

*Namo tassabhagavato arahato sammāsbhuddhassa*

NIBBĀNA GĀMINIPAṬIPADĀ

**WAY OF PRACTICE LEADING TO NIBBĀNA**

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**BY**

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They next simile \_\_\_\_\_ as a house which is nearly fall down can continue to exist without collapsing when it is propped up by buttress, these physical constituents continue to exist by supporting of *kabaḷīkārāhāra*. It exists based on *kabaḷīkārāhāra*. Thus *kabaḷīkārāhāra* accomplishes the function of nutriment through supporting physical constituents.

During accomplishing the function of nutriment in this way, *kabaḷīkārāhāra* can benefit for protection of corporal continuity called corporealities produced by *kamma*, corporealities produced by mind, corporealities produced by temperature. (Please see way of discerning found in section of *rūpakammatthāna*.) It should be recognized it is capable of benefiting by means of direct cause (*janaka*) which gives rise to occur corporealities produced by nutriment. (*Sam-A-2-25, Sam-ṭī-2-29*)

2. *phassāhāra* \_\_\_\_\_ Contact-nutriment benefits in order to continue exist mental continuity not to be ceased throughout life of all beings by producing feelings, agreeable feeling etc., through occurring state of affairs of coming into contact with object which is base of agreeable feeling etc.

3. *manosañcetanāhāra* \_\_\_\_\_ Volitional nutriment benefits in order to continue to exist throughout life of beings by accomplishing arising of consequence *dhammas, paṭisandhi*, life-continuum, corporealities produced by *kamma* etc., which are root cause of life through urging, negotiating and joining causal action and consequence by means of wholesome action, unwholesome action.

*Pāli Quotation (Sam-A-2-25) (Sam-ṭī-2-29)*  
*(Sam-ṭī-2-30)*

In accordance with explanations found in above commentary and sub-commentaries, wholesome formation, unwholesome formation, can give rise to occur resultant *dhammas* which are consequence round through the form of efficiency of action (*kammasatti*) only. It should be recognized in this way.

4. *viññāṇāhāra* \_\_\_\_\_

*Pāli Quotation (Sam-A-2-25)*  
*(Sam-ṭī-2-29)*

Consciousness-nutriment benefits in order to continue to exist for beings through giving rise to occur mind-matter by distinguishing, taking, weighing pros and cons the object. *Paṭisandhi* consciousness benefits in order to continue to exist for beings through giving rise to occur mind-matter by taking any kind of three objects called action, sign of action performing, sign of destination, which was taking by impulsion of near death consciousness of previous life.

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Various kinds of consciousness which are occurring throughout life also benefit in order to continue to exist for beings through giving rise to occur mind-matter by taking respective object distinctly.

J. Four kinds of disasters

1. **Heartfelt desire on taste** called *rasa taṇhā* which has strong attach on gustative-object consisting in *kabaḷīkārāhāra* is a kind of disaster indeed. Depending on that heartfelt desire on taste various kinds of technology have to be learned for sufficient basic requirement of social affairs without avoiding from sunburn and rains, but coming into contact with heat and coldness. Various kinds of occupation have to be done, resulting in reaching into great suffering and heart-ache. During searching nutriment if one searches it through various kinds of wrong livelihood, he will encounter with various kinds of sufferings not only dispraised by upright persons, the Buddha etc., in present life but also suffering of woeful existence in coming existence. If one *bhikkhu* searches four requisites by improper way of livelihood, such as giving medical treatment, giving fruits, flowers etc., he reaches into heart-ache due to dispraising by upright persons, the Buddha etc., in present life. Various kinds of suffering, following into hell, reaching into ghost realm with *bhikkhu* appearance in the next existence etc., will be resulted from wrong livelihood. Therefore it should be recognized heartfelt desire on *kabaḷīkārāhāra* as a kind of disaster. (*Sam-A-2-25, 26*)

2. Coincidence of door, object, consciousness at contact-nutriment (*phassāhāra*) is a kind of disaster indeed. It means the feeling arises due to those three kinds of *dhammas* come into contact with each other, resulting in designating as disaster. Due to arising of contact, the feeling arises. Due to arising of feeling, the craving arises. Depending on those nature, contact called *phassa*, feeling called *vedanā*, heartfelt desire called *taṇhā*, veneral misconduct on other's wife etc., would be performed. Theft and robbery on other's properties would be performed. Those thieves are seized with property and are decapitated and thrown into garbage. Those persons are imprisoned under authority of the king or punished by the state in various ways.

These are various kinds of suffering in present life indeed. After death disaster of woeful existence is worth accepting certainly for those vice persons. Thus all kinds of disaster of both present life and next life would be occurred depending on contact and plaeasantness called *assāda* (= heartfelt desire). It should be recognized due to this reason, coincidence of door, object, consciousness at the contact-nutriment is called a kind of disaster. (*Sam-A-2-26*)

3. Endeavouring and anxiety for occurrence of *paṭisandhi*, in other words, wholesome volition and unwholesome volition called *āyūhana* (= endeavouring and anxiety) for occurrence of *paṭisandhi*, at volitional nutriment called *manosañcetanāhāra*, is a kind of disaster indeed. Due to presence of endeavouring on wholesome and unwholesome action which can give rise to occur *paṭisandhi*, all kinds of disasters called disaster of *paṭisandhi*, disaster of ageing, disaster of decay, disaster of death, disaster of sorrow, lamentation, suffering, grief and despair etc., which have the source of that action, would be fallen certainly.

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Due to this reason, the occurrence of endeavouring wholesome or unwholesome *dhamma* for arising of *paṭisandhi* in the continuity of five aggregates with underlying tendency element called craving, ignorance, conceit which have not been eradicated totally by the Path of Arahant and the occurrence of wholesome and unwholesome *dhammas* together with anxiety for arising of *paṭisandhi* should be recognized on *manosañcetanāhāra* (volitional nutriment) as a kind of disaster. (*Sam-A-2-26*)

4. The occurrence of leading towards and falling on consciousness-nutriments called *viññāṇāhāra* by means of taking *paṭisandhi* in various coming-into-existence is a kind of disaster indeed. *Paṭisandhi* consciousness leads towards and falls on such and such realm. In that and that realm it brings *paṭisandhi* mind-matter which usually arise together with itself (*paṭisandhi* consciousness) and arises simultaneously. If those *paṭisandhi* mind-matter arise, all kinds of disasters, birth, ageing, decay, death etc., bring forth and fall in that continuity of mind-matter. It is because every disaster of that kind has the origin of those *paṭisandhi* mind-matter really. Due to this reason, it should be recognized on consciousness-nutriments as a kind of disaster through bringing forth and falling into various realms of coming-into-existence. (*Sam-A-2-26*)

#### K. *taṅhānidāna* (craving condition)

In this *Āhāra Sutta*, the Supreme Buddha preached that the condition for arising of these four kinds of nutriments is the craving. During preaching in this way, the condition must be understood by means of various kinds of craving, which had been cultivated in previous lives for arising of *upādiṅṅaka āhāra* (= four kinds of nutriments produced by *kamma*) which is deserving to say as the whole body (self-identity), at the beginning of *paṭisandhi*. How it can be understood...?.

