

Namo tassabhagavato arahato sammāsbhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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BY

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Associating ideational-base_____ In this case for a gentleman or lady who has got joyful *paṭisandhi* with three roots, there were (34) kinds of mental *dhammas* during *paṭisandhi* mind-moment. Among those *dhammas*, the contact lies in the side of resultant *dhamma*, while the consciousness lies in the side of causal *dhammas*. Then if consciousness and contact are subtracted from (34), (32), kinds of mental concomitants remain.

These remainders are called associating ideational-base shown in number 4 conditional relation. It should be recognized similarly for remaining mind-moments.

Life-continuum mind-contact and death mind-contact must be discerned by taking example of *paṭisandhi* mind-contact. Now it will be continued to present way of keeping in mind causal and resultant *dhammas* of each contact consisting in eye-door-cognitive process and mind-door-cognitive process for visible line as follows: _____

A. Five-doors-adverting mind-contact (visible line)

1. Due to arising of “the heart-base (= ideational-base)”, five-doors-adverting mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; five-doors-adverting mind-contact is resultant *dhamma*.
2. Due to arising of “the sight-base,” five-doors-adverting mind-contact arises. The sight-base is causal *dhamma*; five-doors-adverting mind-contact is resultant *dhamma*.
3. Due to arising of “five-doors-adverting mind-base”, five-doors-adverting mind-contact arises. Five-doors-adverting mind-base is causal *dhamma*; five-doors-adverting mind-contact is resultant *dhamma*.
4. Due to arising of “(9) kinds of associating ideational base”, five-doors-adverting mind-contact arises. (9) kinds of associating ideational base is causal *dhamma*; five-doors-adverting mind-contact is resultant *dhamma*.

B. Eye-contact (*cakkhu samphassa*)

1. Due to arising of the eye-base, the eye-contact arises. The eye-base is causal *dhamma*; the eye-contact is resultant *dhamma*.
2. Due to arising of the sight-base, the eye-contact arises. The sight-base is causal *dhamma*; the eye-contact is resultant *dhamma*.
3. Due to arising of “seeing-consciousness mind-base, the eye-contact arises. seeing-consciousness mind-base is causal *dhamma*; the eye-contact is resultant *dhamma*.
4. Due to arising of (6) kinds of associating ideational base, the eye-contact arises. (6) kinds of associating ideational base is causal *dhamma*; the eye-contact is resultant *dhamma*.

C. Receiving mind-contact

1. Due to arising of the heart-base (= ideational-base), receiving mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; receiving mind-contact is resultant *dhamma*.

2. Due to arising of the sight-base, receiving mind-contact arises. The sight-base is causal *dhamma*; receiving mind-contact is resultant *dhamma*.
3. Due to arising of receiving mind-base, receiving mind-contact arises. Receiving mind-base is causal *dhamma*; receiving mind-contact is resultant *dhamma*.
4. Due to arising of “(9) kinds of associating ideational-base”, receiving mind-contact arises. (9) kinds of associating ideational-base is causal *dhamma*; receiving mind-contact is resultant *dhamma*.

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E. Investigating mind-contact

1. Due to arising of the heart-base (= ideational-base), investigating mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; investigating mind-contact is resultant *dhamma*.
2. Due to arising of the sight-base, investigating mind-contact arises. The sight-base is causal *dhamma*; investigating mind-contact is resultant *dhamma*.
3. Due to arising of investigating mind-base, investigating mind-contact arises. Investigating mind-base is causal *dhamma*; investigating mind-contact is resultant *dhamma*.
4. Due to arising of “associating ideational-base” investigating mind-contact arises. Associating ideational-base is causal *dhamma*; investigating mind-contact is resultant *dhamma*.

[If investigating mind-moment associates with joyful feeling, associating ideational-base are of (10) kinds; if that mid-moment associates with neutral feeling, associating ideational-base are of (9) kinds respectively.]

F. Determining mind-contact

1. Due to arising of the heart-base (= ideational-base), determining mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; determining mind-contact is resultant *dhamma*;
2. Due to arising of the sight-base, determining mind-contact arises. The sight-base is causal *dhamma*; determining mind-contact is resultant *dhamma*;
3. Due to arising of determining mind-base, determining mind-contact arises. Determining mind-base is causal *dhamma*; determining mind-contact is resultant *dhamma*;
4. Due to arising of (10) kinds of associating ideational-base, determining mind-contact arises. (10) kinds of associating ideational-base is causal *dhamma*; determining mind-contact is resultant *dhamma*;

G. The first impulsion mind-contact

1. Due to arising of the heart-base (= ideational-base), the first impulsion mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; the first impulsion mind-contact is resultant *dhamma*.

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2. Due to arising of the sight-base, the first impulsion mind-contact arises. The sight-base is causal *dhamma*; the first impulsion mind-contact is resultant *dhamma*.
3. Due to arising of the first impulsion mind-base, the first impulsion mind-contact arises. The first impulsion mind-base is causal *dhamma*; the first impulsion mind-contact is resultant *dhamma*.
4. Due to arising of (32) kinds of associating ideational-base, the first impulsion mind-contact arises. (32) kinds of associating ideational-base is causal *dhamma*; the first impulsion mind-contact is resultant *dhamma*.

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H. The first registering mind-contact

1. Due to arising of the heart-base (= ideational-base), the first registering mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; the first registering mind-contact is resultant *dhamma*.
2. Due to arising of the sight-base (= ideational-base), the first registering mind-contact arises. The sight-base (= ideational-base) is causal *dhamma*; the first registering mind-contact is resultant *dhamma*.
3. Due to arising of the first registering mind-base (= ideational-base), the first registering mind-contact arises. The first registering mind-base (= ideational-base) is causal *dhamma*; the first registering mind-contact is resultant *dhamma*.
4. Due to arising of (32) kinds of associating ideational-base (= ideational-base), the first registering mind-contact arises. (32) kinds of associating ideational-base (= ideational-base) is causal *dhamma*; the first registering mind-contact is resultant *dhamma*.

[The second registering must also be discerned similarly. In this case, great consequence joyful registering with knowledge mind-contact is extracted as example. In associating ideational-base, the range of numbers of mental concomitants may be varied depending on whether with rootless or root cause, joyful or neutral feeling, with knowledge or without knowledge. It must, therefore, be discerned as shown in Tables of *nāmakammaṭṭhāna*, Volume II.]

I. The mind-door-adverting mind-contact (follower mind-door-cognitive process)

1. Due to arising of the heart-base (= ideational-base), mind-door-adverting mind-contact arises. The heart-base (= ideational-base) is causal *dhamma*; mind-door-adverting mind-contact is resultant *dhamma*.
2. Due to arising of the sight-base (= ideational-base), mind-door-adverting mind-contact arises. The sight-base (= ideational-base) is causal *dhamma*; mind-door-adverting mind-contact is resultant *dhamma*.
3. Due to arising of mind-door-adverting mind-base (= ideational-base), mind-door-adverting mind-contact arises. Mind-door-adverting mind-base (= ideational-base) is causal *dhamma*; mind-door-adverting mind-contact is resultant *dhamma*.
4. Due to arising of (10) kinds of associating ideational-base (= ideational-base), mind-door-adverting mind-contact arises. (10) kinds of associating ideational-base (= ideational-base) is causal *dhamma*; mind-door-adverting mind-contact is resultant *dhamma*.

[Notes:_____ Those impulsions, registering mind-contacts of follower mind-door cognitive process are similar to way of discerning of impulsions, registering mind-contacts of eye-door-cognitive process. Remaining cognitive process, ear-door-cognitive process etc., must also be discerned by taking example of eye-door-cognitive process. Although five-doors-adverting, determining, impulsions in five-doors-cognitive process and mind-door-adverting, impulsions in mind-door-cognitive process are not inclusive in consequence round *dhammas*, those are worth discerning together with consequence round *dhammas* not to remain all ultimate elements. All contacts consisting in both wholesome and unwholesome groups of (6) lines must be discerned thoroughly. Now ear-contact, nose-contact, tongue-contact, body-contact, body-contact with a little significant difference would be presented continuously.]

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J. Ear-contact (*sotasamphassa*)

1. Due to arising of the ear-base, the ear-contact arises. The ear-base is causal *dhamma*; the ear-contact is resultant *dhamma*.
2. Due to arising of the sound-base, the ear-contact arises. The sound-base is causal *dhamma*; the ear-contact is resultant *dhamma*.
3. Due to arising of the hearing consciousness (mind-base), the ear-contact arises. The hearing consciousness (mind-base) is causal *dhamma*; the ear-contact is resultant *dhamma*.
4. Due to arising of the (6) kinds of associating ideational base, the ear-contact arises. The (6) kinds of associating ideational base is causal *dhamma*; the ear-contact is resultant *dhamma*.

K. Nose-contact (*ghānasamphassa*)

1. Due to arising of the nose-base, the nose-contact arises. The nose-base is causal *dhamma*; the nose-contact is resultant *dhamma*.
2. Due to arising of the odour-base, the nose-contact arises. The odour-base is causal *dhamma*; the nose-contact is resultant *dhamma*.
3. Due to arising of the smelling consciousness (mind-base), the nose-contact arises. The smelling consciousness (mind-base) is causal *dhamma*; the nose-contact is resultant *dhamma*.
4. Due to arising of the (6) kinds of associating ideational base, the nose-contact arises. The (6) kinds of associating ideational base is causal *dhamma*; the nose-contact is resultant *dhamma*.

L. Tongue-contact (*jihvāsamphassa*)

1. Due to arising of the tongue-base, the tongue-contact arises. The tongue-base is causal *dhamma*; the tongue-contact is resultant *dhamma*.
2. Due to arising of the flavour-base, the tongue-contact arises. The flavour-base is causal *dhamma*; the tongue-contact is resultant *dhamma*.
3. Due to arising of the tasting consciousness (mind-base), the tongue-contact arises. The tasting consciousness (mind-base) is causal *dhamma*; the tongue-contact is resultant *dhamma*.

4. Due to arising of the (6) kinds of associating ideational base, the tongue-contact arises. The (6) kinds of associating ideational base is causal *dhamma*; the tongue-contact is resultant *dhamma*.

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M. Body-contact (*kāyasamphassa*)

1. Due to arising of the body-base, the body-contact arises. The body-base is causal *dhamma*; the body-contact is resultant *dhamma*.
2. Due to arising of the touch-base, the body-contact arises. The touch-base is causal *dhamma*; the body-contact is resultant *dhamma*.
3. Due to arising of the touching consciousness (mind-base), the body-contact arises. The touching consciousness (mind-base) is causal *dhamma*; the body-contact is resultant *dhamma*.
4. Due to arising of the (6) kinds of associating ideational base, the body-contact arises. The (6) kinds of associating ideational base is causal *dhamma*; the body-contact is resultant *dhamma*.

So far as this extent, way of discerning can be taken as example. Every contact consisting in every mind-moment for (6) lines must be kept in mind by insight. Causal and resultant *dhammas* must be kept in mind by seeing the phenomenon how each resultant *dhamma* arises due to apparent arising of respective causal *dhamma*. It should be noticed the fact the knowledge of Cause and Condition can not be improved even though both sides of causal and resultant *dhammas* are recited by verbally and mentally but not seen by penetrative insight knowledge. It should be recognized similarly in every way of discerning.

N. *upādinna-kapavatti kathā*

According to explanations of above commentaries, this noble preaching of dependent-origination is a kind of preaching showing how causal and resultant *dhammas* of ultimate nature of corporeality-mentality cycle incessantly in the continuity of aggregates of living beings, due to presence of obsession as "my resultant *dhamma*" through the action (*kamma*) which is approached and taken as object by craving-wrong view. (*upādinna-kapavattikathā* = *upādiṇṇakapavattikathā*)

Especially it is a kind of preaching that shows apparently causal *dhammas* (*paccaya*) and resultant *dhammas* (*paccayuppanna*) which are inclusive in a single continuity of corporeality-mentality (*ekasantatipariyāpanna*). In this work, therefore, presents the phenomenon of causal relationship of the ultimate nature of corporeality-mentality which are inclusive in a single continuity of corporeality-mentality, from the ignorance until the birth, ageing-death, as priority. In accordance with the sub-commentary called *Anupāda suttanta Tīkā (M-ṭī-3-275)* which amplifies that "*parasantānagate catesam santānavibhāgam akatvā bahiddhā bhāva aṃmaññato sammasanam, ayam sāvakanam sammasanacāro*" because external phenomena are similar to each other, it would be presented the way of discerning on those phenomena on a whole only, in this work.

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2.9. *phassa paccayā vedanā*

Due to arising of contact, feeling arise
Pāli Quotation (Abhi-A-2-169; Vs-2-201)

Feeling (vedanā) _____ There are (6) kinds of feelings, viz., the feeling produced by the eye-contact (*cakkhu samphassajā vedanā*), the feeling produced by the ear-contact, the feeling produced by the nose-contact, the feeling produced by the tongue-contact, the feeling produced by the body-contact, the feeling produced by the mind-contact, though doors, in brief. There are (89) varieties of feelings which are associating with (90) kinds subtracted by one consciousness. In this case, however, only consequence feeling which associate with (32) kinds of mundane consciousness must be inferred as the basic meaning of the term, *vedanā* (feeling) (*Abhi-A-2-169; Vs-2-201*)

2.9.1 *cakkhu samphassajā vedanā* (= the feeling produced by eye-contact)

Pāli Quotation (Sam-A-2-15; M-A-1-226)

(Essence of **Pāli Quotation**)_____ Due to presence of preaching in Pali Text, *Abhidhamma Vibhaṅga (Abhi-2-16)*, that _____ the feeling produced by eye-contact are both wholesome, unwholesome and indeterminate (*avyākata*) ones, those wholesome feeling, unwholesome feeling, indeterminate feeling (*avayākata vedanā*), which are arising in the eye-door, are designated as *cakkhusamphassajā vedanā*. As those names, *sāriputta* = the son of the woman of *Brahmin* caste called *Sari*, *Mantāniputta* = the son of the woman of *Brahmin* caste called *Mantani*, are descended from the mother name, similarly it is the name descended from depended base-corporality called the eye-base which is similar to mother. As a direct meaning, the feeling which is produced by the eye-contact is designated as *cakkhu samphassajā vedanā*. It should be recognized similarly on the remaining feelings *sota samphassajā vedanā* etc. This is the method that counts all kinds of feelings which can be arisen by the eye-contact in discriminately. In this preaching of dependent-origination, however, only consequence feelings are desired to be inferred as the basic meaning. Only those consequence feelings which associate with seeing-consciousness, receiving, investigating, registering consciousness must be inferred as the basic meaning of *cakkhu samphassajā vedanā*. It may be two kinds, both wholesome consequence feeling and unwholesome consequence feeling. Those feelings, the feeling produced by the ear-contact etc, must also be understood in similar way. According to the term, *mano samphassajā vedanā* (= the feeling produced by mind-contact), all kinds of feelings which associate with the mind-consciousness element (*manoviññāṇa dhātu*) must be inferred. In this case, especially, only those feelings which associate with the consequence mind-consciousness element must be inferred as *vedanā*. (*Sam-A-2-15; M-A-1-226*)

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2.9.2 *cakkhusamphassa paccayā vedanā* (due to arising of the eye-contact, the feeling arises)

Pāli Quotation (Sam-A-3-5)

Those words, "*cakkhusamphassa paccayā vedanā*", mean receiving, investigating, determining, impulsion (registering) feelings which arise depending on the eye-contact. There is no need to say the feeling associating with seeing-consciousness is worth designating as "*cakkhusamphassa paccayā vedanā*". Those remaining feelings, "*sota-samphassa paccayā*

vedanā = above feelings which arise depending on the ear-contact" etc., must also be understood in this way. (*Sam-A-3-5*)

In accordance with above explanations of commentaries, those words, "*cakkhusamphassajā vedanā*", and "*cakkhusamphassa paccayā vedanā*", means those kinds of feelings which associate with seeing consciousness, receiving, investigating, determining, impulses, registering consciousness. Furthermore, because those feelings, which associate with mind-door-advertence, impulses, registerings, which take the visible-object successively after the eye-door-cognitive process, are benefited by the eye-contact, those kinds of feelings are also designated as *cakkhusamphassajā vedanā*, *cakkhusamphassa paccayā vedanā*. (*Abhi-A-3-368*)

During performing *vipassanā* practice, according to the Supreme Buddha's instruction found in *Cūḷa rāhulovāda Suttanta*, all associating *dhammas* together with the feeling, i.e., feeling-aggregate, perception-aggregate, formation-aggregate, consciousness-aggregate must be discerned sweepingly for every mind-moment which arises depending on the eye-contact through discerning the feeling as priority. The feeling must be discerned as decisive factor during discerning causal relationship only. It should be understood similarly on those remaining feelings, "*sota samphassajā vedanā*", etc.

