of the fire-element which can produce new corporeal unit with the nutriment as eighth factor.

Corporealities produced by nutriment begin to arise at the beginning of spreading of mother's ingested food throughout body of foetus. Therefore corporealities produced by temperature begin to arise at the static phase of *paṭisandhi*. Corporealities produced by mind begin to arise from the first life-continuum. Corporealities produced by nutriment beginning to arise at the beginning of spreading of mother's ingested food throughout body of foetus. Therefore it is essential to be careful during discerning corporeal aggregate. By the time causes & results are kept in mind in recent period, all kinds of corporealities produced by four origins called *kammaja rūpa, cittaja rūpa, utuja rūpa, āhāraja rūpa* arise completely.

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Previously both obvious occurrence of two kinds of action round, viz, formation action, due to presence of defilement round, viz, ignorance-craving-clinging, and the nature of arising of *paṭisandhi* corporeal aggregate which is inclusive in consequence round, due to presence of those action round, in other words, due to presence of efficiency of *kamma* (action) must be discerned by insight. When the phenomenon of arising of resultant *dhammas, paṭisandhi* corporealities produced by *kamma*, basing on causal *dhammas*, formation-action which were surrounded by ignorance-craving-clinging, is known and seen by the insight causal and resultant *dhammas* must be kept in mind as follows. _____

A. *paṭisandhi* corporeal aggregate

1. Due to arising of ignorance (=20), *paṭisandhi* corporeal aggregate arises.
Ignorance (=20) is causal *dhamma*; *paṭisandhi* corporeal aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* corporeal aggregate arises.
Craving (=20) is causal *dhamma*; *paṭisandhi* corporeal aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* corporeal aggregate arises.
Clinging (=20) is causal *dhamma*; *paṭisandhi* corporeal aggregate is resultant *dhamma*.
4. Due to arising of formations (=34), *paṭisandhi* corporeal aggregate arises.
Formations (=34) is causal *dhamma*; *paṭisandhi* corporeal aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* corporeal aggregate arises.
Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* corporeal aggregate is resultant *dhamma*.

[Notes: _____ In those defilement rounds, ignorance-craving-clinging, the numbers, (20), refer group of mental *dhammas*, the first unprepared consciousness rooted in greed, associating with mentally agreeable feeling and wrong view (*somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika pathama lobhamūla citta*) It can vary with (22/19/21) mental *dhammas* appropriately. One must discern those numbers of mental *dhammas* which had been cultivated in previous life of himself.

Then in those action rounds, formation-action, the numbers, (34), refer (34) kinds of mental *dhammas* of faith-wisdom group, action round, namely, the first unprepared great wholesome consciousness associating with mentally agreeable feeling and knowledge (*samanassa-saḥagata nāṇasampayutta asaṅkhārika pathama mahākusala citta*). If the righteous *meditator* had developed the action which was associated with neutrality feeling in previous lives, the numbers of mental *dhammas* were (33) because of lack of pleasurable interest called *pīti*. In this case, only the person with three roots (*tīhetuka puggala*) is presented as example because most *meditators* who can keep in mind corporeality-mentality-cause-result in this way are generally those persons with three roots. If a such *meditator* is the

person with two roots, numbers of mental *dhammas* of formation-action can be (33/32) respectively.

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Only when both sides of cause and result is broken down each compactness, can the penetrative knowledge reach to the ultimate nature. Then only when the penetrative knowledge reaches to the ultimate nature, causal relationship between causal and resultant ultimate nature can be discerned systematically. Causal relationship can be discerned between neither concepts nor concept and ultimate nature.

Clinging (*upādāna*) ____ Only sensual clinging is presented as example because most *meditators* experienced with sensual clinging generally. However the righteous *meditator* must keep in mind relationship between any kind of four clinging which had been experienced during cultivating formation action in previous lives and resultant aggregate systematically.

B. *paṭisandhi* feeling aggregate

Causes and results must be kept in mind by seeing phenomenon of arising of *paṭisandhi* feeling aggregate due to presence of both past causal *dhammas* cultivated in previous life and present causal *dhammas*, base-object-contact etc.

Five kinds of past causal *dhammas*

1. Due to arising of ignorance (=20), *paṭisandhi* feeling aggregate arises.
Ignorance (=20) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
2. Due to arising of craving (=20), *paṭisandhi* feeling aggregate arises.
Craving (=20) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
3. Due to arising of clinging (=20), *paṭisandhi* feeling aggregate arises.
Clinging (=20) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
4. Due to arising of formation (=34), *paṭisandhi* feeling aggregate arises.
Formation (=34) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
5. Due to arising of efficiency of *kamma* (=34), *paṭisandhi* feeling aggregate arises.
Efficiency of *kamma* (=34) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.

Three kinds of present causal *dhammas*

6. Due to arising of base (=depended base corporeality, 30), *paṭisandhi* feeling aggregate arises.
Base (=depended base corporeality, 30) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
7. Due to arising of object (=kamma object), *paṭisandhi* feeling aggregate arises.
Object (=kamma object) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.
8. Due to arising of contact (= 34 – feeling = 33), *paṭisandhi* feeling aggregate arises.
Contact (= 34 – feeling = 33) is causal *dhamma*; *paṭisandhi* feeling aggregate is resultant *dhamma*.