By the time *paṭisandhi* arises previously, there are various kinds of nutriments consisting in corporeal units which are occurring by means of these (7) kinds of corporeal continuities, viz., eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, base-decad (*hadaya vatthu*) for beings with complete bases and sex corporeality. For such person with deficit in some bases, there are some kinds of nutriments within corporeal units which are occurring by means of non-deficit bases. Those kinds of nutriments are called *upādiṅṅaka kabaḷīkāra āhāra* (nutriments produced by *kamma*) which are conditioned by the craving cultivated in previous coming-into-existence.

The contact associating with *paṭisandhi* consciousness is called *upādiṅṅaka phassāhāra*, while the volition, *upādiṅṅaka manosañcetanāhāra*; the *paṭisandhi* consciousness, *upādiṅṅaka viññāṇāhāra* respectively. Thus four kinds of nutriments occurring at the moment of *paṭisandhi* previously are conditioned by the craving cultivated in previous life called *purimataṅhā*. Similarly, four kinds of nutriments occurring at the mind-moment of first life-continuum after *paṭisandhi* are also conditioned by the craving cultivated in previous life called *purimataṅhā*. It should be recognized in this way. (*Sam-A-2-27*)  
[*upādiṅṅaka* \_\_\_\_\_ various *dhammas* which are obsessed as “mine” by action, which are approached by craving-wrong view, are called *upādiṅṅaka*.]

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#### L. Successive causes of causality

*Pali Quotation (Sam-A-2-27)(San-ṭī-2-31, 32)*

*4 paragraphs*

The Supreme Buddha understood not only the condition of four kinds of nutriments but also the craving which is the condition for arising of four kinds of nutriments thoroughly. Furthermore, the feeling which is the condition for arising of craving and the contact etc., which is the condition for arising of feeling are also understood thoroughly. Therefore after showing the nature of cycle of rounds of rebirth in a way that “*taṅhā cāyam bhikkhave kin nidānā* = which is the condition for arising of craving”, etc., way of cessation of cycle of rounds of rebirth (= the nature of *vivaṭṭa*) was shown clearly. In this *Āhāra Sutta*, after

performing a way of preaching methodology with the object of those previous *dhammas* through leading toward previous *dhammas* from the present life as beginning, the Supreme Buddha showed way of cycle of rounds of rebirth through previous causal *dhammas*. How did the Supreme Buddha show it?

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According to the term, *āhāra* (= nutriment) it must be meant *kabaḷīkārahāra* called present body (self-identity), contact-nutriments associating with consequence consciousness, volitional nutriment and consciousness nutriment called consequence consciousness. In other words, the term, *āhāra* (nutriment) must be inferred consequence mind-matter.

It is inappropriate process of arising of coming-into-existence due to craving without action called *kamma*. In accordance with the term, *taṇhā* (craving), which is condition for arising of four kinds of nutriments, it must be inferred on *janaka kamma* (= action which can give rise to occur resultant *dhammas* directly), through inevitable method (*nānantariyanaya*). According to the term, *taṇhā* (craving), it must be inferred on ignorance and clinging which belong to same defilement round. When the action is inferred resulting from the word, *taṇhā* preached as primary through inevitable method, the formation which belongs to the same action round must also be inferred.

With regarding to above explanations, it should be recognized that four kinds of nutriments belonging to consequence round, which is called present whole body (self-identity) bring forth due to presence of both defilement round called ignorance, craving, clinging and action round called formation, action. Those four kinds of nutriments belonging to consequence round are consciousness, mind matter six-bases, contact, feeling, which are consequence round, indeed. It should be recognized in brief as “due to presence of five kinds of past causal *dhammas*, how five kinds of present resultant *dhammas* arise” shown by the supreme Buddha”.

Furthermore, in *Āhāra Sutta*, The Buddha preached on direct causality called *janaka kamma* of four kinds nutriments (present body), as the craving (*taṇhā*). By existing on such body, the causality called action of present four kinds of nutriment called present body, had been cultivated. In order to show that body called consequence round, those *dhammas*, feeling, contact, six-bases, mind-matter, consciousness, on the other hand, were preached.

According to these explanation, summary to be understood is that \_\_\_\_\_ ignorance, craving, clinging, formation, action which are origin of four kinds of nutriments belonging to consequence round called present body, are first life causal *dhammas*. Five kinds of consequence *dhammas* called feeling, contact, six bases, mind-matter, consciousness, which were depended bases of those five kinds of causal *dhammas*, were those past body (self-identity) indeed.

Furthermore, in that, *Āhāra Sutta*, the supreme Buddha preached on ignorance and formation in order to show causality, *janaka kamma* (the action that gives rise to occur resultant *dhammas* directly) of those past body (self-identity).

In this case, due to presence of direct preaching on ignorance, craving and clinging which are the same defilement round as ignorance, must be inferred, due to presence of direct preaching on formation, *kamma* coming-into-existence (=action) which is the same action round as formation, must be inferred. Thus there are five kinds of causal *dhammas* for arising of further past body (self-identity). In this work these terms, first past life, second past life etc. are applied in order to be understood clearly. However it should not be misunderstood on the fact that causal *dhammas* of present body are is the first past life only or causal *dhammas* of first past body are the second past life only and so forth.

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It should be recognized the first past life, the second past life etc, are applied with referring to those coming-into-existence when past causal *dhammas* were cultivated.

**M. Summary**

1. Due to ignorance, craving, clinging, formation, action which were cultivated in the second past life, five kinds of resultant *dhammas*, viz, consciousness, mind-matter, six bases, contact, feeling called first past life bodu arise. Four kinds of nutriments arise.
2. By existing on five kinds of resultant *dhammas* called first past life body, five causal *dhammas* viz, ignorance, craving, clinging, formation, action were cultivated again in the first past life.
3. Due to presence of those five causal *dhammas* in first past life, five resultant *dhammas* called consciousness, mind-matter, six bases, contact, feeling (= four kinds of nutriments= consequence round *dhammas*) which are called present life body arise apparently.

The Supreme Buddha who wants to show this phenomena clearly preached on action round, defilement round, consequence round from the consequence round *dhammas*, four kinds of nutriments which is called present life body as beginning towards successive past *dhammas* in this *Āhāra Sutta*.

By inferring on the action resulting from way of preaching on the craving as primary, in this *Āhāra Sutta* in such life (=in such body) that action has been cultivated. It is finished to show the meaning that life (that body) is past origin only. Therefore this *Āhāra Sutta* shows that inconceivable origin of suffering of rounds of rebirth is present even though the knowledge follows along with it.