2.9.3 Conditional relations

1. The eye-contact benefits associating feeling produced by eye-contact, which arise depending on the eye-base.
2. The ear-contact benefits associating feeling produced by ear-contact, which arise depending on the ear-base.
3. The nose-contact benefits associating feeling produced by nose-contact, which arise depending on the nose-base.
4. The tongue-contact benefits associating feeling produced by tongue-contact, which arise depending on the tongue-base.
5. The body-contact benefits associating feeling produced by body-contact, which arise depending on the body-base.

by means of efficiency of each (8) kinds of relations, viz., compatibility, mutuality, dependence, *kamma* consequence, nutriment, association, presence, non-disappearance. (*Abhi-A-2-170, Vs-2-201*)

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1. The eye-contact benefits for arising of those sensual consequence feelings which arise by means of receiving, investigating, registering in the eye-door-cognitive process,
2. The ear-contact benefits for arising of those sensual consequence feelings which arise by means of receiving, investigating, registering in the ear-door-cognitive process,
3. The nose-contact benefits for arising of those sensual consequence feelings which arise by means of receiving, investigating, registering in the nose-door-cognitive process,
4. The tongue-contact benefits for arising of those sensual consequence feelings which arise by means of receiving, investigating, registering in the tongue-door-cognitive process,
5. The body-contact benefits for arising of those sensual consequence feelings which arise by means of receiving, investigating, registering in the body-door-cognitive process,

by means of efficiency of relation of determinative dependence only. (*Abhi-A-2-170, Vs-2-201*)

In this case, each five kinds of contacts, eye-contact etc, benefits respective consequence feeling, which associates with the receiving that is contiguous mind-moment after themselves by means of efficiency of relations of contiguity (*anantara*), immediate contiguity (*samanantara*), contiguous determinative dependence (*anantarūpanissaya*), absence (*natthi*), disappearance (*vigata*). Because those relations, relation of absence and relation of disappearance, are inclusive within relations of contiguity and immediate contiguity; and then those relations of contiguity and immediate contiguity, in turn, are inclusive within the relation of contiguous determinative dependence; the contact benefits those feelings which associate with investigating and registering by means of efficiency of relation of natural determinative dependence (*pakatūpanissaya paccaya*) only; the commentary explains those are benefited by means of efficiency of relation of determinative dependence only in order to express how that relation of determinative dependence, which concern with investigating, registering, benefits those feelings. (*Mūlaṭṭ-2-120, Mahāṭṭ-2-325; Anuṭṭ-2-132*)

A. *sahajāta phassa* (compatible contact)

Pāli Quotation (Abhi-A-2-170, Vs-2-201)
(Mahāṭṭ-2-325)

In the mind-door cognitive process, those consequence feelings which arise by means of registering are benefited by associating contact, which can be designated as compatible mind-contact (*sahajāta mao samphassa*), through efficiency of (8) kinds of relation that way. (*Abhi-A-2-170, Vs-2-201*)

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In each door, eye-door-cognitive process etc, those various contacts which associate with consequence consciousness called seeing-consciousness, receiving, investigating, registering, benefit respective feelings which associate with those consequence consciousness called seeing-consciousness, receiving, investigating, registering by means of efficiency of (8) kinds of relations. Those consequence feelings which arise by means of registering in the mind-door-cognitive process are also benefited by those registering-contacts which can be designated as compatible mind-contacts which associate with those registering consciousness by means of efficiency of (8) kinds of relations. The meaning must be yoke in this way. (*Mahāṭṭ-2-325*)

It means the contact associating with receiving-consciousness benefits the feeling within the same mind-moment by means of efficiency of (8) kinds of relations; the contact associating with investigating-consciousness benefits the feeling within the same mind-moment by means of efficiency of (8) kinds of relations and so forth.

According to these explanations _____

1. The eye-contact and receiving mind-contact benefit the receiving-feeling,
 2. the eye-contact and investigating mind-contact benefit the investigating-feeling,
 3. the eye-contact and registering mind-contact benefit the registering-feeling, respectively.
- It should be recognized in this way.

The eye-contact benefits the receiving-feeling by means of efficiency of relation of determinative dependence while the receiving mind-contact benefits the receiving-feeling by means of efficiency of (8) kinds of relations. It should be recognized on investigating and registering mind-moments similarly.

B. ārammaṇūpanissaya-pakatūpanissaya (the object determinative dependence - the natural determinative dependence)

* *ārammaṇūpa nissaya pakatūpanissayesu nānāvīthivasena purimatarā (Abhi-A-3-368)*

According to above explanation of *Paṭṭhāna*, a cognitive process can benefit another one by means of efficiency of relations of object determinative dependence and natural determinative dependence. Therefore the eye-contact benefits not only the feeling together with associating mental *dhamma* within eye-door-cognitive process but also groups of mental *dhammas* of the mind-door-cognitive process, such as the follower mind-door-cognitive process, which also take the visible-object successively by means of efficiency of relation of determinative dependence. It can be understood the fact proliferation of wholesome, unwholesome and indeterminate *dhammas* by taking the visible-object in the continuum of the person with good sight, is due to the benefit of the eye-contact.

c. paṭsandhi-bhaṅga-cuti

The contact which associates with *paṭsandhi* consequence occurring in three realms called sensual-fine material-immaterial benefits compatible *paṭsandhi* consequence feeling; the contact, which associates with *bhavanga* consequence (life-continuum consequence) benefits compatible life-continuum consequence feeling; the contact which associates with *cuti* consequence (death-consequence) benefits compatible death consequence feeling; by means of efficiency of (8) kinds of relations, compatibility etc. (*Abhi-A-2-170; Vs-2-201*)

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D. Mind-door-adverting mind-contact

Pāli Quotation (Abhi-A-2-170; Vs-2-201,202)

(Mūlaṭṭi-2-120, Anuṭṭi-2-132)

The mind-contact which associates with mind-door-adverting within mind-door-cognitive process benefits the sensual consequence feelings, which arise by means of registering, by means of efficiency of relation of determinative dependence only. (*Abhi-A-2-170; Vs-2-201,202*)

The resultant consequence *dhammas*, which are obsessed as "my consequence" by the action which is approached and surrounded by craving-wrong view are called *upādinna (=upādiṅṅa) dhamma*. In other words, the action round called formation-action, which arise depending on defilement round called ignorance, craving, clinging, are present. Those consequence round *dhammas* which arise depending on the action round called formation-action, which are surrounded by defilement rounds called ignorance-craving-clinging, are designated as *upādinna dhamma*. Wholesome, unwholesome, mere functioning *dhammas*, (*kriya*) on the other hand, are not *upādinna dhamma* but are *anupādinna dhamma* only.

Teachers of other school of thought desired the opinion that those contacts which associates with wholesome, unwholesome, mere functioning consciousness, which are

anupādinna dhammas are also causal *dhammas* which can benefit consequence feelings. Therefore the commentator sayadaw explained the fact the mind-door-adverting mind-contact is causal *dhamma* which can benefit registering consequence feeling. It should be recognized that explanation also is the word which expresses a trace (*mukkhāmatta dassana*). By taking example in this method, it should be yoked the facts both every contact consisting in wholesome, unwholesome consequence mere functioning mind-moments, which are contiguous one, benefits for arising of consequence feeling by means of efficiency of relations of contiguity, immediate contiguity, determinative dependence, absence, disappearance and every contact consisting in those mind-moments which are not contiguous ones, benefits the consequence feeling by means of efficiency of relation of determinative dependence only. It should be recognized on these words that "these words are saying to show how the causal relationship between contact and feeling occurs but not to show those contact and feeling are inclusive in the mind-door-cognitive process". (*Mūlaṭṭi-2-120, Mahāṭṭi-2-325; Anuṭṭi-2-132*)

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It should be recognized similarly on explanation of these sub-commentator Sayadaws for five-doors-cognitive processes.

E. The essence to be understood previously

In this section, the following facts should be recognized previously.

1. *cakkhusamphassa* ____ The contact which arises together with the seeing-consciousness is called the eye-contact (*cakkhusamphassa*). (*Abhi-A-138*)
2. *cakkhusamphassajā vedanā* ____ If it is said indiscriminately, those feelings which associate with seeing-consciousness, receiving, investigating, determining, impulses, registering are called *cakkhusamphassajā vedanā*. (*M-A-1-226, Sam-A-2-15*)
3. *cakkhusamphassa paccayā vedanā* ____ Those feelings which associate with seeing-consciousness, receiving, investigating, determining, impulses (registering), which arise depending on the eye-contact are called *cakkhusamphassa paccayā vedanā*. (*Sam-A-3.5*)

According to the commentary of Conditional Relations (*paṭṭhāna*), (*Abhi-A-3-368*), because the eye-contact (mental *dhammas* of seeing consciousness) benefits those feelings within mind-door-cognitive process which takes visible-object continuously by means of a efficiency of relation of determinative dependence, those feelings within mind-door-cognitive process can also be said as *cakkhusamphassajā vedanā, cakkhusamphassa paccayā vedanā*. However these feelings have already got the specific designation as *manosamphassa paccayā vedanā = manosamphassa paccayā vedanā*, resulting in availability to designate as *cakkhusamphassajā = vedanā cakkhusamphassa paccayā vedanā*. It should be recognized similarly on *sotasamphassajā vedanā* etc.

The words of commentary *paṭṭhāna* (*Abhi-A-3-368*) of are explained as the explanation related to how preceding wholesome *dhamma* benefits succeeding wholesome, unwholesome, indeterminate *dhammas*; how preceding unwholesome *dhamma* benefits succeeding unwholesome, wholesome, indeterminate *dhammas*; how preceding indeterminate *dhammas* benefits succeeding indeterminate, wholesome, unwholesome *dhammas*. In that explanation, it is explained cause and result have got different cognitive processes. Groups of mental *dhammas* of eye-door-cognitive process can benefit those of mental *dhammas* of mind-door-cognitive process by means of efficiency of relation of determinative dependence accordingly. In other words, any *dhammas* within the eye-door-

cognitive process, i.e., wholesome or unwholesome or indeterminate, can benefit those wholesome or unwholesome or indeterminate *dhammas* within the mind-door-cognitive dependence efficiency of determinative dependence accordingly. Because the eye-contact is inclusive in indeterminate *dhammas* of the eye-door-cognitive process and the feeling which is resultant *dhammas* consists in the mind-door-cognitive process, it is explained that the eye-contact can benefit those feelings within the mind-door-cognitive process which takes the visible-object continuously by means of efficiency of relation of determinative dependence. It should be considered the explanation found in *Mahāṭṭā* as "*aṭṭhakathāyam pana samāna vūthiyam cakkusamphassapaccayā dikata ekantikāti katvā ettha labbhamānatā, na pana asamānavūthiyam labbhamānatā paṭikkhittā. (Mūlaṭṭī)*" The commentary explains definitely because the relation of the eye-contact is present certainly within the eye-door-cognitive process. It should be recognized it does not reject relation of the eye-contact is present within the mind-door-cognitive process also, which is different cognitive process from the eye-door-cognitive process.

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F. Wholesome, unwholesome, indeterminate feeling

Pāli Quotation (Abhi-A-2-36) two paragraphs

Those feelings produced by the eye-contact (*cakkhusamphassa paccayā vedanā*) are feelings which associate with these (44) kinds of consciousness, viz.,

1. feelings which associate with (8) kinds of sensual great wholesome impulses;
2. feelings which associate with (12) kinds of unwholesome impulses;
3. feelings which associate with five-doors-adverting consciousness
4. feelings which associate with (2) kinds of receiving consciousness
5. feelings which associate with (3) kinds of investigating consciousness without root cause;
6. feelings which associate with (mind-door-advertence) determining consciousness called mere functioning mind-consciousness element without root cause;
7. feelings which associate with (8) kinds of great consequence consciousness, which perform function of registerings;
8. feelings which associate with (9) kinds of mere functioning impulses called *hasituppāda* and great mere functioning impulses.

Those feelings which associate with two kinds of seeing-consciousness are also *cakkhusamphassa paccayā vedanā*. If these two feelings which associate with two kinds of seeing-consciousness are added, there are (46) kinds of feelings in total. It should be recognized similarly for remaining doors, ear-door etc. (*Abhi-A-2-36*)

g. The feeling which associates with five-doors-adverting consciousness

Pāli Quotation (Mūlaṭṭī-2-30)

In above commentary called *Sammohavinodanī*, it should be recognized the explanation that "the feeling which associates with five-doors-adverting consciousness is the feeling produced by the eye-contact (*cakkhusamphassa paccayā vedanā*)" is explained in periphrasis method (*pariyāya*). The essence is as follows. The arising of the eye-contact is impossible in the absence of the feeling of advertence called five-doors-adverting. It is explained in that way because it is appropriate to say in the periphrasis method as "the feeling of five-door-adverting arises due to the eye-contact", which is resultant from yoking of that

causal feeling and the result, that eye-contact. In the aspect of definite method, it should be recognized only those feelings which arise after the eye-contact must be inferred as *cakkhusamphassa paccayā vedanā*. (*Mūlaṭṭī-2-30*)

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H. The statement found in commentary, sub-commentary of Pali Text of Vibhaṅga

In the Pali Text of *Abhidhamma Vibhaṅga (Abhi-2-25)*, commentary of *Sammohavinodanī (Abhi-A-2-36)*, and sub-commentary called *Mūlaṭṭīkā, (Mūlaṭṭī-2-30)*, *cakkhusamphassa paccayā vedanā and cakkhusamphassajā vedanā* are separately defined as follows. _____

cakkhusamphassa paccayā vedanā _____ Those feeling, which associate with receiving, investigating, determining, impulses, registerings, which arise depending on the eye-contact, are called *cakkhusamphassa paccayā vedanā*. (*Abhi-A-2-36*)

cakkhusamphassajā vedanā _____ Those feelings which associate with seeing-consciousness, receiving, investigating, determining, impulses, registerings, which arise depending on the eye-contact, are called *cakkhusamphassajā vedanā*. (*Abhi-A-2-36*)

The feeling which associates with the seeing-consciousness has got a single name called *cakkhusamphassajā vedanā* while those feelings which associate with remaining ones mentioned above have got both kinds of names.

During performing *vipassanā* practice, each feeling together with associating *dhammas* must be discerned minglingly through the feeling as priority. Both wholesome groups and unwholesome groups must be discerned thoroughly. It should be recognized similarly on remaining doors, ear-door etc.

2.9.4 Way of keeping in mind causal and resultant *dhammas*

1. Due to arising of the eye-contact, *cakkhusamphassajā* feeling arise.

The eye-contact is causal *dhamma*; *cakkhusamphassajā* feelings are resultant *dhammas*.