Thus in this *Āhāra Sutta* \_\_\_\_\_ by showing two kinds of *dhammas* called action and consequence of action (*kammavipāka*) through showing both consequence round called self-identity (*attabhāva*), in these two strata,

1. four kinds of nutriments,
2. feeling, contact, six bases, mind-matter, consciousness, and action round, in the next method, action round and defilement round in these two strata,
1. craving (it concern with *taṇhānidānā*.)
2. ignorance, formation,  
after preaching towards past periods, way of cycling rounds of rebirth called three rounds, defilement round, action round, consequence round through past periods are demonstrated clearly. (*Sam-A-2-27, Sam-ṭ-2-31, 32*)

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**N. How the future is shown?**

**Pali Quotation (Sam-A-2-27)**

It should not be recognized on this preaching methodology found in *Āhāra Sutta* as incomplete discourse due to absence of demonstration on future at first section. The Buddha usually preaches on Noble Doctrine of *Dhamma* through various kinds of preaching methodology, viz., *ādidīpāka naya* (= the method showing the beginning only), *majjhedīpakanaya* (= the method showing the middle only), *antadīpakanaya* (the method showing the end only). Due to preaching on this *Āhāra Sutta* by showing present period and past period called middle and beginning, and then the end, future period can also be understood, it should be recognized this discourse as complete one.

In worldly simile \_\_\_\_\_ when a man sees a crocodile lying in the water, he can see neck, trunk and base of tail only but not abdomen, end of tail and four limbs. It can be said he sees the whole crocodile through weighing pros and cons (*nayaggāha*). It should be recognized in this way. (*see detail in Sam-A-2-27, 28*)

However because the Supreme Buddha preached on both principle of dependent-origination, in order called *anuloma paṭicca samuppāda*, from ignorance until ageing & death and principle of dependent-origination in reverse order, from ignorance as beginning until ageing & death called *paṭiloma paṭiccasamuppāda* in which cessation of rounds of rebirth, such as, “due to absolute cessation of ignorance through the Path of Arahant, formation ceases absolutely” etc., is preached in reverse order, in this *Āhāra Sutta*, it should not be considered on this kind of discourse as incomplete one.

So far as this extent, the excerpt of *Āhāra Sutta* and explanations of commentary and subcommentary of connected discourses (*samyutta aṭṭhakathā-tīkā*) are accomplished well. However the essence of preaching of *Āhāra Sutta* and way of discerning in practical aspect are explicit in various ways in subcommentaries called *Mūlaṭīkā*, *Anuṭīkā*, *Mahāṭīkā*. Those annotations are invaluable illustrations for the practising upright person who wants to know and see penetratively on principle of dependent-origination by experiential right view knowledge and then it will be continued to present those annotations step by step.

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### O. Annotations of third method of dependent-origination

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

The essence of above explanation of commentary is further illustrated by *Mūlaṭīkā*, *Anuṭīkā*, *Mahāṭīkā* in three ways as follows...

*Pali Quotation starting from (Mūlaṭī-2-86, Mahāṭī-2-244, 245)*

*Up to (Mūlaṭī-2-86, 87; Mahāṭī-2-245) – 8 paragraphs*

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### P. Three kinds of illustration on essence of commentary

It will be presented again on original explanation found in commentary in order to be understood easily on above illustrations of subcommentaries.

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

#### (1) The first kind of illustration

In *Āhāra Sutta*, according to the term *āhāra* which consists in four kinds of nutriment (*cattāroāhāra*), volitional nutriment called *kamma* coming-into-existence which belongs to action round, which is cultivated in present life for heartfelt desire on future life, must be inferred. According to the term, *phassāhāra*, the contact associating with that volitional nutriment must be inferred. According to the term, *viññāṇāhāra*, the consciousness associating with that volitional nutriment must be inferred. According to the term, *kabaḷīkārahāra*, the nutriment called present palmy ingested nutriment must be inferred accordingly. Those volitional nutriment, contact nutriment and consciousness nutriment are

groups of wholesome and unwholesome *dhammas* which are cultivated in present life. Those are formation and *kamma* coming-into-existence (= action) indeed.

That volitional nutriment arises due to present of matured sensual clinging called *kāmapādāna* which clings to various coming-into-existence, human, *deva* existence etc, or five clinging aggregates (*pañcupādānakkhandhā*).

That sensual clinging arises due to craving called *taṇhā*.

That craving arises due to feeling called *vedanā*.

That feeling arises due to contact called *phassa*.

That contact arises due to six bases called *saḷāyatana*.

Those six bases arise due to mind-matter called *nāmarūpa*.

Those mind-matter arise due to consciousness called *viññāṇa*.

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That consciousness arise due to formation called *saṅkhāra*.

That formation arises due to ignorance called *avijjā*.

Thus the supreme Buddha preached on *Āhāra Sutta* in order to show, know and to urge to discern the sequence of causal relationship until past periodicity called ignorance. It means in this way.

In this method of illustration, these (8) kinds of *dhammas*, viz, *kamma* coming-into-existence, sensual clinging, craving, feeling, contact, six bases, mind-matter, consciousness, (=which are inferred from *manosañcetanāhāra*), are groups of *dhammas* occurring in present periodicity. Formation and ignorance, on the other hand, were groups of *dhammas* occurring in past periodicity.

Sub commentator Sayadaws quote with phrases shown in number (d) with referring to *Moḷiyaphagguna Sutta* in order to confirm those explanations. The essence of those quotations are as follows. \_\_\_\_\_

Once the Supreme Buddha preached four kinds of nutriments, one after another to *bhikkhus*. At that time a *bhikkhu* called *Moḷiyaphagguna* asked the Buddha that Venerable Sir .... Who brings consciousness-nutriment called the nature of ability to bring, “knowing”? (It must be noticed, in the aspect of ultimate reality there is no person, being who can bring but it is present in conventional reality only.)

At that time the Supreme Buddha replied as follows. \_\_\_\_\_

“It is not pertinent question. I never preach as “it brings “. If I have preached as “it brings, that kind of question, “who brings consciousness – nutriment?”, will be pertinent. If one asks in such kind of question that “is consciousness the condition of which *dhamma*?”, this kind of question is pertinent one. Consciousness–nutriment is condition for arising of new coming-into-existence in future. If that consciousness arises, depended six bases arise; due to presence of depended bases, the nature of coming into contact called *phassa* arises and then this kind of answer is pertinent for that question,” preached by the Buddha. (*Sam-1-254*) Due to presence of preaching in this way in *Moḷiyaphagguna Sutta*, there are four kinds of nutriments which can bring forth new coming-into-existence in future through the occurrence of both association of contact-nutriment, volitional nutriment which belong to action round, and consciousness-nutriment called wholesome or unwholesome consciousness which also belongs to action round, and depended base of *kabaḷīkarāhāra* for arising of those consciousness nutriment, contact nutriment, volitional nutriment, indeed.