[Notes: _____ In the side of causal *dhammas*, there is the contact which associates with the seeing-consciousness. In the side of resultant *dhammas*, all kinds of feeling of eye-door-cognitive process and mind-door-cognitive process which takes visible-object continuously. That eye-contact benefits *cakkhusamphassajā* feeling which associates with the seeing-consciousness by means of efficiency of (8) kinds of relations, viz., compatibility, mutuality, dependence, *kamma*-consequence, nutriment, association, presence, non-disappearance. It benefits the receiving feeling by means of efficiency of (5) kinds of relations, viz., contiguity, immediate contiguity, determinative dependence, absence, disappearance. It benefits those feelings of investigating, determining, impulses, registerings, and impulses, registerings of mind-door-cognitive process, by means of efficiency of relation of determinative dependence only.]

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2. Due to arising of the ear-contact, *sotasamphassajā* feeling arise.

The ear-contact is causal *dhamma*; *sotasamphassajā* feelings are resultant *dhammas*.

3. Due to arising of the nose-contact, *ghānasamphassajā* feeling arise.

- The nose-contact is causal *dhamma*; *ghānasamphassajā* feelings are resultant *dhammas*.
4. Due to arising of the tongue-contact, *jihāsamphassajā* feeling arise.
The tongue-contact is causal *dhamma*; *jihāsamphassajā* feelings are resultant *dhammas*.
5. Due to arising of the body-contact, *kāyasamphassajā* feeling arise.
The body-contact is causal *dhamma*; *kāyasamphassajā* feelings are resultant *dhammas*.
6. Due to arising of the mind-contact, *manosamphassajā* feeling arise.
The mind-contact is causal *dhamma*; *manosamphassajā* feelings are resultant *dhammas*.

manosamphassa ____ According to the term, *manosamphassa* (mind-contact), the contact, which associates with consequence registering consciousness, which is inclusive in the mind-door-cognitive-process must be inferred. According to the term, *manosamphassajā vedanā*, the feeling which associates with that consequence registering consciousness must be inferred. That mind-contact benefits for arising of that *manosamphassajā vedanā* by means of efficiency of (8) kinds of relations mentioned above. (*Abhi-A-2-170*)

In the next method ____ according to the term, *manosamphassa* (mind-contact), the contact which associates with the mind-door-adverting consciousness. According to the term, *manosamphassajā vedanā*, the feeling which associates with the consequence registering consciousness, which consists in that mind-door-cognitive process must be inferred. That mind-door-adverting mind-contact benefits for arising of registering *manosamphassajā vedanā* by means of efficiency of relation of determinative dependence only. The way of discerning found in (*Abhi-A-2-170*) is the same way mentioned above.

6. Due to arising of the mind-contact, *manosamphassajā* feeling arise.

The mind-contact is causal *dhamma*; *manosamphassajā* feelings are resultant *dhammas*.

In the next method, the impulses mind-contacts also benefit registering *manosamphassajā vedanā* by means of efficiency of relation of determinative dependence only. The way of discerning found in (*Mūlaṭṭi-2-120*) is the same way mentioned above.

6. Due to arising of impulsion mind-contact, registering *manosamphassajā* feeling arises. Impulsion mind-contact is causal *dhamma*; registering *manosamphassajā* feeling is resultant *dhamma*.

2.9.5 The next method, mind-contact = life-continuum mind-contact

* *manosamphassoti bhavangasahajāto samphasso. (Sam-A-3-5)*

According to the term, *manosamphassa* (mind-contact), life-continuum mind-contact which lies previously to the mind-door-adverting must be inferred.

* *vedayitanti javana sahajātū vedanā, sahāvajjanena bhavanga sahajātūpi vaṭṭatiyeva. (Sam-A-3-5)*

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According to explanation of above commentary, those feelings which associate with the life-continuum, mind-door-adverting, impulses, (registering), must be inferred as the basic meaning of *vedanā*. (According to the term, impulses, all kinds of wholesome unwholesome, mere functioning, mundane and Supra-mundane impulses must be inferred.) Way of discerning is as follows. ____

6. Due to arising of life-continuum mind-contact, *manosamphassajā* feelings arise.

Life continuum mind-contact is causal *dhamma*; *manosamphassajā* feelings are resultant *dhammas*.

(All kinds of feelings which associate with mind-moments of mind-door-cognitive process together with the life-continuum must be discerned on a whole.)

The ways of discerning mentioned above are the system of discerning by which the phenomena how these resultant feelings,

1. For visible-object line, feelings consisting in eye-door-cognitive process, mind-door-cognitive process,
2. For audible-object line, feelings consisting in ear-door-cognitive process, mind-door-cognitive process,
3. For olfactory-object line, feelings consisting in nose-door-cognitive process, mind-door-cognitive process,
4. For gustative-object line, feelings consisting in tongue-door-cognitive process, mind-door-cognitive process,
5. For tactile-object line, feelings consisting in body-door-cognitive process, mind-door-cognitive process,
6. For ideational-object line, feelings consisting in mind-door-cognitive process together with life-continuum,

arise due to respective contact, are discerned on a whole. If the knowledge of righteous *meditator* is unable to discern on a whole, causal and resultant *dhamma* must be kept in mind through specific mind moment one after another as follows: _____

1. Due to arising of eye-contact, (five-doors-adverting) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (five-doors-adverting) *cakkhusamphassajā* feeling is resultant *dhamma*.
2. Due to arising of eye-contact, (seeing-consciousness) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (seeing-consciousness) *cakkhusamphassajā* feeling is resultant *dhamma*.
3. Due to arising of eye-contact, (receiving) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (receiving) *cakkhusamphassajā* feeling is resultant *dhamma*.
4. Due to arising of eye-contact, (investigating) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (investigating) *cakkhusamphassajā* feeling is resultant *dhamma*.
5. Due to arising of eye-contact, (determining) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (determining) *cakkhusamphassajā* feeling is resultant *dhamma*.
6. Due to arising of eye-contact, (impulsion) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (impulsion) *cakkhusamphassajā* feeling is resultant *dhamma*. (seven times of impulsions must be discerned meticulously)

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7. Due to arising of eye-contact, (registering) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (registering) *cakkhusamphassajā* feeling is resultant *dhamma*.
8. Due to arising of eye-contact, (mind-doors-adverting) *cakkhusamphassajā* feeling arises. The eye-contact is causal *dhamma*; (mind-doors-adverting) *cakkhusamphassajā* feeling is resultant *dhamma*.

For impulses and registering mind-moments of the mind-door-cognitive process, it must be discerned similarly to way of discerning of impulses and registering mind-moments of the eye-door-cognitive process. Furthermore associating mental *dhammas* of both sides of cause and result must be discerned minglingly when *vipassanā* practice is performed. It should be discerned remaining doors, ear-door etc, by taking example. Causal and resultant *dhammas* of every mind-moment for both wholesome groups and unwholesome groups of (6) lines shown in tables of *nāmakammṭṭhāna*, must be discerned thoroughly. It is similar to the way of discerning shown in the fifth method of dependent-origination, i.e., _____

1. Due to arising of the eye-contact (8), the feeling-aggregate arise.

The eye-contact (8) are causal *dhammas*; the feeling-aggregate is resultant *dhamma*.

2.9.7 The efficiency of contact (*phassa*)

The eye-contact usually benefits those feelings occurring in four kinds of realms called sensual-fine material-immaterial-Supra-mundane until the Path-Knowledge and the Fruit-Knowledge by means of both *upamissaya koti* (efficiency of relation of determinative dependence), *samatikkama* (practicing for overcoming defilements) and the efficiency of practice.

1. *upanissaya koti* _____ Because the practicing *meditator* with the internal preference of emancipation from round of rebirth received a good information that "if a *kaṣiṇa*-object is seen, this preliminary object of *kaṣiṇa* can be developed until the absorption called *jhāna* and then if the *Vipassanā* Knowledge with the fundamental factor of absorption can be developed, the Fruit-Knowledge of Arahant could be reached", _____ he endeavours to attain the purification of virtue called *sīlavisuddhi* previously and then (8) kinds of attainments called *samāpatti* are fulfilled in sequence through accomplishing preliminary work of that *kaṣiṇa*-object. When *Vipassanā* Knowledge is developed through performing those attainments called *samāpatti* as the fundamental factor of *vipassanā* practice, the Fruit-Knowledge of Arahant is reached consequently. All kinds of feelings during preliminary work called *parikamma vedanā* which arise while all kinds of practices, that preliminary work etc, are performing, are called *kāmāvacara dhamma* (*dhammas* of the Sensual Sphere). Those kinds of feelings which associate with (8) kinds of attainments called *Samāpatti* are *dhammas* of the Fine material Sphere and Immaterial Sphere. Those kinds of feelings which associate with the Path-Knowledge and Fruit-Knowledge are the Supra-mundane *dhamma*. Thus the seeing-consciousness which sees the *kaṣiṇa*-object is the relation of determinative dependence for arising of all kinds of feelings occurring in four kinds realms called sensual-fine material-immaterial-Supramundane.

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Therefore all kinds of feelings occurring in four kinds of realms (*catubhūmi-kavedanā*) are the feeling which is related to the eye-contact associating with the seeing-consciousness which sees the *kaṣiṇa*-object previously. Due to occurrence of feelings which arise depending on the eye-contact called seeing to the *kaṣiṇa*-object, those are called *cakkhusamphassa paccaṃ vedanā*.

In this way, all kinds of consciousness occurring in four realms called *catubhūmika citta* are the worth getting by means of natural determinative dependence (*pakatūpanissaya*) which is shown previously. (*Abhi-A-2-36,37*)

2. *samatikkama* (practicing for overcoming defilements)

When the visible-object strikes in the eye-door _____ the selfish-desire arose by taking desirable object in my continuum; the anger arose by taking undesirable object; the delusion arose due to inability to discern exactly the real nature of the ultimate *dhamma* of striking object; the conceit arose in the continuum of me who obsesses on the corporeality, feeling etc, as "self-identity"; the wrong-view arose in the continuum of me who ponders on the corporeality, feeling etc., as "self"; the unrest (*uddhacca*) arose in the continuum of me who wanders on the objects of corporeality, feeling etc.; the scepticism (*vicikicchā*) arose in the continuum of me who is unable to decide; the underlying tendency of defilement (*anusaya kilesa*) arose in the continuum of me who has got powerful defilements".

In this way the virtuous gentleman who has got the knowledge which can distinguish on the arising of defilements, i.e., selfish desire, anger, delusion, conceit, wrong view, unrest, scepticism etc., purifies the virtue after considering in away that "if these defilements are proliferated in my continuum, it will be disadvantageous effect and destruction; those defilements must be suppressed urgently"; and then he ponders in a way that if I am sleeping all the time, I am unable to suppress defilements; the strenuous effort should be developed previously in order to purify virtue". After learning the way of practice and making preliminary work of *kasiṇa*-object, when he practices *vipassanā* which has fundamental factor of attainments called *samāpatti* he reaches in to the Fruit-Knowledge of Arahant. During practicing in that way, those kinds of feelings occurring during preliminary work are sensual *dhammas*. Those feelings associating with (8) kinds of absorptions and attainments (*jhānasamāpatti*) are fine material and immaterial *dhammas*. Those feelings associating with the Path-Knowledge and Fruit-Knowledge are the Supra-mundane *dhammas*. Thus due to occurrence of these feelings occurring in four realms after overcoming defilements on visible-object, these feelings have got designation as *cakkhusamphassa paccayā vedanā*. Thus these kinds of consciousness occurring in four realms are worth getting by means of practicing for overcoming defilements (*samatikkama*). (*Abhi-A-2-37*)

3. Efficiency of practice _____

When the visible-object strikes in the eye-door a practicing *meditator* improves the knowledge which is able to distinguish in a way that "which base is dependence for arising of this visible-object?". Afterwards, due to understanding on that visible-object in a way that "this visible-object arises depending on the four great elements", both four kinds of great elements and derived corporealities are kept in mind as "corporeal *dhammas*". Those *dhammas*, seeing-consciousness etc., which take the object of that corporeal *dhammas*, which arise by taking the object of that corporeal *dhammas*, are kept in mind as "mental *dhammas*". Afterwards corporeality-mentality together with causal *dhammas* are kept in mind and generalized as *anicca, dukkha, anatta* through the cascade processes of *Vipassanā* Knowledge, resulting in reaching in the Fruit-Knowledge successively.

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During practicing in that way, because these all kinds of feelings occurring in four realms (*catubhūmika vedanā*), i.e., feelings occurring during sensual preliminary work; feelings during attainments which are fine-material and immaterial sphere; feelings during the Path (-moment) and Fruit(-moment) which are the Supra mundane *dhammas*, are kinds of feelings which arise by generalizing on three characteristics of the visible-object (conditioned things together with visible-object), they have got designation as *cakkhusamphassa paccayā vedanā*. Thus these all kinds of consciousness occurring in four realms are worth getting by means of practice. (*see in detail Abhi-A-36,38*)

As shown in the eye-door, in the ear-door, mind-door, all kinds of feelings occurring in four realms have got designations as *sotasamphassa paccayā vedanā*, *manosamphassa paccayā vedanā* by means of three situations, viz., *upanissayakoti-samatikkama-bhāvanā*. In the nose-door, tongue-door and body-door, on the other hand, all kinds of feelings occurring in four realms have got designation as *ghānasamphassa paccayā vedanā*, *jihvāsamphassa paccayā vedanā*, *kāyasamphassa paccayā vedanā* respectively by means of two situations only, *samatikkama* and *bhāvanā*. (*Abhi-A-2-38,39*)

In this case, it should be noticed specially on the fact the cause, the eye-contact, and the result, *cakkhūsamphassa paccayā* feelings (=four mental aggregates occurring four realms) are separated by numerous cognitive process. Therefore, in the fifth method of discerning on dependent-origination, the eye-contact is also shown as a causal *dhamma* in the mind-door-cognitive process which takes only visible-object continuously. It should be understood similarly on the ear-contact and *sotasamphassa paccayā vedanā*.

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2.10 *vedanā paccayā taṇhā*

(due to arising of feeling, craving arises)

When the relation, due to this feeling, how the craving arise, is shown in detail, as the son is shown apparently by means of the name descended from father, such as *seṭṭhiputta* (= wealthy person's son), *brahma putta* (=brahama' son, etc., similarly – the Supreme Buddha preached on (6) kinds of craving, viz.,

1. *rūpatañhā* = the sight craving
2. *saddatañhā* = the sound craving
3. *gandhatañhā* = the odour craving
4. *rasatañhā* = the flavour craving
5. *phoṭṭhabbatañhā* = the touch craving
6. *dhammatañhā* = the craving for ideational object,

by means of the name descended from the object in *Pāli* Text of *Vibhaṅga* (Analysis).

Among those kinds of craving, each kind of craving varies into three kinds as *kama taṇhā* (craving for sensual pleasure), *bhavatañhā* (craving to coming into existence), *vibhavatañhā* (craving to go out of existence) through the nature of occurrence.

1. *kāmatañhā* _____ When the visible-object strikes on the eye-clear-sensitivity (*cakku pasāda*), the sight craving, which arises pleasingly by means of great satisfying on the basis of sensuality called that visible-object, is called *kāmatañhā* (=sensual craving).
2. *bhavatañhā* _____ The sight craving which arises together with eternity wrong view (*sassatandiṭṭhi*) by which an obsession, “that visible-object is permanent; it exists eternally” arises, is called *bhavatañhā* (craving to coming into existence). It is right – The passion (*rāga*) which arises together with eternity wrong view is worth designating as *bhavatañhā*.
3. *vibhavatañhā* – The sight craving which arises together with annihilation view (*uccheda-diṭṭhi*) by which an obsession, “that visible-object annihilates after death”, arises, is called *vibhavatañhā* (craving to go out of existence). It is right- The passion (*rāga*) which arises together with annihilation view is worth designating as *vibhavatañhā*. It should be understood similarly on sound craving etc. Thus there are (18) kinds of craving.

Because there are (18) kinds of craving for internal (6) kinds of object and (18) kinds of craving for external (6) kinds of object, there are (36) kinds of craving. These kinds of craving, in turn, vary for three periods, past, present and future, resulting in (108) kinds of craving in total. If those kinds are counted in brief, those are (6) kinds of craving, the sight craving etc., or those are (3) kinds of craving, viz., *kāmatañhā*, *bhavatañhā*, *vibhavatañhā*. (*Abhi-A-2-170, 171, Vs-2-202*)

The eternity wrong which is capable of obsessing on any kind of objects, either visible-object or audible-object etc., as the self (*atta*) and that “self is eternity, is called *bhava*. The craving which arises together with the eternity wrong view called *bhava* is designated as *bhavatañhā* (craving to coming into existence). The annihilation view which is capable of obsessing on any kind of (6) objects as the “self” (*atta*) and that “self” annihilates after death, is called *vibhava*. The craving which arises together

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with the annihilation view called *vibhava* is designated as *vibhavatañhā* (craving to go out of existence).

2.10.1 How the craving arises due to feeling

As wet-nurse is given a large amount of fees, due to strong attachment on son, similarly – these persons,

1. the artist, sculptor who can make beautiful visible-object,
2. the harper who can play well harp,
3. aromatic substance producer,
4. headcook who can cook tasteful food,
5. weaver who can weave very fine cloth,
6. pharmacist (druggist) who can prepare panacea which contains high nutritious food, who can give rise to occur various objects, visible-object etc., as wet nurse, are given a large amount of fees, due to strong attachment on the feeling which is produced by taking objects, visible-object etc., which is similar to the son, through great pleasingness with an obsession that “my feeling, my property” etc.. It should, therefore, be recognized this craving arises due to feeling. (*Abhi-A-2-171, Vs-2-202,203*)

vedanā (feeling)_____ The feeling which is the origin of craving is agreeable feeling with associates with consequence consciousness. That consequence agreeable feeling benefits for arising of craving by means of efficiency of relation of determinative dependence only. (*Abhi-A-2-171, Vs-2-203*)

Relations of object and determinative dependence _____

The relation of object (*ārammaṇa paccaya*) is only the object of present resultant *dhamma* (*paccayuppana*) but not ability to arise resultant *dhamma*, as the relation of determinative dependence which has ability to arise resultant *dhamma*. Therefore the commentary explained it benefits by means of efficiency of relation of determinative dependence only through causal *dhamma*. In other words, due to saying as the relation of determinative dependence, the relation of object-determinative dependence (*ārammaṇupanissaya paccaya*) is also confiscated. It should be recognized the commentator

explained the occurrence of capable of benefiting by means of efficiency of relation of determinative dependence only because the relation of object other than the relation of object determinative dependence has already been shown by saying as “the relation of determinative dependence only”. (*Mūlaṭṭi-2-120, Mahāṭṭi-2-325, 326*)

2.10.2 The next method _____ How all three kinds of feeling can be inferred

The person with disagreeable feeling usually has heartfelt desire on agreeable feeling. The person with agreeable feeling usually also has heartfelt desire on more and more agreeable feeling. The neutrality feeling can also be said as agreeable one due to presence of calm occurrence.

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All the Supreme Buddhas, therefore, preached as *vedanā paccaya taṅhā* (= due to arising of feeling, craving arises). All three kinds of feeling are causal *dhammas* of craving really. (*Abhi-A-2-171, Vs-2-203*)

1. With regarding to the words, “the person with disagreeable feeling usually has heartfelt desire on agreeable feeling”, it shows how disagreeable feeling benefits the craving which desires on agreeable feeling by means of efficiency of relation of determinative dependence.
2. With regarding to the words, “the person with agreeable feeling usually also has heartfelt desire on more and more agreeable feeling”, it shows how agreeable feeling benefits the craving which desires more and more agreeable feeling than previous acquired feeling by means of efficiency of relation of determinative dependence.
3. With regarding to the words, “the neutrality feeling can also be said as agreeable one, due to presence of calm occurrence”, it shows how neutrality feeling also benefits the craving which desires more and more agreeable feeling, as the agreeable feeling does, by means of efficiency of relation of determinative dependence.
4. In this case, for the term neutrality feeling, those kinds of neutrality feeling which associate with wholesome consequence other than unwholesome consequence, and mundane wholesome and unwholesome consciousness only must be inferred as agreeable feeling. Unwholesome consequence neutrality feeling, however, must be inferred as disagreeable feeling because it is undesirable feeling really. Therefore it can be said the fact the neutrality feeling which is inferred as disagreeable feeling and the neutrality feeling which is inferred agreeable feeling benefit the craving which desires on agreeable feeling by means of efficiency of relation of determinative dependence, as disagreeable feeling and agreeable feeling do respectively. (*Mūlaṭṭi-2-120, 121, Mahāṭṭi-2-326*)
5. All beings usually endeavour to perform *kamma* (action) by means of heartfelt desire to resultant *dhammas* produced by *kamma*. Therefore consequence feeling only benefits the craving exceedingly by means of efficiency of relation of determinative dependence. Generally wholesome and unwholesome feelings do not benefit the craving exceedingly by means of efficiency of relation of determinative dependence compared with consequence feeling does. It should be recognized at benefits ordinarily. (*Mūlaṭṭi-2-120, Mahāṭṭi-2-326, Anuti-2-132*)

2.10.3 In the continuum of only the person with underlying tendency (*anusaya dhatu*)

When the craving arises due to feeling the craving which can arise in three-time-phases called *uppāda-ñhiti-bhaṅga*, which is called *pariyutthanataṅhā*, can be produced by feeling in the continuum of only the person with the craving which is embedded in the continuity of aggregates as underlying tendency. In the continuum of Arahant who has finished underlying tendency of craving, who has accomplished pure practice of path called *maggabrahma cariya*, who has set adrift all unwholesome deeds, actually, the craving cannot arise due to feeling. Because the future suffering of rounds of rebirth is absent in the continuum of the Arahant who lacks underlying tendency element, only the feeling, which arises together with underlying tendency element in the same continuity of corporeality-mentality, is the causal *dhamma* of craving. It should be recognized the meaning through the efficiency in this way (*Abhi-A-2-171, Vs-2-203*)

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2.10.4 To be noticed previously

In the commentary of *Abhidhamma (Abhi-A-2-171)* and commentary called *Visuddhi magga (Vs-2-203)*, it is explained that only consequence feelings which associate with fivefold consciousness, receiving, investigating, registering consciousness within various cognitive processes, eye-door-cognitive process etc., benefit craving exceedingly by the efficiency of relation of determinative dependence but those kinds of feelings which associate with adverting, determining, impulses benefit craving ordinarily by the efficiency of that relation. Because consequence feeling only is inferred significantly in the side of causal *dhamma*, it should be noticed the causal *dhamma*, feeling, and the resultant *dhamma*, craving are separated by at least one mind moment or numerous mind moments or cognitive processes but not arise within the same mind moment. Generally the nature of relation of determinative dependence usually occurs in different cognitive processes, resulting in separation of cognitive process between the causal feeling and the resultant craving frequently.

Therefore according to the words, *cakkhu samphassaja vedana* (= the feeling produced by eye-contact) which lies in the side of causal *dhamma*, those feelings which associate with each mind moment within eye-door-cognitive process and those feelings which associate with each mind moment within the follower mind-door-cognitive process, which takes the visible-object, must be inferred as causal *dhammas* of the sight-craving accordingly. It should be recognized similarly on remaining feelings, the feeling produced by ear-contact (*sotasamphassaja vedana*) etc.

2.10.5 Section of showing future cycle of rounds of rebirth

Depending on (6) kinds of feelings, (6) kinds of craving had been arisen enormous times in the continuum of practicing *meditator* throughout life. All those kinds of feeling, actually cannot be kept in mind thoroughly.

According to explanation, *idāni hetavo pañca, āyatim phala pañcakam*, found in the commentary (*Abhi-A-2-182*), ignorance-craving-clinging-formations-action which are cultivated in present life are causal *dhammas* of consciousness-mind-matter-six bases contact-feeling which will arise in future. Because this section shows how future cycle of rounds of rebirth occurs, it concerns with the plans which is cultivated for the purpose of

attainment of any kind of future existences in the continuum of the practicing *meditator*. Therefore the phenomenon how the craving which desires new future coming into-existence arises due to feeling must be discerned significantly. This craving together with clinging, *kamma* coming-into-existence (*kamma bhava*), which will be presented later, are inclusive in causal *dhammas* called ignorance-craving-clinging-formation-action which are cultivated for the purpose of attainment of any kind of future existences before attainment of *nibbāna*. Therefore (ignorance) only craving, clinging, (formations), actions (*kamma*) which are cultivated for the purpose of future existence must be discerned significantly.

2.10.6 Way of keeping in mind causal relationship

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1. Due to arising of the feeling produced by eye-contact, the sight-craving arises. The feeling produced by eye-contact is causal *dhamma*; the sight-craving is resultant *dhamma*.
2. Due to arising of the feeling produced by ear-contact, the sound-craving arises. The feeling produced by ear-contact is causal *dhamma*; the sound-craving is resultant *dhamma*.
3. Due to arising of the feeling produced by nose-contact, the odour-craving arises. The feeling produced by nose-contact is causal *dhamma*; the odour-craving is resultant *dhamma*.
4. Due to arising of the feeling produced by tongue-contact, the flavour-craving arises. The feeling produced by tongue-contact is causal *dhamma*; the flavour-craving is resultant *dhamma*.
5. Due to arising of the feeling produced by body-contact, the touch-craving arises. The feeling produced by body-contact is causal *dhamma*; the touch-craving is resultant *dhamma*.
6. Due to arising of the feeling produced by mind-contact, the ideational-craving arises. The feeling produced by mind-contact is causal *dhamma*; the ideational-craving is resultant *dhamma*.

dhammataṅhā (ideational craving)_____ The craving which has heartfelt desire on consciousness, mental concomitants, corporeal *dhammas* and various objects of concepts (*paññatti*), other than five objects called visible, audible, olfactory, gustative, tactile objects, is called *dhammataṅhā* (ideational-craving).

2.10.7 Mahākaccānabhaddekaratta Sutta

It will be presented on the way of discerning, excerpt from *Mahākaccānabhaddekaratta Sutta*, for those persons who are unable to understand the way of discerning mentioned above.

Pāli Quotation (M-3-237)

= “My eye-transparent-element may become in this way in future; my visible-objects may become in this way.” – Thus strong wish is performed in order to obtain un-acquired eye-transparent-element and visible-object. Due to performing strong wish, it can be said those future eye-transparent-element and visible-object are pleased whole-heartedly. If those

future eye-transparent-element and visible-object are pleased whole-heartedly, it can be said it is longing for the future. (*M-3-237*)

All (12) bases are preached in similar way. The Supreme Buddha also preached similar way on five aggregates method in *Bhaddekaratta Sutta (M-3-227)*.

In accordance with these preachings, the craving which has heartfelt desire on future-aggregates, bases can arise by taking objects of future (5) aggregates, (12) bases. If this way of discerning is performed, it is quite easy to understand.

Although the object if future *dhamma*, the craving (ignorance-craving-clinging-formations-action) is present *dhamma*. If the righteous person wishes for *bhikkhu*'s life in future, the cravings which arise by taking objects of aggregates, bases occurring in *bhikkhu*'s life can be discerned.

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If the righteous person wishes for preacher *deva*'s life in future, the cravings which arise by taking objects of (5) aggregates, (12) bases occurring in that preacher *deva*'s life can be discerned in this section.

Unless this way of discerning is also far from understanding, discern by seeing the feeling and craving which usually arise in the continuity of corporeality-mentality of oneself with the help of insight knowledge. It is quite easy to understand by taking the object which usually gives rise to occur craving.

For instance _____ as shown in explanation found in the commentary called *Sammohavinodanī*, any kind of *kaṣiṇa*-objects, the earth *kaṣiṇa*-object etc., must be taken as object. It is not difficult to develop concentration up to the fourth absorption by taking that *kaṣiṇa*-object for the righteous person who has fulfilled the concentration up to the fourth absorption through mindfulness of breathing. Then a wish for attainment of brahma's life must be performed. Preliminary work (*parikamma*) of *kaṣiṇa*-object must be developed upto the fourth absorption successively. Causal and resultant *dhammas* must be kept in mind by seeing both phenomenon of arising of the feeling produced by eye-contact, due to seeing on *kaṣiṇa*-object and phenomenon of arising of the sight-craving which desires on visible-objects occurring in the fine-material existence, due to that feeling produced by eye-contact.

One righteous person has experienced to hear that if absorptions and attainments (*jhānasamāpatti*) can be accomplished, fine-material existence can be obtained. With the help of that general knowledge one develops preliminary work of *kaṣiṇa*-object after seeing *kaṣiṇa*-object. He has heartfelt desire to attain fine-material brahma's life. He has got fine material absorptions. Causal and resultant *dhammas* must be kept in mind by seeing how feeling, craving, clinging, action (*kamma* coming-into-existence) arise depending on both ear-contact and eye-contact.

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2.11 *taṅhāpaccayā upādānam*

Due to arising of craving, clinging arises

The nature of capable of clinging strongly on any thing is called *upādāna* (clinging). There are four kinds of clinging, viz., *kāmuṇupādāna* (sensual clinging), *diṭṭhupādāna* (views clinging), *sīlabbatupādāna* (rule and rite clinging), *attavādupādāna* (self-belief clinging).

1. *kāmuṇupādāna* = The nature of capable of clinging strongly on sensual objects;
2. *diṭṭhupādāna* = The nature of capable of clinging strongly on wrong views (*micchādiṭṭhi*);
3. *sīlabattupādāna* = The nature of capable of clinging strongly on rules & rites,

4. *attavādu pādāna* = The nature of capable of clinging strongly on self-belief.

2.11.1. Sensual clinging _____ Fivefold sensual objects are called desirable *vatthu kāma* (bases of sensual desire). The craving which has heartfelt desire on those bases of sensual desire is called both *kāmatanḥā* (sensual craving) and *kilesa kāma* (defilement of sensual desire). The succeeding base of sensual desire which is reaching into the steadfast state through the efficiency of relation of determinative dependence of preceding base of sensual desire is called the sensual clinging (*kāmupādāna*).

tanḥādahḷattam nāma purimatanḥāupanissaya paccayena dahḷasambhūta uttaratanḥā eva. (Abhi-A-2-172, Vs-2-204)

= only the succeeding craving which is reaching into the steadfast state through the efficiency of relation of determinative dependence of preceding craving is called *tanḥādahḷatta* (craving with steadfastness). It is also called the steadfast craving which is capable of firm clinging. That succeeding steadfast craving only is designated as *kāmupādāna* (sensual clinging).

In those two kinds of *dhammas*, craving and clinging, the craving is the opposite of non-greediness (*appicchata*) because it is the nature of leading towards object while the clinging is the opposite of contentment (*santuṭṭhi*) because it is the nature of great desire through the occurrence of steadfast craving.

Craving is source of suffering of striving for one's sustenance called *pariyesana dukkha* while clinging is source of suffering of protecting for acquired sensuality called *ārakkhadukkha*. The succeeding craving which is reaching into steadfast state of (108) kinds craving mentioned previously is called the sensual clinging (*kāmupādāna*). (*Abhi-A-2-172, Vs-2-204*)

2.11.2 Views clinging _____ The succeeding wrong view which clings firmly to all wrong view together with those wrong views which reject *kamma* (action), consequence of *kamma*, *natthika diṭṭhi*, *ahetuka diṭṭhi*, *akiriya diṭṭhi* etc., other than rule and rite clinging, self-belief clinging, is called *diṭṭhupādāna* (view clinging). Every belief which rejects *kamma*, consequence of *kamma* is designated as *diṭṭhupādāna*.