It is right \_\_\_\_\_ Endeavouring to arise wholesome consciousness or unwholesome consciousness called *kammaviññāna* is available for both the person with physical constituents supported by that *kabaḷīkarāhāra* and the person who needs *kabaḷīkarāhāra*. It is right. \_\_\_\_\_ The nourishment called *kabaḷīkarāhāra* is an effective relation of determinative dependence of wholesome *dhammas*, faith etc, while that nourishment is offering. The offering nourishment benefits for arising of wholesome *dhammas*, firm faith etc, by efficiency of relation of determinative dependence. When the practising *meditator* who can keep in mind both internal and external objects up to the field of ultimate nature, scrutinizes four great elements within offering nourishment, only corporeal units will be seen gradually. Those corporeal units are corporealities produced by temperature and consist of nutriment as eighth factor. If *vipassanā* practice can be performed by discerning and keeping in mind those corporealities produced by temperature, the latter benefits for arising of *vipassanā* wholesome *dhammas* by the efficiency of relation of determinative dependence.

Furthermore-that nourishment is eaten through heartfelt desire on taste called *rasataṅhā*, defilements lust etc, arise consequently. If one has got pride by saying as “that kind of nourishment is offered by me only “ etc, defilement called conceit appears in him. In the continuum of persons with weak righteous nature, the envy usually appears by taking the object of superior nourishment of various kinds. Stinginess nature called *macchariya dhamma* can also be arisen by taking the object of superior nourishment of oneself. At that time that nourishment called *kabaḷīkarāhāra* benefits for arising of unwholesome *dhammas*, lust etc, by efficiency of relation of determinative dependence. The supreme Buddha preached how nourishment called *kabaḷīkarāhāra* benefits for arising of either wholesome *dhammas*, firm-faith etc, or unwholesome *dhammas*, lust etc, in *Pañhāvāra*, *Paṭṭhāna (Conditional Relation)*.

Due to four kinds of nutriments which can bring forth new coming-into-existence are worth inferring from the term, *āhāra*, those four kinds of nutriments, which belong to action round, are designated as present periodicity *dhammas*. Because of this reason the basic meaning found in first method of illustration mentioned above as in *Moḷiyaphagguna Sutta* that “from four kinds of nutriments called *kamma* coming-into-existence until consciousness (= action round), are present periodicity *dhammas*” is an appropriate opinion.

In this method –after preaching on principle of dependent origination in reverse order from present nutriments until past ignorance, then the Buddha preached again principle of dependent-origination in order from past periodic *dhamma*, ignorance until ageing & death in such way that “*bhikkhus*...due to presence of ignorance, formations arise etc.

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Afterwards, \_\_\_\_\_ reverse order of principle of dependent-origination called *paṭiloma paṭīccasamuppāda* in which how cycle of rounds of rebirth ceases was preached from ignorance until ageing & death in such way that “due to absolute cessation of ignorance through the path of Arahant, the formation cease absolutely” etc. Principle of dependent-origination in order and reverse order were preached straight through past, present, future.

The Supreme Buddha who wants to show incessant phenomena of relationship between causal and resultant *dhammas* in such ways that “*bhikkhus*...thus due to presence of ignorance, formations arise” which shows past periodicity and “due to presence of formations, consciousness arises ... *R* ...due to presence of birth, ageing & death, sorrow, lamentation, suffering, grief and despairs arise”, preached on the craving which is the condition for arising of four kinds of nutriments which are present periodic *dhammas* previously, then the Buddha went on the preaching until ignorance which is past periodic

*dhamma*. Afterwards, it means that-this preaching methodology of *Āhāra Sutta* was accomplished in order to show clearly on both sequence of arising and sequence of cessation of causal & resultant *dhammas* for disciples who are unable to know principle of dependent origination in the absence of preaching methodology of both *anulomapaṭiccasamuppāda* (dependent-origination in order) and *paṭilomapaṭiccasamuppāda* (= dependent-origination in reverse order).

(*Mūlaṭī- 2-86,87, Mahāṭī-2-244,245, Anuṭī -2-93-94*)

### Way of discerning from the middle to beginning \_\_\_\_\_

In accordance with illustrations found in above commentary and subcommentaries, the practising *meditator* who wants to discern principle of dependent-origination in reverse order from the middle to beginning, can discern any kind of wholesome deeds which is usual performance for attainment of future coming-into-existence as beginning.

For instance \_\_\_\_\_ let us suppose a such practising upright person is cultivating wholesome formation called food & robe offering for *sanghā* with heartfelt desire to become preacher *deva* in future.

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If group of volition called wholesome formations, which are dependence of round, are associated with agreeable feeling through offering with happiness: if right view knowledge which understand action & consequence of action is also predominant: each impulsion of cognitive process consists of (34) mental *dhammas*. Those are continuity of impulsion of mind-door cognitive process due to occurrence of action round *dhammas* with efficiency to arise birth or rebirth coming-into-existence in future. It usually arise as (1) mind door adverting consciousness and (7) times of impulsions successively. If ultimate nature of sensual corporeality-mentality occurring in offering things, accepting person, body of preacher *deva* etc, can be taken as objects, registering consciousness (*tadārammaṇa*) can fall. If concept is taken as object, no registering consciousness falls. It is possible to fall great consequence registering and rootless registering consciousness appropriately.

Among mental *dhammas* of those wholesome formations,

1. the contact is contact-nutriments (*phassāhāra*, while
2. the volition, volitional-nutriments,
3. the consciousness, consciousness-nutriments (*viññāṇāhāra*) (= *kammaviññāṇa*) respectively.
4. Nutriment consisting in (54) kinds of corporealities within heart, in the next method, nutriment produced by four origin which are consisting throughout body, are *kabaḷīkarāhāra*.

These four kinds of nutriment must be kept in mind as beginning. It is no difficulty to keep in mind corporeal and mental *dhammas* called these four kinds of nutriment for practising *meditator* who has got the Knowledge of Analysing Mentality-corporeality and transfers to Knowledge of Discerning cause & Condition.

When right view knowledge, which is discerning on corporeal and mental ultimate *dhammas* through developing again acquired concentration, becomes powerful and sharp, continuity of corporeality and mentality occurring during offering food and robe must be kept in mind again.

If it is a few difficulty to keep in mind those four kinds of nutriment due to presence of long interval after offering ceremony was finished at a few months ago, the practising *meditator* should pray with wishing to become preacher *deva* in future in front of the

Buddha's statue or on flat ground around a pagoda. Wish willingly and happily after offering candle light or flower.

By the time offering is performing,

1. the nature of nescience as preacher *deva* is the ignorance
2. while the nature of heartfelt desire on that preacher *deva's* life is the craving called *taṇhā*,
3. the nature of strong obsession on that preacher *deva's* life is the clinging called *upādāna*. (These are three kinds of origins belonging to defilement round indeed.)

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[Notes: Wrong belief in a way that “there is preacher *deva's* life apparently”, is wrong view of personality (*sakkāya diṭṭhi*). There groups of defilement round are generally greed-wrong view group for worldly common persons. It usually arise in sequence of (1) mind-door adverting consciousness, (7) impulses of mind-door cognitive process successively. If the ultimate nature of sensual corporeal and mental *dhammas* occurring in preacher *deva's* life can be taken as object, it is possible to arise two times of registering consciousness. If each impulse is associated with agreeable feeling and wrong view, it consists of (20) mental *dhammas* respectively.]