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Sassato attā ca loko ca. (Dī-1-12)

= Both the 'self' and world are eternal. The succeeding wrong view which clings firmly on preceding wrong view in that way is also *diṭṭhupādāna*. (*Abhi-A-2-172, Vs-2-203*)

This example, "*sassato attā ca loko ca*", shown by commentary is not intended to show as example of the views clinging but self-belief clinging which shows clinging on the "self". It is only an example showing how succeeding wrong view clings firmly on preceding wrong view through preaching methodology called *nidassananaya* (the method showing well-known example). It should be recognized it is not example of views clinging. (*Mūlaṭī-2-121*)

The next method _____ In two kinds of examples, 'self' and 'world', for above excerpt, "*sassato attā ca loko ca*", with regarding to the words, *atta ca*, it shows the example of *attavādupādāna*. According to the words, *loko ca*, if the corporeality is inferred as the "self", four kinds of mental aggregates can be inferred as *loka* (world), resulting in showing example of views clinging through "*sassato loko ca*". It means succeeding wrong view clings firmly

in a way that preceding wrong view, which believes four mental aggregates as *loka*, is eternal. It should be inferred the next method in this way. (In this method if any one of aggregates is inferred as ‘self’, remaining four aggregates must be inferred as ‘world’ (*loka*). (*Mūlañ-2-121*) This is the method of inference which is not opposite to the commentary.

2.11.3 Rule & rite clinging _____ The wrong view which is capable of considering wrongly in a way that “one can be purified from defilements, and one can be delivered from rounds of rebirth through some ritual habits, such as cow’s habit, dog’s habit etc.,” is called *sīlabbatupādāna* (rule & rite clinging).

Some worldling people who desire to emancipate from rounds of rebirth, without taking refuge in Noble Ones, the Supreme Buddha etc., consider in a way that “unwholesome deeds which had been done previously are present in the continuum of themselves; if those unwholesome deeds can be repaid to be owed in present life and new unwholesome deed is not done again, defilements could be purified and emancipation from rounds of rebirth can be accomplished”. Because of presence of consideration in that way some people practice cow’s habit strongly; some usually walk, eat, sleep as a cow without wearing any clothes; some usually walk, eat, sleep as a dog without wearing any clothes; they delight in cow’s habit, cow’s practice; they delight in dog’s habit, dog’s practice; some believe that joyful destination of heavenly being can be obtained through those practices.

The person who fulfils dog’s practices completely will become dog after death and the person who fulfils cow’s practices completely will become cow after death certainly. In the *Pāli* Text, *Kukkuravatika Sutta, Majjhima Paṇṇāsa (M-2-50,51)* There is a preaching that if the wrong belief that “ I will become either superior heavenly being or ordinary heavenly being through these habits, these ritual responsibility, these practices, these noble practices”... is present in continuum of oneself, he can reach any kind of two destinations called hell and animal realm accordingly, due to presence of that wrong belief.

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2.11.4 Self-belief clinging _____

The opinion which is capable of firm clinging on the wrong belief by which the “self” is uttered that “self” is present “ etc, is called *attavādūpādāna* (self-belief clinging). The basic meaning is a mental concomitant called *diṭṭhi* (wrong-view). Throughout this self-belief clinging is present the one never agree with non-self condition of corporeal and mental *dhammas* but he usually says “only the self is present”. There are two kinds of “self” which are wrongly grasped by worldling persons, viz.,

1. *parama* *atta* = creator self and
2. *jīva* *atta* = created self.
1. *parama* *atta* _____ It is a self-belief which wrongly grasps the creator who can create the whole world together with beings is present really.
2. *jīva* *atta* _____ It is a self-belief which wrongly grasps the created self is the vitality in the continuum of each being.
1. **The self-belief on *parama* *atta*** _____ After destroying the old world and the new world establishes again, when three realms of the first absorption originates previously a great brahma who was dead from upper realm of brahma appeared in the realm of first absorption beforehand. During staying alone languidly and wishing for arising of another brahmas, due to finishing of efficacy of *kamma*, others also appear in that realm of first absorption after dying from the upper ones. At that time the great brahma who appeared in the realm of first absorption beforehand thought highly

himself that new comer brahmas were created by himself because they arose as he wished. Those new comer brahmas also misunderstood that they were created by the great brahma because he has got much glowing complexion than themselves really and then they attended on him respectfully.

After thinking highly on that great brahma in this way some brahmas reach into the human's world due to finishing of efficacy of *kamma*. That great brahma remains with three or two times longer life expectancy than others in the realm of the first absorption until some brahmas reach into human's world as spontaneous born. When spontaneous born persons develop and attain absorptions in the human's world, due to seeing on that great brahma again, they thought highly on him over and over, resulting in spreading of the wrong-belief that "this world together with all beings were created by the great brahma".. at the beginning of protozoic era of the world. According to that opinion the great brahma is the great glorious and non-destructible self which can create the whole world. The self-opinion which firmly clings on that creator self called *paramatta* is designated as *attavādupādāna* (self-belief clinging). (Please see detail in *Brahmajāla Sutta, Dīghanikāya*.)

2. *jīva atta* _____ There is the "self" (*atta*), which is created by *paramatta* (creator self), which is known as "vitality form, butterfly form, consciousness form, self form" inside this body. That "self" can be varied as five kinds, viz, *kāraka, vedaka, sāmī, nivāsī, sayamvasī*.

kāraka _____ That self can do every work which is intended to be done. All bodily gestures, walking, coming, flexing, stretching etc., are done by the 'self'. Due to ability of self, every performance is accomplished as the self's wish.

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Various kinds of wholesome and unwholesome deeds are performed by ability of that "self". If the self desires to do wholesome deeds, bodily and verbally right deeds are accomplished according to the self's order. If the 'self' desires to do unwholesome deeds, bodily and verbally misdeeds are accomplished according to the self's order. They believe in this way.

Vedaka _____ The consequence of wholesome or unwholesome deeds is also felt by the 'self'. One believes that the self will experience good or bad consequences in future as it experiences every consequence with agreeable or disagreeable feeling in present.

sāmī _____ It is a wrong belief that due to ability to govern in the authority concerned with the body, that "self" is the owner of body.

nivāsī _____ It is a wrong belief that the "self" is a permanent dweller in the body; due to ability to transfer and dwells to new body when the old one is destroyed, only the body is destroyed but not the self; it exists permanently. Some believe that if this vitality self called *jīva atta* can follow commandment of *parama atta* respectfully, when the body is destroyed it returns back to original creator, *parama atta* and joins together again because it is a part of *parama atta*. It is similar to an opinion that "one is asleep in the noble bosom of the God".

sayamvasī _____ It is a wrong belief that 'self' is capable of indulging concerning with the body as it's desire. It believes that every function of realization called seeing, hearing, smelling, tasting, touching, ideational realization which concerns with the body, is indulged by the 'self' as it's desire.

According to these two words, *nivāsī, sayamvasī*, those persons believe that the self is non-destructible essence with the nature of indulgence (*vasavattana*) as it's desire. Thus

those kinds of utterances concerning with the ‘self’ *atta* which is considered through the wrong view but not presence in the aspect of ultimate nature really is called the self-belief (*atta vāda*). The firm clinging on these two kinds of opinions, creator self opinion (*parama atta vāda*) and created self opinion (*jīva atta vāda*) is designated as self-belief clinging (*attavādupādāna*).

2.11.5 Twenty kinds of self-identity views (*sakkāya diṭṭhi*)

During obsessing on the self-belief in this way, either all (5) kinds of aggregates or any one of (5) aggregates is obsessed as the “self”. An act of obsessing on (5) kinds of aggregates in this way is called *sakkāya diṭṭhi* (self-identity view). All (5) kinds of aggregates which are present apparently in the aspect of ultimate nature are called *sakkāya* (self-identity), in accordance with explanation of words, *santo kāyo sakkāyo*. The wrong view, which arises on those (5) aggregates called *sakkāya*, is called *sakkāya diṭṭhi* (self-identity view).

A. Four kinds of self-identity view on the corporeal aggregate (*rūpakkhandha*)

1. *rūpam attato samanupassati*

The corporeality is viewed through self (=as occurrence of self). “*yam rūpam, so aham. yo aham, tam rūpam* = Corporeality and the ‘self’ are viewed as a single thing but not two kinds that “such corporeality is that myself; such myself is that corporeality”.

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For instance – during lighting of open oil lamp, it should be recognized it is similar to the view by which the tongue of flame and the light of flame are viewed as single thing but not different kinds in a way that “such tongue of flame is that light, such light of flame is that tongue of flame’. It is similar to the view visible-object is also ‘self’.

2. *rūpavantiva attānam* _____

One views the self which has got corporeality. As a tree with shadow, one views that self has got corporeality over and over, due to obsession on mental *dhamma* as self.

3. *attani vā rūpam* _____

One views in a way that corporeality lies within the self. As the scent lies within the flower, the corporeality is viewed over and over in a way that it lies within the self, due to obsession on mental *dhamma* as self.

4. *rūpasamim vā attānam* _____

One views in a way that the self lies within the corporeality. As the ruby lies within casket, the self is viewed over and over in a way that it lies within the corporeality, due to obsession on mental *dhamma* as self. (*Abhi-A-1-387, Mūlaṭṭi-1-163*)

(*rūpam*) *etam mama* = Corporeality is my property. – It is a kind of obsession by which corporeality and self are clung separately.

(rūpam) esohamasami = Corporeality is the self-identity. – It is a kind of obsession by which corporeality and self are clung as single thing.

(rūpam) eso me atta = Corporeality is my self-identity. – It is a kind of obsession by which corporeality and self are clung separately.

These (4) kinds of similes mentioned above viz.,

1. *vaṅṅa* = light of open oil lamp (tongue and light of open oil lamp)

2. *rukkha* = tree (tree and shadow)

3. *puppha* = flower (flower and scent)

4. *maṇi* = ruby (ruby and casket), must be yoked similarly for remaining four mental aggregates. (*Abhi-A-1-387, 388*)

Further explanation _____

Earth-element (*pathavīdhātu*) _____ Those (6) kinds of nature, hardness, softness, roughness, smoothness, heaviness, lightness are the earth-element. That nature exists completely within the body.

1. One usually utters that “I’m hard; I’m soft..” etc., through doing on that earth-element as self-identity sometimes. It is a kind of utterance by which self-identity and hardness are clung as a single thing.
2. One usually utters that “I’ve got hardness, softness,” sometimes. It is a kind of utterance by which hardness, softness and self-identity are clung as separate ones.
3. One usually utters that “hardness, softness lies on my self-identity,” sometimes.

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4. One usually utters that “my self-identity lies on hardness, softness,” sometimes.

The first obsession occurs through doing on hardness, softness as the self-identity. It believes the self-identity and hardness, softness are a single thing while the remaining three kinds occurs through making the self-identity and hardness, softness as separate ones

It should be recognized similarly on both remaining (27) kinds of corporealities and external continuums, In the external continuum it is a kind of obsession that “he is hard, he is soft” etc.

B. Four kinds of self-identity views on the feeling aggregate (*vedanakkhandhā*)

1. *vedanam attato samanupassati* = Feeling is viewed through self (= as occurrence of self).
2. *Vedanāvantam vā attānam* = One views the self which has got feeling.
3. *attani vā vedanam* = One views in a way that feeling lies within the self.
4. *vedanāya vā attānam* = One views in a way that the self lies within the feeling.

Number (1) is a kind of belief by which self-identity and feeling are clung as a single thing, while remaining three view on corporeality-perception-formation-consciousness as the self and then the self and feeling are clung as separate ones.

Examples to be understood _____

1. I have good sight. (a way of clinging on agreeable feeling)
2. I have not good sight. (a way of clinging on disagreeable feeling)
3. I have neither good nor bad sight but I see well. (a way of clinging on neutrality feeling)

It should be understood similarly on all (6) kinds of objects.

Feeling is the self-identity. (Feeling and self are clung as a single thing.)

Feeling is my property: my feeling is good; my feeling is suffering; my feeling is comfortable. (Feeling and self are clung as separate ones.)

C. Four kinds of self-identity views on the perception aggregate (*sannakkhandha*)

1. *saññam attato samanupassati* = Perception is viewed through self (= as occurrence of self).
2. *saññāvantam vā attānam* = One views the self which has got perception.
3. *attani vā saññam* = One views in a way that perception lies within the self.
4. *saññāya vā attānam* = One views in a way that the self lies within the perception.

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Number (1) is a kind of belief by which self-identity and perception are clung as a single thing while remaining three view on corporeality-feeling-formation-consciousness as the self and then the self and perception are clung as separate ones.

Examples to be understood _____

Perception is the self-identity; I can perceive; I memorize. (It is a kind of clinging shown in number 1.)

Perception is my property. (Perception and the self are clung as separate ones.)

***rūpa saññā* (perception on visible-object)** – When various things are seen, the wrong realization which arises in a way that “I memorize this person; I recognize this case “ etc., is the wrong view (*diṭṭhi*) which arises depending on perception of visible-object. It should be recognized similarly on perception of audible-object etc.

D. Four kinds of self-identity views on the formation aggregate (*sañkhārakkhandhā*)

1. *sañkhāre attato samānupassati* = Formations are viewed through self (= as occurrence of self).
2. *sañkhāravantam vā attānam* = One views the self which has got formations.
3. *attani vā sañkhāre* = One views in a way that formations lie within the self.
4. *sañkhāresu vā attānam* = One views in a way that the self lies within formations.

Number (1) is a kind of belief by which self-identity and formations are clung as a single thing while remaining three view on corporeality-feeling-perception-consciousness as the self and then the self and formations are clung as separate ones.

Examples to be understood _____

Formations are the self-identity. (Formations and the self are clung as a single thing.)

Formations are my properties. (Formations and the self are clung as separate ones.)

During endeavouring to see various visible-objects, it is the wrong view which arises depending on volition of the visible-object (*rūpasāñcetanā*), such as “I go to see; I come to see; I improve to see” etc. It should be recognized similarly on volition of the audible-object (*saddasāñcetanā*) etc.

I am lucky; I have goodwill; my benevolence is different from other’s. (It is the wrong view which arises depending on the volition.)

I have good concentration; I concentrate well; I have not good concentration; I can not concentrate well. [(It is the wrong view which arises depending on the one-pointedness (*ekaggatā*).]

I think miscellaneous things. (It is the wrong view which arises depending on the initial application called *vitakka*.)

I think over and over. (It is the wrong view which arises depending on the sustained application called *vicāra*.)

I endeavour various functions. (It is the wrong view which arises depending on the effort called *viriya*.)

I am pleased with various things. (It is the wrong view which arises depending on the pleasurable interest called *pīti*.)

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I want to get various things; I want to go; I want to make; I want to reach; I want to say; I want to see various things. (It is the wrong view which arises depending on intention called *chanda*.)

I don't know; I don't see; I don't think any *dhamma* relation to the ultimate nature. (It is the wrong view which arises depending on delusion called *moha*.)

I am shameless to commit misdeed. (It is the wrong view which arises depending on shamelessness called *ahirika*.)

I am fearless to commit misdeed. (It is the wrong view which arises depending on fearlessness called *anottappa*.)

I love some one, I love something among various living and non-living bases of sensual pleasure, such as wife, wealth etc. (It is the wrong view which arises depending on selfish desire called *lobha*.)

I am angry; I am disappointed; I am unhappy; I hate some one; I hate the sight of some one; I have got anger. (It is the wrong view which arises depending on anger called *dosa*.)

I can not surrender; I can not give in him; I can not be humble; I will win over. (It is the wrong view which arises depending on conceit called *māna*.)

I have got wrong view; only my belief is right; Only my self-belief is right;

Only my eternity view is right; Only my annihilation view is right etc., In this way, any obsession on wrong view is the self-identity view which clings to wrong view called (*ditthi*.)