4. Group of wholesome volition with heartfelt desire on round, which arise by offering candle light or flowers on flat ground around a pagoda or in front of the Buddha's statue are formations (*saṅkhāra*).

[If it associates with agreeable feeling and knowledge, each impulse consists of (34) mental *dhammas* respectively. If visible object of pagoda, statue, candle light etc, can be taken as objects, it is possible to fall registering consciousness. If registering consciousness falls, mental *dhammas* consist of sequence of (1) mind-door adverting consciousness, (7) impulses, (2) registering consciousness of mind door cognitive process.]

5. Those groups of wholesome formations which are surrounded by ignorance craving, clinging, perish away just after arising because they are impermanent *dhammas*. They usually perish away after embedding efficiency to reappear five aggregates called preacher *deva's* life in the continuity of corporeal and mental *dhammas*. That efficiency is called potentiality of action (*kamma*). It is called the relation of asynchronous action *dhamma* (*nānākkhaṇika kamma paccaya dhamma*).

There are five kinds of causality, ignorance, craving, clinging, formation, action in total. Those are five present causal *dhammas* cultivated with intending for future existence. Those *dhammas* belong to defilement round and action round. In each impulse called action round (= *kamma* coming-into-existence),

1. the contact is called contact-nutrient (*phassāhāra*) while
2. the volition, volitional-nutrient (*manosañcetanāhāra*),
3. the consciousness, consciousness-nutrient (*viññāṇhāra*), and
4. corporeal nutrients called (*ojārūpa*) are *kabaḷīkarāhāra*.

These four kinds of nutrients have to be scrutinized and kept in mind previously. Contact, volition, consciousness are unable to arise without remaining mental concomitants. Therefore all associating mental *dhammas* which are led by those three *dhammas* must be kept in mind collectively. In other words, mental *dhammas* consisting in each mind moment of the whole mind door cognitive process must be kept in mind by breaking down compactness of mental *dhammas* called masses of mentality. Those are continuity of impulses of mind door

cognitive process only because those belong to action round which can give rise to occur future birth or rebirth coming-into-existence in future.

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Heart base associating with (54) kinds of corporealities which are depended base of those mental *dhammas*, must also be kept in mind through discerning on nutriments produced by four origins called *kabaḷīkarāhāra*, after breaking down corporeal compactness called masses of corporealities by penetrative knowledge. Corporeal *dhammas* consisting in (6) doors, (42) bodily parts have to be discerned and kept in mind as he likes.

Usual occurrence of things-Due to presence of knowledge of Analysing Mentality Corporeality which is keeping in mind corporeality & mentality of both internal and external continuums up to the field of the ultimate reality, shining lights are produced consequently. While shining lights are powerful the righteous person usually sees action of offering robes and food or candle light by light of wisdom. At that time four great elements within images of offering things and offering person must be scrutinized. It is no difficulty for a righteous person who can keep in mind both internal and external corporeal *dhammas* and mental *dhammas* proficiently. When corporeal units are seen, each ultimate nature of corporeality consisting in every corporeal unit, (8) kinds, (9) kinds, (10) kinds etc, must be scrutinized and kept in mind one by one. Among (54) kinds of corporealities consisting in heart, especially heart-base has to be kept in mind.

If the heart-base can be kept in mind in that way life continuum clear element which always occurs depending upon that heart-base can be distinguished clearly and easily by insight, At that time if life continuum can be kept in mind backward and forward many times, continuity of consciousness of cognitive process which usually arises interval of life-continuums can be discriminated easily and kept in mind gradually. In the continuity of those cognitive processes, mental *dhammas* belonging to defilement round and action round mentioned above have to be scrutinized and kept in mind systematically.

### Scrutinize frequently\_\_\_\_\_

The practising *meditator* has to bear in mind carefully on mental *dhammas* which are occurring by the time wholesome deeds are performing. While those mental *dhammas* of action round are scrutinized again in this way, it is essential to check whether those mental *dhammas* are identical with mental *dhammas* which were arising during performing wholesome deeds. If determination can be accomplished as the same mental *dhammas*, the success of way of discerning would be attained really.

When four kinds of nutriments belonging to that action round are kept in mind thoroughly, discerning should be performed reversely, until ignorance which was past periodic *dhamma* through backward discerning from the middle to beginning.

Afterwards both principle of dependent origination in order (*anuloma paṭīcasamuppāda*) called phenomena of cycle of rounds of rebirth, i.e., how formations arise due to presence of ignorance, how consciousness arises due to presence of formations etc, and principle of dependent-origination in reverse order (*paṭiloma paṭicca samuppāda*) called phenomena of cessation of cycle of rounds of rebirth, ie, how formations cease due to absolute cessation of ignorance; how consciousness ceases due to absolute cessation of formations; etc, must be kept in mind again until future periodic *dhammas*.

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This is the way of discerning in brief in accordance with the first method of illustration on *Āhāra Sutta* by commentator Sayadaws who comment on third method of principle of dependent-origination among four methods through the simile of a man who curls up creeper.[Way of discerning in detail will be presented again in later.]

## (2) The second kind of illustration

### *Pali Quotation (Mūlaṭī-2-86, Mahāṭī-2-244,245)*

The second kind of illustration on explanation of third method of dependent-origination found in *Āhāra Sutta* is as follows\_\_\_\_\_

According to the phrase, *catāro āhāra*, (=4) kinds of nutriments), four kinds of nutriments which are occurring at the moment of *paṭisandhi* of future coming-into-existence, which are worth arising due to presence of craving in present life (= the action surrounded by ignorance, craving, clinging), must be inferred. If that future *pastisandhi* will be *paṭisandhi* with three roots and agreeable feeling, it consists of (34) mental *dhammas*. For instance, *paṭisandhi* of preacher *deva* which is intended life by wishing should be taken as object.

In group of mental *dhammas* of future *paṭisandhi*,

1. the contact is contact-nutrient while
2. the volition, volitional nutriment and
3. The consciousness, consciousness nutriment.

These are three kinds of mental nutriment during occurring *paṭisandhi*.

4. Each nutriment produced by *kamma (kammajaojā)* consisting in (7) kinds of corporeal units, viz, eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, heart-decad, which are synchronous arising at the moment of *paṭisandhi* of preacher *deva* with complete bases is *kabaṭṭikārā-hāra*. This is one kind of corporeal nutriment.

These four kinds of nutriments are future periodic *dhammas*. Those *dhammas*, the craving etc, which are origin of those future four kinds of nutriments ( *kamma* coming-into-existence clinging, craving, feeling, contact, six bases, mind-matter, consciousness) are present periodic *dhammas*. Formations and ignorance are past periodic *dhammas*, respectively,

### *(Mūlaṭī-2-86, Mahāṭī –2-244,245)*

In this method of illustration principle of dependent-origination consists of all three kinds of periodic *dhammas*, future periodic *dhammas*, present periodic *dhammas*, past periodic *dhammas*. Way of discerning must be performed from four kinds of nutriments called future *paṭisandhi* as beginning until ignorance which is past periodic *dhamma* in reverse order.

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## (3) The third kind of illustration

The basic meaning of third kinds of illustration found in subcommentaries are as follows.\_\_\_\_\_

Four kinds of nutriments called *paṭisandhi* consciousness, mind-matter which are present periodic *dhammas* are, actually, present resultant *dhammas*. If the righteous person has got conception with joyful *paṭisandhi* associated with three roots, there are (34) consequence mental *dhammas* and (30) kinds of corporealities produced by *kamma* at the moment of *paṭisandhi*.

In those (34) kinds of mental *dhammas* at the moment of *paṭisandhi*,

1. the contact is contact-nutriments while
2. the volition is volitional-nutriments,
3. the consciousness, consciousness-nutriments respectively.
4. The nutriment consisting in each corporeal unit produced by *kamma* is *kabaḷīkarāhāra*.

During preaching on *Āhāra Sutta*, after showing clearly on present periodic resultant *dhammas* called those four kinds of nutriments, which are experienced by oneself, the Buddha then went on to preach the craving of previous existence called *purimataṅghā* which was origin of those four kinds of nutriments. Afterwards, the way of preaching on how cycle of rounds of rebirth arises through incessant relationship between causal and resultant *dhammas*, in other words, the way of preaching through showing causal *dhammas* of resultant *dhammas*, origin of causal *dhammas* successively as “the causality of craving is the feeling, the causality of feeling is the contact” etc, is pertinent preaching methodology because it is conformity with individual preference of disciples who could know penetratively on four Noble Truths as state of affairs of that preaching methodology and it lacks any opposite nature with discipline of principle of dependent-origination. It is appropriate and noble way of preaching methodology really. In this method of illustration on *Āhāra Sutta*, the basic meaning must, therefore, be recognized as follows.

1. Four kinds of nutriments at the moment of *paṭisandhi* of present life, which are produced by the craving of past periodic *dhammas*, are present periodic *dhammas*.
2. Craving, feeling, contact, six bases, mind-matter, consciousness were past periodic *dhammas*.
3. Formation and ignorance were further past periodic *dhammas* than the first past periodic *dhammas*.

Thus the Supreme Buddha preached on *Āhāra Sutta* which shows phenomena of causal relationship until further past periodic *dhammas* in order to show clearly on the occurrence of lack of origin of rounds of rebirth which is inconceivable phenomenon even though the knowledge follows it, in other words, on the occurrence of inconceivableness of origin of rounds of rebirth.

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During inferring in this way, the term found in the explanation of commentary on third method of dependent-origination, “*yāva atetam addhānam*” should be inferred as “*yāva atetatarā addhānam* = until further past periodic *dhammas*”.

**Noticeable fact** \_\_\_\_ This opinion of subcommentaries is conformity with explanations of commentary of Connected Discourses (*Samyutta Aṭṭhakathā*) as mentioned above. In this method of illustration, according to the term, *atetam* (= *past*), which means “successive past periods”, terminology of those periods, such as, first past life, second past life etc, are applied in this work in order to be understood easily on the essence of those terms. However it should not be misunderstood on the term, first past life, as adjacent previous life only. It means any kind of previous lives, during which causal *dhammas* of four kinds of nutriment at the moment of present life were cultivated. It may be adjacent past life or various kinds of further past lives. It should be understood similarly on the term, second past periodic *dhammas*. This is because causal *dhammas* of four kinds of nutriments at the moment of *paṭisandhi* of present life were cultivated in either second past life or any kind of past lives which was very far from present life really. It should be understood similarly on further successive past lives.

In this third kind of illustration, during preaching on four kinds of nutriment at the moment of *paṭisandhi* of present life, the craving only is preached as significant factor. That craving was arisen at the first past life. In this case, it should not be misunderstood only the craving alone gives rise to occur *paṭisandhi* of present life (= four kinds of nutriment at the moment of *paṭisandhi*).

**Pali Quotation (Sam-ṭī-2-31)**

Definite action (*janaka kamma*) which can give rise to occur consequence round, *paṭisandhi* etc, is intended to be preached through the craving as priority. The craving is unable to bring forth coming-into-existence in the absence of action. It should be recognized all five kinds of causal *dhammas*, ignorance, craving, clinging, formation, action had also been preached through inevitable method (*nānantarīkanaya*) due to presence of preaching as craving (*taṇhā*).

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Even if ignorance and formation has been shown by the word, craving, there will be reasonable question that why formation and ignorance were preached again in *Āhāra Sutta*. According to annotation, *Sankaravijja tatopi atetataro (Mūlaṭī-2-86)*, it should be recognized it was preached in that way in order to direct ignorance and formations which had been arisen in further past periodicity than the past periodicity of the arising of craving. It should be, therefore, understood those formation and ignorance consisting in beginning of *Āhāra Sutta*, were further past periodic *dhammas* than the first past periodic ones. (See... *Anuṭī-2-93*)

**The essence to be recognized**

1. Due to presence of ignorance, craving clinging, formation, action, which were cultivated in the second past periodicity,
2. four kinds of nutriment arose at the moment of *paṭisandhi* of the first past periodicity. In other words, consequence round *dhammas* called consciousness, mind matter, six bases, contact, feeling arose consequently.
3. Due to presence of ignorance, craving, clinging, formation, action which were cultivated in the first past periodicity,
4. four kinds of nutriment arose at the moment of *paṭisandhi* of present life. In other words, consequence round *dhammas* called consciousness, mind-matter, six bases, contact, feeling, arose in present life consequently.

**Three junctions, four layers**

**Pāli Quotation (Sam- A-2-28)**

According to third kind of illustration of subcommentators, principle of dependent-origination preached in *Ahara Sutta* consists of ....

1. one junction between causal and resultant *dhammas* , ie, The craving of first past periodicity as causal *dhamma* and four kinds of nutriment at the moment of *paṭisandhi* of present life as resultant *dhammas*,
2. one junction between feeling and craving of those first past periodicity (It means that the feeling consisting in the first past periodicity is resulted *dhamma* which is produced

by causal *dhammas* of the second past periodicity. Due to presence of feeling of first past periodicity, the craving which was causal *dhammas* occurring in the first past periodicity arose resulting in one junction between feeling and craving of first past periodicity.