I am envious. (It is the self-identity view which clings on envy called *issā*.)

I am stingy; I am uncharitable. (It is the self-identity view which clings on stinginess called *macchariya*.)

I am worried for misdeed I have done; I feel unhappy because I fail to observe eight Buddhist precepts. (It is the self-identity view which arises depending on repentance called *kukkucca*.)

I am tired of various practices relating to *dhamma*; I am lazy to do any practice of *samatha*, *vipassanā*. (It is the self-identity view which arises depending on sloth-torpor called *thina-middha*.)

I can not believe Noble Triple Gems, action and consequence of action (*kamma*), past life, future life etc. (It is the self-identity view which arises depending on skeptical doubt called *vicikicchā*.)

My mind wanders; I have got restlessness. (It is the self-identity view which arises depending on restlessness called *uddhacca*.)

I believe Noble Triple Gems, action and consequence of action, past life, future life etc. (It is the self-identity view which arises depending on faith called *saddhā*.)

I never forget on various right deeds; I have got powerful mindfulness; I remember every thing; I can discern corporeality-mentality; I can discern both causal and resultant *dhammas*; I can discern three general characters called *anicca, dukkha, anatta* of corporeality-mentality-cause-results. (It is the self-identity view which arises depending on mindfulness called *sati*.)

I usually have got shame to commit misdeed. (It is the self-identity view which clings to shame called *hirī*.)

I usually have got dread to commit misdeed. (It is the self-identity view which clings to dread called *ottappa*.)

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I usually have not got heartfelt desire. (It is the self-identity view which clings to “greedlessness called *alobha*.”)

I am not angry. (It is the self-identity view which clings to hatelessness called *adosa*.”).

I can regard with equanimity on corporeality-mentality. (It is the self-identity view which clings to equanimity called *tatramajjhataṭṭā*.)

I have hot tranquility to practice. (It is the self-identity view which clings to “tranquility called *passaddhi*.”)

I have got agility to practice. (It is the self-identity view which clings to agility called *lahutā*..)

I have got elasticity to practice. (It is the self-identity view which clings to elasticity called *mudutā*.)

I have got adaptability to practice. (It is the self-identity view which clings to adaptability called *kammaññatā*.)

I have got proficiency to practice. (It is the self-identity view which clings to proficiency called *pāguññatā*.)

I have got righteous attitude. (It is the self-identity view which clings to righteousness called *ujukatā*.)

I can restrain from bodily misdeeds. (It is the self-identity view which clings to right bodily action called *sammākammanta*.)

I can restrain from verbally misdeeds. (It is the self-identity view which clings to right verbally action called *sammā vācā*.)

I can restrain from wrong livelihood. (It is the self-identity view which clings to right livelihood called *sammā ājīva*.)

I observe the eight Buddhist precepts every week; I have resolute morality; I have resolved to stop killing other beings. (It is the self-identity view which clings to refraining mental concomitants called *viraticetasika*.”)

I felt a great pity for those beings with troubles and sufferings. (It is the self-identity view which clings to sympathetic joy called *karuṇā*”)

I rejoice to see those beings with happiness. (It is the self-identity view which clings to rejoicing mental concomitant called *muditā*.)

I know and see penetratively on conditioned things called corporeality-mentality-cause-result. (It is the self-identity view which clings to controlling faculty of wisdom mental concomitant called *paññindriya cetasika*.)

These are showing how self-identity view arises depending on mental concomitants of formation aggregate in brief. It should be understood how four kinds of self-identity views arise depending on each mental concomitant by taking above examples.

An example _____

1. The volition is the self-identity.
2. I have got volition.
3. The volition which lies within my self-identity.
4. My self-identity which lies within the volition.

In this way one views variously on the volition. It should be understood similarly on (50) kinds of mental concomitants which are inclusive in formation aggregate.

E. Four kinds of self-identity views on the consciousness aggregate (*viññāṇakkhandhā*)

1. *viññāṇam attato samanupassati* = Consciousness is viewed through self (= as occurrence of self).
2. *viññāṇavantam vā attānam* = One views the self which has got consciousness.
3. *attani vā viññāṇam* = One views in a way that consciousness lies within the self.

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4. *viññāṇasamim vā attānam* = One views in a way that the self lies within consciousness.

Number (1) is a kind of belief by which self-identity and consciousness are clung as a single thing while remaining three view on corporeality-feeling-perception-formations as the self and then the self and consciousness are clung as separate ones.

Examples to be understood _____

1. The consciousness is the self-identity.
2. the consciousness is my property.
1. I see someone, something. (It is the self-identity view which clings to seeing-consciousness.)
2. I hear someone, something. (It is the self-identity view which clings to hearing-consciousness.)
3. I smell something burning. (It is the self-identity view which clings to smelling-consciousness.)
4. I taste sweet and sour foods. (It is the self-identity view which clings to tasting-consciousness.)
5. I perceive cold or hot, rough or smooth nature by touching. (It is the self-identity view which clings to touching-consciousness.)
6. I consider by means of mind-consciousness; I think by means of mind-consciousness; I realize by means of mind-consciousness. (It is the self-identity view which clings to mind-consciousness.)

The self-identity view on all (5) aggregates as a whole

All explanations mentioned above are showing how self-identity view arises depending on each aggregate. Furthermore every utterance, such as I go, I come, I do, I say etc., depending on all (5) aggregate on a whole, is also the self-identity view really.

Those worldling persons who have wrong perceptions in a way that “person is present really; being is present really; human is present really; *deva* is present really; woman is present really; man is present really; my self-identity is present really; other’s self-identity is present really; always say noisily that “I, my, he” etc. and then every word is followed by

wrong perception. Those Noble-Ones who have finished to remove self-identity view, actually, usually utter through conventional reality, as done by common people. However there is no wrong perception in their mind. Although they utter that ‘I, my’ etc., they never think as real phenomenon.

It should be recognized these nature of self-identity view can cling by means of three factors, viz., through wrong view, through wrong perception, through consciousness.

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G. Eternity wrong view (*sassata diṭṭhi*) and annihilation view (*uccheda diṭṭhi*)

The opinion which believes that “the self annihilates after death, is annihilation view. The opinion which believes that “the self is eternal and permanent”, is eternity wrong view.

When each aggregate is clung as the self, i.e.,

1. corporeality is clung as self,
2. feeling is clung as self,
3. perception is clung as self,
4. formations are clung as self,
5. consciousness is clung as self,

destruction of those five aggregates is obvious and one believes that the self is destroyed; the self is annihilated, resulting in occurrence of both annihilation view, self-identity view an self-belief. That annihilation view is also known as *vibhava diṭṭhi* (wrong view on go out of existence).

Furthermore when one believes the self which has got corporeality, the self which has got feeling, the self which has got perception, the self which has got formations, the self which has got consciousness those five aggregates and the self are clung as separate ones and then an opinion that “although those five aggregates are destroyed the self is never destroyed”.. arises consequently, resulting in occurrence of both eternity wrong view and self-identity view. That eternity wrong view is also known as *bhavadīṭṭhi* (wrong view on coming-into-existence).

All kinds of wrong views, such as (62) kinds of wrong views preached in *Brahmajāla Sutta* etc, originate from this self-identity view. This self-identity view is the fundamental seed of every wrong view. In the second *Isidatta Sutta*, *Citta Samyutta*, *Salāyatana Vagga*, it is preached that if the self-identity view is present, these wrong views can arise; if the self-identity view is absent, these wrong views can not arise.

Pāli Quotation (Sam-2-478)

H. Indefinite self-identity view

In present days some Buddhist in Myanmar believes anyone of aggregates, especially on the consciousness as the self, even though they can not say definitely on which one. Although the term, self (*atta*), is not applied definitely, those usages, such as.. **vital body, butterfly, soul**, which are the same meaning of that term, *atta*, are applied influentially. When a person passes away they usually say that “vitality has gone out”; when a person has got coma after serious sickness they believe that butterfly has gone out and they usually say that “the butterfly is taken back again”; when a person is startled, he usually says that “the butterfly is blown away”; when children are frightened they usually say that “don’t frighten children! Butterfly can be blown away” etc; they usually believe that dead person’s butterfly comes and takes his or her lover’s butterfly or butterflies of both dead person an his or her lover are stuck together and then they usually say that “those butterflies must be separated” etc., Some believe that the soul reincarnates from one life to another after death.

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These self-beliefs are very comprehensive. Some usually believe that the self is present in not only internal body but also external non-living world, trees, forest, mountain, water, ground etc.

jīvasaññino hi moghapurisā manussā rukkhasamim. (Vi-2-51, 52)

I. It can prohibit the Noble Path

tā sabbāpi maggāvaraṇā, na saggāvaraṇā, pathamamaggavajjhāti veditabbā. (Abhi-A-1-388)

These (15) kinds of wrong views on coming-into-existence (*bhava diṭṭhi*) and (5) kinds of wrong views on go out of existence (*vibhavadiṭṭhi*) can prohibit not to attain the Noble Path Knowledge but not the attainment of joyful existences of heavenly beings etc. Those (20) kinds of self-identity views are only *dhammas* which are eradicated by the First Noble Path-Knowledge called *Sotāpattimagga ñāṇa. (Abhi-A-1-388)*

Only when conditioned things can be discerned as three general characters alternately, can the Noble Path be attained really. The Noble Path can not be reached by discerning as mere *anicca* or *dukkha* or *anatta* on conditioned things. (*Vs-2-301*)

Among those three kinds of general characters, *anattānupassanā ñāṇa* (contemplation on non-self) is also included. Only when conditioned things can be discerned and seen by the help of *anattānupassanā ñāṇa*, can the Noble Path and Fruit be attained. In other words, if conditioned things are discerned as the self through the self-identity view, the knowledge can not reach to the character of non-self called *anatta*, result-in inability to reach the Path and Fruit. It can, therefore, be said “this self-identity view can prohibit not to attain the Noble Path-Knowledge. However those self-identity views are not *dhammas* which can prohibit not to attain joyful existences of heavenly beings etc., because the person with self-identity view clinging can reach joyful existences of heavenly beings etc.

The self-belief clinging (*attavādupādāna*), which is called the principle, that firmly clings and utters on the ‘self’, in other words, the self-belief clinging which is merely self-belief which firmly clings as the self, arises continuously by basing on these (20) kinds of self-identity views.

J. upattikkama-pahānakkama-desanākkama

There are three kinds of consistency, viz.,

1. *upattikkama* = consistency of arising,
2. *pahānakkama* = consistency of abandonment by the Noble Path,
3. *deanākkama* = consistency of preaching.

1. *upattikkama* _____ Because it can not be said that “this kind of defilement arises previously and obviously in the infinite rounds of rebirth (*samsāra*), the consistency of arising of defilements, ignorance, craving etc., cannot be said definitely. However if it is said by indirect way (*pariyāya*), the views clinging usually arises in any life in general through either eternity wrong view or annihilation view previously.

Afterwards in the continuum of the person who believes that this self is eternal and permanent, the rule & rite clinging usually arises for purification of the self.

Then in the continuum of the person who believes that future life is absent and who does not take the future life into consideration, due to presence of annihilation view, the sensual clinging called *kāmuṇāda* usually arises. Thus in the first, self-belief clinging, afterward views-clinging, rule & rite clinging, sensual clinging usually arise in sequence. This is the consistency of arising called *upattikkama* of (4) kinds of clinging in one life. (*Abhi-A-2-173, Vs-2-204, 205*)

2. *pahānakkama* _____ Views clinging, rule & right clinging, self-belief clinging are worth eradicating previously because those are *dhammas* which are worth eradicating by the Path of Upstream-enterer. Sensual clinging, actually, is the clinging which is worth eradicating later because it is worth eradicating by the Path of Arahant. (*Abhi-A-2-173, Vs-2-205*)
3. *desanākkama* _____ Among four kinds of clinging, sensual clinging was preached previously because it is vast concern and obvious in the world. That sensual clinging is vast concern, due to associating with all (8) kinds of consciousness rooted in greed. Remaining three kinds of clinging are limited concern, due to associating with only (4) kinds of consciousness with wrong view, rooted in greed. Generally the sensual clinging is obvious in all beings with delights on aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*). Remaining kinds of clinging, however, are not obvious.

The person with strong sensual clinging usually studies only worldly sources of prosperity assiduously, such as auspicious sight, auspicious sound, auspicious touch (*mutamangala*) etc., in order to attain loving and non-loving bases of sensuality without believing on action and consequence of action (*kammavipāka*) or without regarding on action and consequence of action although they believe on action and consequence of action. That kind of belief on worldly sources or prosperity is the view-clinging really. Therefore views clinging is preached successively after sensual clinging.

If those views clinging are subdivided, there are two varieties, viz., rule & rite clinging, self-belief clinging. Among those two kinds, rule & rite clinging was preached previously, due to deserving to understand by the sight only on either cow's habit or dog's habit. Finally self-belief clinging was preached, due to occurrence of subtle nature. This is the consistency of preaching (*desanākkama*). (*Abhi-A-2-173, Vs-2-205*)

2.11.6 Conditional relations

1. Sensual craving benefits sensual clinging by means of efficiency of relation of determinative dependence only. It is because sensual clinging arises depending on objects which are worth delighting exceedingly through craving. (*Abhi-A-2-173, Vs-2-205*)

In this case it should be recognized on the term, *upanissaya* (determinative dependence), as all three kinds, *ārammaṇupanissaya* (object determinative dependence), *anantarūpanissaya* (contiguous determinative dependence), *pakatūpanissaya* (natural determinative dependence). It should be recognized those relations, *anantara, samanantara, natthi, vigata*, are inclusive in *anantarūpanissaya*.

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2. Furthermore that sensual craving benefits three kinds of clinging, viz., views clinging, rule & rite clinging, self-belief clinging by means of efficiency of either (7)

kinds of relations, viz., *sahajāta*, *aññamañña*, *nissaya*, *sampayutta*, *atthi*, *avigata*, *hetu* or (8) kinds of relations together with the relation of determinative dependence (*upanissaya*). In such time that craving benefits those three kinds of clinging by means of efficiency of relation of determinative dependence; at that time that craving and those kinds of clings are not compatible *dhammas* within one mind moment. It should be recognized in this way. (It means those are separated by numerous mind moments.)

2.11.7 Way of keeping in mind cause & result

In this stage present causal *dhammas* are cultivated for the purpose of attainment of the future resultant *dhammas*. Especially this is the section in which causal and resultant *dhammas* must be kept in mind by seeing how clinging arises, due to the craving, which is inclusive in defilement round and action round, which is cultivated for the purpose of attainment of anyone of future lives. Therefore if any kind of defilement round and action round, which are usual cultivated for anyone of future lives, are discerned closely together, it can be easy understood.

For instance ____ If a righteous *meditator* cultivates defilement round and action round frequently as possible as opportunity is available with the purpose of attainment of preacher *deva* in future life, any kind of defilement round and action round which are he like best must be selected among those defilement round and action round.

- (1). The nature of wrong knowing as preacher *deva* is the ignorance (*avijjā*).
- (2). The nature of heartfelt desire on sufficiency of life (*bhavasampatti*) called that preacher *deva* life and sufficiency of luxury (*bhogasampatti*) called *deva*'s luxury, is the sensual craving. In other words, the craving on preacher *deva*'s life, which is associated by wrong view on coming-into-existence (*bhavaditṭhi*) and self-belief wrong view (*attaditṭhi*) is the craving to coming-into-existence (*bhavataṅhā*).
- (3). Due to arising of that sensual craving, the sensual clinging which obsesses on *deva*'s life and luxury arises. In the next method, due to arising of that craving to coming-into-existence, the self-belied clinging arises.

If sensual clinging on various bases of sensuality arises by basing on the sensual craving on various living and non-living bases of sensuality, causal and resultant *dhammas* must be kept in mind by seeing how that sensual clinging arises, due to sensual craving as follows. ____

1. Due to arising of sensual craving, sensual clinging arises.
Sensual craving is the causal *dhamma*; sensual clinging is the resultant *dhamma*.

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In the next method – If the craving to coming-into-existence (*bhavataṅhā*) associating with self-belief wrong view, which obsesses as preacher *deva* through self-identity view, which believes that preacher *deva*'s life is present really, arises in him, causal and resultant *dhammas* must be kept in mind by seeing how self-belief clinging arises, due to that craving to coming-into-existence as follows. –

2. Due to arising of craving to coming-into-existence, self-belief clinging arises. Craving to coming-into-existence is the causal *dhamma*; self-belief clinging is resultant *dhamma*.

Pāli Quotation (Mūlaṭī-2-121)

The meaning of this explanation of *Mūlaṭṭhā* is presented in previous page, 526, under the heading of “the next method”. If anyone of (5) aggregates is inferred as the self, remaining four aggregates can be inferred as the world (*loka*) with the result that the opinion which believes the world is eternal” is a wrong view only. When succeeding wrong view clings on preceding wrong view again succeeding wrong view is known as views clinging (*diṭṭhupādāna*). The craving which associates with preceding wrong view is the craving to coming-into-existence. Cause and result must be kept in mind by seeing how views clinging called succeeding wrong view arises, due to that craving to coming-into-existence as follows._____

3. Due to arising of craving to coming-into-existence, views clinging arises. Craving to coming-into-existence is causal *dhamma*; views clinging is resultant *dhamma*.

For a righteous *meditator* who reaches into this stage of purification of overcoming doubt with the knowledge of cause and condition, the rule & rite clinging called *sīlabbatupādāna* is impossible to arise in future. That kind of clinging may be experienced in previous lives of rounds of rebirth accordingly. This is the way of keeping in mind cause & result on a whole. If it is intended to be discerned separately, anyone should discern as follows;_____

2.11.8. The next method – How cause & result can be kept in mind separately

1. The sight craving which arises through strong delighting in visible-objects that will be attained in preacher *deva*'s life is called the sensual craving.
2. The sight craving, which arises together with eternity wrong view in a way “that visible-object is permanent and eternal”, is called the craving to coming-into-existence.
3. The sight craving, which arises together with annihilation view in a way that visible-object is destroyed and annihilated after death, is called the craving to go out of existence.

Thus the sight craving varies as three kinds, viz., sensual craving, craving to coming-into-existence, craving to go out of existence. Remaining kinds of craving, the sound craving etc., also vary in each three kinds. Causal and resultant *dhammas* must be kept in mind by seeing how three kinds of clings, sensual clinging etc., arise, due to visual sensual craving etc.

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1. Due to arising of visual sensual craving, sensual clinging arises.
Visual sensual craving is causal *dhamma*; sensual clinging is resultant *dhamma*.
2. Due to arising of visual craving to coming-into-existence, views clinging arises.
(eternity wrong view)
Visual craving to coming-into-existence is causal *dhamma*; view clinging is resultant *dhamma*.
3. Due to arising of visual craving to go out of existence, views clinging arises.
(annihilation view)
Visual craving to go out of existence is causal *dhamma*; views clinging is resultant *dhamma*.

2.11.9 The next method of discerning

Because those kinds of cravings, craving to coming-into-existence, which associates with eternity wrong view and craving to go out of existence, which associates with annihilation view, are the cravings which arise basing on self-belief wrong view, one can discern as follows:_____

1. Due to arising of visual craving to coming-into-existence, self-belief clinging arises. Visual craving to coming-into-existence is causal *dhamma*; self-belief clinging is resultant *dhamma*.
2. Due to arising of visual craving to go out of existence, self-belief clinging arises. Visual craving to got out of existence is causal *dhamma*; self-belief clinging is resultant *dhamma*.

Sound craving ...R... ideational craving (*dhammatāṇhā*) must also be discerned in similar way, If the righteous *meditator* cultivates seeds of perfection with heartfelt desire to attain the life of a *bhikkhu* who can propagate the Buddha's admonishment in future or if he develops superior kinds of absorptions for the purpose of attainment of brahma's life in future, he should like to discern similarly as shown in this example of preacher *deva*'s life.

It can be very difficult to arise those kinds of clinging, views clinging, rule & rite clinging, self-belief clinging for the righteous *meditator* who has got various kinds of knowledge upto knowledge of cause & condition. Only sensual clinging can arise in him frequently. Unless the *meditator* has got the knowledge of Analysing Mentality-Materiality and the Knowledge of Cause & Condition, those four kinds of clinging can arise accordingly. If a *meditator* can discern the sensual clinging only, cause & result must be kept in mind by seeing relationship between sensual craving and sensual clinging only. Those (4) kinds of clings are preached on a whole for all beings. Therefore it will be presented on usual sensual craving and sensual clinging which arise in continuity of each mind-door-cognitive process as example.

	Mind-door adverting	(7) times of impulsions	(2) times of registerings
Visual sensual craving	12	20 (greed, wrong view)	12
Clinging	12	20 (greed, wring view)	12

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Sometimes impulsions and registering consciousness which associate with neutrality feeling can arise. Groups of defilements round which are cultivated for future coming-into-existence must be scrutinized carefully. Both sides of causal *dhammas*, sensual craving and resultant *dhammas*, sensual clinging must be discerned in order to reach the field of ultimate nature after breaking down each compactness of mentality called block of mentality by penetrative knowledge. Registering consciousness do not fall sometimes.

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2.12 Upādāna paccayā bhavo**Clinging is the condition for coming-into-existence****1. The meaning of coming-into-existence (bhava)**

“*bhavatī ti bhavo*” = The nature which is capable of coming-into-existence is called “*bhava*”. According to the Texts that coming-into-existence has a twofold aspect: *kamma* coming -into-existence (*kamma bhava*) and rebirth coming-into-existence (*upa pattibhava*). The action called *kamma* is *kamma* coming-into-existence. The resultant *dhamma* which is produced by the action (*kamma*) is called rebirth coming-into-existence.

1. In these two kinds of coming-into-existence consequence mental aggregates and corporealities produced by *kamma*. (*kammaja rūpa*) have got designation as “*bhava*” (coming-into-existence) because the former are resultant *dhammas* produced by *kamma* (action), in accordance with *bhavatīti bhavo* (the nature which is capable of coming-into-existence is called *bhava*).
2. In the words, “*sukho buddhānamuppādo*” the appearing of the Buddhas is bliss, it is preached with referring to the fact that *buddhuppāda navamakhāṇa* called the appearing of the Buddhas which is the source of attainment of bliss is bliss through metaphorical usage called *phalūpacāra*. Similarly, the action (*kamma*) called *kamma* coming-into-existence has got designation as *bhava* because it is the source of consequence *dhammas* called rebirth coming-into-existence (*upapattibhava*) with referring to the word, *bhavatīti bhavo*. (*Abhi-A-2-174*)

The meaning _____ The occurrence of causal *dhammas* is called *kamma bhava* (*kamma* coming-into-existence) while the occurrence of resultant *dhammas*, *upapattibhava* (rebirth coming-into-existence). The *kamma* coming-into-existence is the nature of cause of arising while the rebirth coming-into-existence, the nature of arising indeed. Those are, therefore, the causal coming-into-existence and the resultant coming-into-existence respectively.

2. The basic meaning of kammabhava

Both wholesome volition, unwholesome volition and *dhammas* which are worth designating as *kamma*, *abhijjā* (ill will) etc., which are associating with volition, are called *kamma* coming-into-existence. (*Vs-2-206*)

Pāli Quotation (Abhi-2-143; Vs-2-206)

In accordance with above Pali Text, both these (29) kinds of volition, to wit,

1. great wholesome volition of sensual sphere (*kāmāvacara mahā kusala cetanā*) (8),
2. unwholesome volition (12), which are called *paritta bhūmaka*;
3. wholesome volition of fine-material sphere (*rūpāvacara kusala cetanā*)(5)
4. Wholesome volition of immaterial sphere (*a-rūpāvacara kusala cetanā*)(4), which are called *mahābhūmaka*; and

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5. *dhammas, abhijjā* (ill-will)etc., which are associating with those kinds of volition, which are source of cyclic *dhammas (vaṭṭanissita)*, with regarding to the word, "*sabbampi bhavagāmikanmam*",

are designated as *kamma* coming-into-existence (*Kammabhava*).

In this case the word, "*bhvaḡāmikamma*", means actions which are source of cyclic *dhammas (vaṭṭanissita kamma)*, which are capable of reaching to various existences really. Here "capable of reaching to various existences" means the occurrence that leading to any kind of existence during performing action by means of presence of efficiency which can accomplish resultant consequence aggregates.

For instance, during performing wholesome deeds of sensual sphere called *puññābhisankhāra* with an intention to become a *deva* who is preacher in future, the inclination towards devahood can be said *vaṭṭanissita kamma*. If the action is performed with inclination towards devahood, that kind of action has efficiency to occur consequence (5) aggregates called devahood who is a preacher when it is matures. That kind of action, which is performed with the inclination towards an existence where consequence five aggregates stand, which has efficiency to occur consequence (5) aggregates, is called *bhavaḡāmi kamma* (action which is capable of reaching to various existences). In other words, it should be recognized that ability to arise resultant consequence *dhammas* means "capable of reaching" in this case. (*Abhi-A-2-174, Vs-2-206, Mūlaṭṭi-2-122, Mahāṭṭi-2-330*)

3. The basic meaning of upapattibhava

upapattibhava pana sankhepato kammābhinibbattā khandhā. (Vs-2-206)

In accordance with the word, *upapattibhava*, the basic meaning must be interpreted as mundane consequence mental aggregates and corporealities produced by *kamma (kammaja rūpa)*, which are resultant from *kamma*. However *dhammas*, sound-base (*saddāyatana*), etc., which are neither consequence nor corporealities produced by *kamma*, must be omitted. (*See Abhi-3-13*)

4. Nine kinds of classifications of coming-into-existences

(1) *Kāmabhava* (sensual coming-into-existence)

Sensual consequence mind and mental concomitants and corporealities produced by *kamma* called *upādiññākkhandhā*, which are occurring in (11) realms of sensual sphere from *avīci* hell to heavenly plane called *paranimitta vasavattī* are called *kāma*. Due to deserving by craving on sensual desire, those *dhammas* are designated as *kāma*. Due to occurrence of base of defilement sensual desire (*kilesā kāmma*), consequent corporealities and mentalities called *upādiññākkhandhā* are worth designating as *kāma*. Due to synchronous occurrence with defilement sensual desire called craving on sensual desire, those *upādiññākkhandhā* have got designation as *kāma* through *sahacaraṇa* method of preaching. Due to occurrence of object of the craving on sensual desire, those are designated as *kāma*. Due to occurrence of source of causal *dhammas* of craving on sensual desire, those are designated as *kāma*. Due to arising through action (*kamma*), those consequence mental *dhamma* and corporealities produced by *kamma* are designated as coming-into-existence with regarding to the words, *bhavatīti bhavo*. By combination of two words, *kāmma* and *bhava*, *kāmabhava* (sensual coming-into-existence) is designated. (*Abhi-A-2-174, Mahāṭṭi-2-331*)

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(2) rūpabhava (fine-material coming-into-existence)

Fine-material consequence mind and mental concomitants and *upādiññākkhandhā* called corporealities produced by *kamma*, which are occurring in the First Absorption Plane of *brahma* and *akaniṭṭha brahma* are called *rūpa* (fine material). Due to occurrence of standing base of craving on fine-material sphere (*rūpatanhā*), those *upādiññākkhandhā* are designated as *rūpa* through preaching methodology called *thanyu pacara*. By combination of two words, *rūpa* and *bhava*, *rūpabhava* (fine-material coming-into-existence) is designated. Sixteen realms of fine-material sphere are *rūpabhava*, indeed.

(3) arūpabhava (immaterial coming-into-existence)

Immaterial consequence four mental aggregates, which are occurring in realms from realm of boundless space to realm of neither-perception-nor-non-perception called supreme realm (*bhavagga*), are designated as *arūpa* (immaterial). Due to taking as object on immaterial consequence by craving on immaterial sphere, those *upādiññākkhandhā* called immaterial consequence four mental aggregates are designated as *a-rūpa* through preaching methodology called *phalūpacāra*. By combination of two words, *arūpa* and *bhava*, *arūpabhava* (immaterial coming-into-existence) is designated. Those are of four realms of immaterial sphere indeed.

Due to occurrence resulting from sensual actions (*kāmāvacara kamma*), sensual consequence corporeality-mentality called *kāma* are designated as *kāmabhava*. Due to occurrence resulting from fine-material actions (*rūpavacara kamma*), fine-material consequence corporeality-mentality called *rūpa* are designated as *rūpabhava*. Due to occurrence resulting from immaterial actions (*a-rūpāvacara kamma*), consequence mental *dhammas* called *arūpa* are designated as *arūpabhava*. It means in this way.

(4) *saññābhava* = coming-into-existence with perception, i.e., (29) realms occurring in *kāma-rūpa-arūpa*, except realm of mindless being (*asaññāsatta*) and realm of neither-perception-nor-non-perception,

(5) *asaññābhava* = coming-into-existence without perception, i.e., realm of mindless being (*asaññāsatta*)

(6) *nevasaññā nā saññābhava* = the realm without gross perception but subtle perception

(7) *ekavokābhava* = coming-into-existence with corporeal aggregate called *upādiññākkhandhā* only, i.e., mindless being

(8) *catuvokārabhava* = coming-into-existence with four mental aggregates called *upādiññānāmakkhandhā*, i.e., four realms of immaterial sphere

(9) *pañcavokārabhava* = coming-into-existence with five aggregates called *upādiññākkhandhā*, i.e., *kāmabhava*, *rūpabhava* (*Abhi-A-2-175*)

5. Beneficial way of preaching

As *puññābhisañkhāra*, *apuññābhisañkhāra*, *aneñjābhisañkhāra* are preached in this section of *bhavaniddesa* (classification of coming-into-existence) those formations, *puññābhisañkhāra*, *apuññābhisañkhāra*, *aneñjābhisañkhāra* were preached in section of *sañkhāraniddesa* (classification of formations).

However in previous section of *sañkhāraniddesa*, those kinds of formations were preached, due to occurrence of casual *dhammas* of *paṭisandhi* (process of newly occurrence of next existence) in this present coming-into-existence, by means of previous action. In this section of *bhavaniddesa*, on the other hand, those kinds of formations are preached, due to occurrence of casual *dhammas* of *paṭisandhi* in future coming-into-existence, by means of present action. In this section of *bhava niddesa* preaching on those kinds of formations, *puññābhisañkhāra* etc, again, therefore, is beneficial. In the next method, _____ in previous section of *sañkhāra niddesa*, mere wholesome volition unwholesome volition other than associating *dhammas* were preached as formations (*sañkhāra*). In this section of *bhavaniddesa*, on the other hand, due to presence of preaching in a way that “*sabbampi bhavagāmikammam*”, not only mundane wholesome volition and unwholesome volition but associating mind and mental concomitants are preached as concerning to *kamma* coming-into-existence (*kammabhava*).

Furthermore, in previous section of *sañkhāra niddesa*, pure action which is the condition for consciousness was preached as formation (*sañkhāra*). In this section of *bhava niddesa*, on the other hand, the action (*kamma*) that is capable of producing mindless coming-into-existence called nonad corporeal unit with life-faculty as ninth factors, is also preached.