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3. one junction between formation of second past periodicity and *paṭisandhi* consciousness (= consequence consciousness) of the first past periodicity.  
Thus it consists of three junctions

***Pāli Quotation(Sam –ṭī –2-32)***

1. Four kinds of nutriments at the moment of *paṭisandhi* of present life, in other words, consciousness, mind-matter, six bases, contact, feeling, which belong to consequence round of present life, are resultant *dhammas* of present periodicity. It is one resultant layer in present life.
2. The craving of first past periodicity, in other words, ignorance, craving, clinging, formation, action, were causal *dhammas* of first past periodicity. It is one causal layer of first past periodicity.
3. Feeling, contact, six bases, mind-matter, consciousness of the first past periodicity were resultant *dhammas* which are produced by causal *dhammas* of the second past periodicity. It is one resultant layer of first past periodicity.
4. Formation and ignorance which had been arisen in the second past periodicity, in other words, ignorance, craving, clinging, formation, action were casual *dhammas* which can give rise to occur resultant *dhammas* of the first past periodicity. It is one causal layer of second past periodicity.

This way of explanation is accomplished in reverse order. If it is inferred in this way, this way of preaching found in *Āhāra Sutta* is complete preaching methodology due to presence of three junctions and four layers. By alluding to this method, it should be understood on further past periodicity or further future periodicity successively. It should be recognized causal relationship of rounds of rebirth for future periodicity is preached through *upalakkhaṇanaya, nidassananaya* (showing complete occurrence by means of causality and results as trace only) in *Pāli* text of *Āhāra Sutta*. Thus this preaching methodology of *Āhāra Sutta* is complete preaching which shows how cycle of rounds of rebirth occurs through three kinds of junctions, four kinds of layers, twenty kinds of phenomena completely.

The practising *meditator* who wants to discern and keep in mind principle of dependent-origination shown in *Āhāra Sutta*, in accordance with third kind of illustration by subcommentators, has to discern *paṭisandhi* mind-matter called four kinds of nutriments at the moment of *paṭisandhi* of present life as beginning. Then causal *dhammas* occurring the first past periodicity, which were preached through the craving as priority of origin of four nutriments must be scrutinized and kept in mind. Afterwards, resultant *dhammas* occurring in the first past periodicity, which were depended bases of first past periodic causal *dhammas* must be kept in mind. Then the function of discerning and keeping in mind must be carried out until formations and ignorance which had been cultivated in the second past periodicity as the origin of those first past periodic resultant *dhammas* continuously. Afterwards, the sequence of phenomena of causal relationship in order, as shown in *anuloma paṭiccasamupāda*, i.e,

- how second past periodic formation arises, due to second past periodic ignorance;



- how first past periodic consciousness arises, due to second past periodic formation:
- how first past periodic mind-matter arise, due to first past periodic consciousness:
- how first past periodic six-bases arise, due to first past periodic mind-matter;
- how first past periodic contact arises, due to first past periodic six vases;
- how first past periodic feeling arises, due to first past periodic contact;
- how first past periodic craving arises, due to first past periodic feeling;
- how first past periodic clinging arises, due to first past periodic craving;
- how first past periodic coming-into-existence, due to first past periodic clinging;
- how present periodic *paṭisandhi* (=birth) arises, due to first past periodic *kamma* coming-into-existence;
- how ageing & death, sorrow, lamentation, suffering, grief and despair arise due to present periodic birth, must be scrutinized again and kept in mind by insight Knowledge. Afterwards the sequence of cessation of cycle of rounds of rebirth as shown in *paṭiloma paṭīccasamuppāda* (=reverse order of principle of dependent-origination), such as,
- how second past periodic formation ceases, due to absolute cessation of second past periodic ignorance;
- how first past periodic consciousness ceases due to absolute cessation of second past periodic formation ... **R** ...
- how ageing & death, sorrow, lamentation, suffering, grief and despair cease, due to absolute cessation of present periodic birth, must be scrutinized and kept in mind again by insight knowledge.

Q . Fourth preaching methodology of principle of dependent-origination.

Now it will be presented on explanation on fourth preaching methodology of principle of dependent origination with simile of man who curls up creeper.

*Pāli Quotation (V5-2-156, Abhi-A-2-125) (Mūlaṭī-2-87) (Mahāṭī-2-245) (Anuṭī-2-94)*

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The commentator excerpts and presented on this fourth method from *Samādhi Sutta (Sam-2-13)* and *Mahātaṇhāsankhaya Sutta (M-1-133)* in which cycle of rounds of rebirth of dependent-origination that starts based on three kinds of feeling of present periodicity, called agreeable feeling, disagreeable feeling, neutrality feeling and then towards the future periodic *dhammas* are preached in order. Excerpts of *Samādhi Sutta* and *Mahātaṇhāsankhaya Sutta* are as follows.

***Pāli-Quotation(Sam-2-13)***

In the continuum of that young man who has strong attachment on that feeling; who says delightfully in such way that “it is great bliss! It is great bliss! This am I, my feeling “etc; who is reposing through great obsession as if it is swallowed, the craving which is heartfelt desire arises. That craving which is capable of strong attaching on feelings is called clinging (= strong obsession). Due to arising of clinging in the continuum of that young man, coming-into-existence (*kamma* coming-into-existence, rebirth coming-into-existence) arises. Due to arising of *kamma*-coming-into-existence, the birth arises. Due to arising of birth,

ageing & death, sorrow, lamentation, suffering, grief and despair arise apparently. Such is the origin of this whole mass of suffering. (*Sam-2-13*)

In this way of preaching the supreme Buddha preached on both how rounds of rebirth or dependent-origination cycles by showing clearly on occurrence of craving, clinging, *kamma* coming-into-existence, which are cultivated in present life, which are origin of future periodic *dhammas*, birth etc, in the continuum of being who is existing with strong attachment on present feeling and how resultant *dhammas*, birth etc., arise in future due to presence of those causal *dhammas*.

This preaching methodology of dependent-origination found in *Mahātaṇhāsankhaya Sutta*, *Samādhi Sutta* is accomplished by preaching from the middle, the feeling as beginning until ageing & death as the end, in order. That preaching methodology is accomplished in order to show clearly on successive occurrence of relationships between present causal *dhammas* and future resultant *dhammas* through showing apparent causal *dhammas*, which are *paccakkha dhammas* (= *dhammas* which are worth knowing by experiential knowledge in recent life) because those *dhammas* are belonging to present life periodicity, for disciples who are unable to know and see penetratively by right view knowledge on those *dhammas* belonging to future life periodicity.

(*Vs-2-156, Abhi-A-2-125*)

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### Way of discerning through fourth method-

Depending upon resultant *dhammas* of present life called consciousness, mind-matter, six bases, contact, feeling, causal *dhammas* for arising of future birth, i.e., ignorance, craving clinging, formation, action, arise in present life and those resultant *dhammas* and causal *dhammas* of present life, therefore, must be kept in mind firstly.

After developing concentration both internal and external corporeality and mentality must be kept in mind. Afterwards sighing for future coming-into-existence must be performed and then corporealities and mentalities which are occurring adjacent to cultivating time of causal *dhammas* must be kept in mind again. There are many kinds of causal *dhammas*, such as donation, virtue, *samatha* and *vipassanā* practices etc, for attainment of future coming-into-existence. It should be any kind of wholesome deeds, which is the most preferable and cultivated with great pleasingness by himself.