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In the next method. _____ How it will be beneficial by saying so much really. _____ With relating to the word, “*avijjā paccayā sañkhārā* = ignorance is the condition for formation”, only wholesome and unwholesome *dhammas*, *puññābhisañkhāra* etc., are preached as formations. With relating to this word, “*upādāna paccayā bhavo* = clinging is the condition for coming-into-existence”, however, due to concerning with both kinds of *kamma* coming-into-existence (*kammabhava*) and rebirth-coming-into-existence (*upapattihava*), these four kinds of *dhammas*,

1. wholesome
2. unwholesome
3. consequence *abyākata* (mental *dhamma*)
4. corporeality produced by *kamma* called corporeal *abyākata*,

are worth preaching. Therefore it should be recognized the fact that even though formations (*sañkhāra*) were already preached, the way of preaching on coming-into-existence again is beneficial. (*Abhi-A-2-175, Vs-2-207*)

6. Varieties of clinging and coming-into-existence

Due to presence of source of clinging-to-sensual-desire (*kāmupadāna*) sensual actions (*kāmāvacara kamma*) called *puññābhisañkhāra*, *apuññābhisañkhāra*, which can give rise to sensual coming-into-existence, are cultivated. The nature of that action (*kamma*) is called *kammabhava*. Aggregates which are produced by that *kammabhava* are called *upapattibhava*. It should be understood similarly on fine-material coming-into-existence and immaterial coming-into-existence. It should be understood how sensual *kamma* coming-into-existence, sensual rebirth coming-into-existence, fine-material *kamma* coming-into-existence, fine-material rebirth coming-into-existence, immaterial *kamma* coming-into-

existence, immaterial rebirth coming-into-existence can be resulted from the sources of clinging-to-wrong-views (*diṭṭhupādāna*), clinging-to-rules & rites (*sīlabbatupādāna*), clinging-to-self-opinion (*attavādupādāna*). It should be recognized the fact due to presence of clinging, two kinds of coming-into-existence, *kamma bhava* and *upapattibhava* can be occurred accordingly without differentiating specific kind of clinging but generally.

7. *puthujjano ummattako* (worldlings are insane)

Pali Quotation (Abhi-A-2-176, Vs-2-208)

Due to presence of whatever kind of clinging every kind of coming-into-existence (called *kāma-rūpa-arūpa*) can be occurred. Because worldling person is similar to insane person, he never consider and bear in mind that "this ought to be done, this oughtn't to be done" etc., with the result that any kind of action which is the source of reaching into various coming-into-existence is performed randomly with heartfelt desire on any kind of coming-into-existence, due to presence of any kind of clinging. Some teachers of school of other thought said that fine-material and immaterial coming-into-existence can not be occurred, due to *sīlabbatu pādāna* (clinging-to-rules and rites). That word oughtn't to be accepted. It should be accepted, actually, the word, all kinds of coming-into-existence can be occurred, due to all kinds of clinging. (*Abhi-A-2-176, Vs-2-208*)

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Those teachers of other school of thought that in the continuum of person with *sīlabbatupādāna* finematerial coming-into-existence and immaterial coming-into-existence can not be occurred because they thought absorpotion practice (*jhānabhāvana*) can not be fulfilled in the continuum of person with *sīlabbatupādāna*, resulting from wrong way of consideration on the statement of *kukkuravatika Sutta* that "due to presence of complete practices of cattles and dogs, association with cattles and dogs can be reslrted". A way of consideration that "practice of cattles (*gosīla*), practice of dogs (*govata*) etc, are factors of purification from both defilements and rounds of rebirth" is called *sīlabbatupādāna* . Due to presence of that way of consideration as factors of purification from defilements and rounds of rebirth called *suddhimaggaparāmasana*, it should not concluded that absorptions of fine material sphere and immaterial sphere can not be occurred in them but it can be occurred really. (*Mahāṭṭi-2-332*).

8. Clinging- to-sensual desire and woeful rounds of rebirth (*apāyasam sāra*).

In this world, by reasoning in a way that these kinds of sensual desire are fulfilled in the continuum of weally persons of king clan, *brahma* clan, wealthy clan and six planes of *devas* of sensual sphere through hearing from others or experienced in seeing such manner, some persons perform unwholesome deeds such as offering sacrifice by killing animals, etc, in order to obtain those kinds of sensual desire and various objects of sensual desire after thinking in a way that these sensual desire can be obtained by performing this action resulting from misleading through.

1. listening to *dhammas* of villainous person.
2. association with villainous persons
3. Lack of previous wholesome merits called *pubbeka katapuñña*,
4. incapability to restraint bodily, verbally and mentally actions of oneself called *attasammāpanidhi* in present life. Due to fulfillment of unwholesome *dhammas*, that person

becomes woeful coming-into-existence. Furthermore_____ due to presence of source of clinging-to-sensual desire, bodily misdeeds are performed in order to heartfelt desire on various kinds of objects of sensuality in present life or in order to protect acquired various kinds of objects of sensuality. (It means stealing, robbery performed by oneself, killing to thief, robber who steals, robs one's properties.) Due to fulfilment of unwholesome *dhammas*, that person becomes woeful coming-into-existence again.

Unwholesome action which is the source of woeful process of newly occurrence of next existence called *apāya paṭisandhi* is called *kamma bhava*. Woeful aggregates which are produced by actions (*kammas*) are called *upapatti bhava* (rebirth coming-into-existence). (*Abhi-A-2-176-177, Vs-2-208*)

9. Clinging-to-sensual desire and joyful coming-into-existence

Due to presence of intelligence advanced by some factors such as listening on *dhammas* preached by Noble Ones, the other person, fulfils wholesome *dhammas*, bodily right deeds etc, through clinging-to-sensual desire with a way of reasoning that these kinds of sensual desire can be accomplished by this wholesome action.

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Due to presence of wholesome deeds, that person has got *paṭisandhi* in either realm of heavenly being or realm of human being. The action which is the source of rebirth coming-into-existence of these heavenly being or human being is called *kammabhava*. Aggregates produced by action (*kamma*), are called *upapattibhava*. In this way the clinging-to-sensual desire is source of woeful *kammabhava*, *upapattibhava*, joyful *kammabhava*, *upapattibhava*. (*Abhi-A-2-177, Vs-2-209*).

10. Clinging-to-sensual desire and fine-material coming-into-existence, immaterial coming-into-existence.

Due to presence of attainments of absorptions (*jhānasamāpatti*) which are developed by means of strong clinging-to-sensual desire of fine material and immaterial sphere after hearing or considering in a way that "sensual desires of fine-material and immaterial sphere are more excellent than those of sensual sphere", the other person has got *paṭisandhi* of either fine-material sphere or immaterials sphere. The actions of fine-material sphere and immaterial sphere which are source of *upapattibhava* in those fine material sphere or immaterial sphere are called *kammabhava*. Aggregates which are produced by actions (= *kammabhava*) are called *upapattibhava*. In this way the clinging-to-sensual desire is source of fine-material *kammabhava*, *upapattibhava*, immaterial *kammabhava*, *upapattibhava*. (*Abhi-A-2-177, Vs-2-209*)

11. Clinging-to-wrong views and sensual, fine-material immaterial *kammabhava*, *upapattibhava*

After obsessing on wrong view of annihilation (*ucchedadiṭṭhi*) in a way that "if this self-identity is annihilated in any kind of coming-into-existence either sensually completed coming-into-existence (*kāmāvacara sampattibhava*) or fine-material or immaterial coming-into-existence by chance, it is well annihilation", the other person endeavours various kinds of actions of sensual sphere, fine-material sphere and immaterial sphere which are capable of reaching into any kind of those coming-into-existence. The action (*kamma*) of that person is

called *kammabhava*. Aggregates which are produced by action are called *upapattibhava*. (it should be recognized these words are said with referring to foolish common persons who have not attain knowledge of Analyzing Mentality-Corporeality and Knowledge of Discerning Cause and Condition.) In this way the clinging-to-wrong views is also source of three kinds of coming-into-existence called *kāma-rūpa-arūpa (kammabhava, upapattibhava)*. (*Abhi-A-2-177, Vs-2-209*)

12. How coming-into-existence occurs due to presence of cling-to-self-opinion

Due to presence of clinging-to-self-opinion which considers that "this self-identity is great happiness and free from worries in any kind of coming-into-existence either sensual completed coming-into-existence of fine-material coming-into-existence or immaterial coming-into-existence, the other person endeavours various kinds of action of sensual sphere, fine-material sphere and immaterial sphere which are capable of reaching into any kind of those coming-into-existence.

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The action (*kamma*) of that person is called *kammabhava*. Aggregates which are produced by action are called *upapattibhava*. In this way clinging-to-self-opinion is source of sensual *kammabhava, upapattibhava*, fine-material *kammabhava, upapattibhava*, immaterial *kammabhava, upapattibhava*. (*Abhi-A-2-177, 178, Vs-2-209*)

13. How coming-into-existence occurs due to presence of clinging-to-rules & rites

The other person cultivates the action (*kamma*) which is capable of reaching into any kind of coming-into-existence either sensually completed coming-into-existence or fine-material coming-into-existence or immaterial coming-into-existence by means of clinging-to-rules & rites through hearing or consideration in a way that "these rules and rites called practice of cattles, practice of dogs can give rise to any kind of coming-into-existence either sensually completed coming-into-existence or fine-material coming-into-existence or immaterial coming-into-existence". That action of that person is called *kammabhava*. Aggregates which are produced by that action is called *upapattibhava*. In this way clinging-to-rules & rites is also source of sensual *kammabhava, upapattibhava*, fine-material *kammabhava, upapattibhava*, immaterial *kammabhava, upapattibhava*. (*Abhi-A-2-178, Vs-2-209*)

The reason why clinging-to-rules & rites is explained as last one in this section of *bhavaniddesa* is that _____ firstly, clinging-to-rules & rites never arise frequently compared with clinging-to-self-opinion and the second, clinging-to-rules & rites can arise depending upon clinging-to-self-opinion only. (*Mūlaṭī-2-124*)

In the continuum of a person who has fulfilled Knowledge of Analysing Mentality & Corporeality and Knowledge of Discerning Cause & Condition these two kinds of clinging, *sīlabbatapādāna* and *attavādupādāna*, are very far to arise again in this life. For previous very long rounds of rebirth, actually, it is impossible to avoid an occurrence with unexperienced to those kinds of clinging. In the continuum of a person who has not fulfilled these two kinds of knowledge, those *kamma* coming-into-existence and rebirth coming-into-existence had been occurred, occur, or will be occurred in three periods past, present and future accordingly, due to presence of all four kinds of clinging really.

14. Conditional relations of clinging

These four kinds of clinging benefit

1. fine-material and immaterial *kammabhava*, *upapattibhava*,
2. sensual wholesome deed *kammabhava*
3. sensual rebirth coming-into-existence,
by efficiency of relation of determinative dependence (*upanissayasatti*) only.
4. Each kind of clinging benefits unwholesome *kammabhava*, which is associated within one mind moment, by efficiency of relations of compatibility, mutuality, dependence, association, presence, non-disappearance, path.

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5. Each kind of clinging benefits unwholesome *kammabhava* which occurs asynchronously with itself, by efficiency of relation of determinative dependence only.

15. Way of keeping in mind causes & results

In this stage it is enough to discern any kind of (ignorance) craving, clinging (formations) action which is constantly on one's mind and cultivated consistently for attainment of future coming-into-existence of *meditator*. All kinds of actions cultivated through out life can not be discerned thoroughly.

There are variations in kinds of clinging for future coming-into-existence among practicing *meditators* really. Some want to become *devas* who is a *dhamma* preacher while some want to become *bhikkhu* who can propagate the admonishment of the Supreme Buddha. Some wants to accept final death as *bhikkhu* in future while some want to final death as bramaship. Thus various kinds of clinging occur among *meditators*.

Therefore way of discerning in brief is as follows:

1. *avijjā* (=ignorance) (20) means the nature of wrong knowing as the life of *bhikkhu* or deva preacher,
2. *taṇhā* (=craving) (20) means the nature of craving on the life of *bhikkhu* or deva preacher
3. *upādāna* (=clinging) (20) means the nature of clinging to life of *bhikkhu* or deva preacher, (clinging to sensual desire may be more frequent.)
4. *saṅkhāra* (*kamma*-formation) means any kind of formations, performance of donation, restraint with virtue or meditation practice, which is cultivated, due to presence of that clinging to sensual desire,
5. *kamma* (action) means *kamma* coming-into-existence (*kammabhava*).

Five kinds of aggregates of the life of *bhikkhu* or *deva* preacher, which will be acquired, due to that *kamma* coming-into-existence, are rebirth coming-into-existence. It should be understood these *avijjā*, *taṇhā*, *upādāna*, *saṅkhāra*, *kamma* are continuities of impulses of mind-door cognitive processes only.

If a *meditator* has got absorption (*jhāna*) of any kind of meditation subjects, he has to discern by praying to become *brahma*'s life which is worth getting depending on that absorption. Rebirth coming-into-existence called five aggregates of *brahma* will be found really.

Due to variation in kinds of *avijjā*, *taṅhā*, *upādāna*, *sañkhāra*, *kamma* among individuals, discerning has to perform as one's wish for what he wants by taking as an example of life of *bhikkhu*, *deva* preacher or *brahma* mentioned above.

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For instance, any kind of wholesome action which is actively performed by means of clinging-to-sensual desire for attainment of five aggregates of *deva* preacher in future must be taken as object again. Let us suppose _____ it is a wholesome volition by which flowers were offered to a pagoda. Consequence mental aggregates and corporealities produced by *kamma*, which are resulted from efficiency of that wholesome volition, in other words, which are resulted from that *kamma* coming-into-existence are rebirth coming-into-existence (*upapattibhava*) indeed.

By seeing how wholesome volition (=kammabhava) arises depending upon clinging-to-sensual desire by which five aggregates of *deva* preacher is clung, [=how impulses of mind-door cognitive process of action round (*kammavaṭṭa*) arises due to impulses of mind-door cognitive process of defilements round (*kilesa vaṭṭa*).] and how rebirth coming-into-existence called five aggregates of *deva* preacher depending upon that *kamma* coming-into-existence causes and results must be kept in mind as follows. _____

1. Due to arising of cling-to-sensual desire, *kamma* coming-into-existence arises.

Clinging-to-sensual desire is causal *dhamma*; *Kamma* coming-into-existence is resultant *dhamma*.

2. Due to arising of *kamma*-coming-into-existence, rebirth coming-into-existence arises.

Kamma coming-into-existence is causal *dhamma*; rebirth coming-into-existence is resultant *dhamma*.

The occurrence of sensual *kamma* coming-into-existence and rebirth coming-into-existence depending upon remaining three kinds of clinging must be kept in mind in similar way. If a *meditator* is still cultivating the seed of perfection called sensual wholesome deeds for attainment of *bhikkhu* life who can propagate noble admonishment of the Buddha in future, after selecting the most favorite sensual volition, discerning on how sensual *kamma* coming-into-existence and rebirth coming-into-existence occur, due to presence of clinging-to-sensual desire must be kept in mind in similar way.

16. Clinging-to-sensual desire and fine-material coming-into-existence

If a *meditator* develops fourth absorption of mindfulness of breathing or fourth absorption of white-*kasiṇa* (*odātakasiṇa*) depending upon clinging-to-sensual desire by which future aggregates of *brahma* in fine-material sphere is clung, that concentration of fourth absorption must be entered frequently. Then by seeing occurrence of five aggregates of *brahma* in future through that wholesome volition of fourth absorption causal and resultant *dhammas* must be kept in mind as follows.

1. Due to arising of clinging-to-sensual desire, fine-material *kamma* coming-into-existence arises.

Clinging-to-sensual desire is causal *dhamma*; fine-material *kamma* coming-into-existence is resultant *dhamma*.

2. Due to arising of fine-material *kamma* coming-into-existence, fine-material rebirth. Coming-into-existence arises.
Fine-material *kamma* coming-into-existence is causal *dhamma*; Fine material rebirth coming-into-existence is resultant *dhamma*.