When corporealities and mentalities occurring during wholesome performance are kept in mind successfully, (54)kinds of corporealities together with heart base which are lying in the heart at the time of wholesome deed is performing must be kept in mind as priority. Afterwards life continuum called mind-transparent-element which arises depending on heart-base must be kept in mind continuously. Then ignorance, craving clinging, formation, action which are occurring interval of life-continuum must be scrutinized and kept in mind. Those are present causal *dhammas*. which are cultivating for attainment of future coming-into-existence.

As shown in previous example, let us suppose a righteous person is cultivating wholesome *dhammas*, donation, virtue, *samatha* or *vipassanā* practice, etc, by making wish for attainment of preacher *deva* in future. The most preferable one which is cultivated with great pleasingness must be selected. Let us suppose it is a wholesome deed offering flower and candle light with regard to the pagoda.

1. The nature of nescience as preacher *deva* is the ignorance.
2. The nature of strong attachment on that life of preacher *deva* is the craving.

3. The nature of strong obsession on that life of preacher *deva* is the sensual-clinging (*Kāṃupādāna*).
4. Groups of wholesome volitions through offering flowers and candle light with regard to the pagoda is formations. (*sañkhāra*)
5. Due to occurrence of impermanent *dhammas*, those wholesome volitions perish away after arising as natural fixed law. However it perishes away after embedding the efficiency of relation of action which can give rise to occur five aggregates called life of preacher *deva* which is intended to become in future by himself in the continuity of corporeality and mentality. That potentiality called efficiency of action (*kamma*) is the action, indeed.

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The practising *meditator* has to endeavour in order to know and see penetratively on those three kinds of defilements round and two kinds of action round by right view knowledge. If those wholesome formation *dhammas* are associating with both mentally agreeable feeling and right view knowledge that understand on action and consequence of action, each impulsion of mind-door cognitive process consists of (34) mental *dhammas*. After keeping in mind those mental *dhammas* previously, efficiency of action which is embedded in the continuity of corporeality and mentality must be scrutinized carefully. Scrutinize on efficiency of action by coming close to mental *dhammas* called formations. When efficiency of action was found scrutinize frequently whether consequence five aggregates called preacher *deva* can be resulted from that efficiency of action or not. Alternate discerning on efficiency of action and *paṭisandhi* five aggregates of preacher *deva* must be performed over and over. As *cittajarūpa* arise due to consciousness, *kammajarūpa* will arise at the moment of *paṭisandhi* of preacher *deva* due to efficiency of action. It must be scrutinized over and over whether this phenomenon of causal relationship occurs or not. If that phenomenon of causal relationship could be seen by right view knowledge of himself, he is able to discern how future birth arises due to presence of present periodic *kamma* coming-into-existence.

At the moment of *paṭisandhi* of preacher *deva*, there are seven kinds of corporeal units and (70) kinds of corporealities, viz., eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad, heart-decad. If *paṭisandhi* mental *dhammas* are associated with agreeable feeling and three roots, those are (34) kinds in total. Unless this way of discerning is successful the next way of discerning would be presented in detail later. For most practising *meditators*, it is generally easier to discern causal relationship between past periodic *dhammas* and present periodic *dhammas* than causal relationship between present periodic *dhammas* and future periodic *dhammas*. Thus easy way of discerning on future periodic *dhammas* seems to be only when past periodic *dhammas* are kept in mind beforehand. It can be suggested that commentator and subcommentators explained ‘the fourth method of principle of dependent-origination is accomplished by the Buddha in order to know this noble principle for those disciples who discern how future resultant *dhammas* arise due to present causal *dhammas* beforehand’.

#### Straight forward present

In accordance with the preaching of the supreme Buddha in *Mahānidāna Sutta (Dī-2-47)*, such as .. “*etassa cānanda dhammassa ananubodhā appaṭivedha*”...etc.,  
= “unless principle of dependent origination is known and seen by experiential knowledge until the path-knowledge and fruit-knowledge through three kinds of full understanding

called full understanding on objects, full understanding on propagation of practice, full understanding on abandonment, no one can overcome suffering of rounds of rebirth really”, with regarding to that noble instruction of the Buddha, four kinds of preaching methodology of principle of dependent-origination are presented thoroughly as shown in *Pāli* Text, commentaries and subcommentaries.

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In those explanations, there are including four kinds of preaching methodology, viz.,

1. *anuloma paṭīccasamuppāda* by which discerning from past periodic *ignorance* until future periodic ageing & death has to be performed in order to know principle of dependent origination of past-present-future periodic *dhammas* in order;
2. *Paṭiloma paṭīccasamuppāda* by which discerning from future periodic ageing & death until past periodic ignorance has to be performed in order to know reverse order of dependent-origination of future-present-past periodic *dhammas*;
3. *paṭiloma paṭīccasamuppāda* by which discerning from present periodic four kinds of nutriments until second past periodic ignorance has to be performed in order to know reverse order of dependent-origination of the middle present towards successive further past periodic *dhammas*;
4. *anuloma paṭīccasamuppāda* by which discerning from the middle present periodic feeling until future periodic ageing & death has to be performed in order to know principle of dependent-origination of the middle present towards successive further future periodic *dhammas*, respectively.

According to illustrations found in those commentaries and subcommentaries, every righteous practising person who has heartfelt desire to deliverance from disaster of ageing, disaster of decaying, disaster of death, who has strong thirst for *nibbana* which is free from every kind of coming into-existences has to discern principle of dependent-origination through discerning –

1. from successive further past periodic *dhammas* until successive further future periodic *dhammas*,
2. from successive further future periodic *dhammas* until successive further past periodic *dhammas*,
3. from present periodic *dhammas* until successive further past periodic *dhammas*,
4. from present periodic *dhammas* until successive further future periodic *dhammas*, respectively.

## 2. Way of keeping in mind by means of defilement round, action round, consequence round

### *Pāli Quotation(Mahāṭī-2-376)*

Another practising *meditator* performs the function of keeping in mind causal *dhammas* of mind-matter by means of *action round, consequence round*, in next method, *defilement round, action round, consequence round*. [It should be recognized the commentator comments by adding defilement round into action round due to occurrence of association of the former with the action (*kamma*)]

### 2.1(i) Five kinds of past periodic causal *dhammas*

During cultivating action called *kamma* coming-into-existence in past life

1. the nature of nescience on Four Noble Truths, the nature of wrong knowing as man, woman, person, being, human, *deva*, *brahma*, etc, is the ignorance(*avijja*);
2. wholesome deeds, unwholesome deeds which are origin of arising of five aggregates, such as, human existence, *deva* existence etc, are the formations (*sañkhāra*);
3. the nature of heartfelt desire to various bases of sensual desire (*kamavatthu*) such as human existence, *deva* existence etc, is the craving (*taṇhā*);
4. the nature of firmly attachment on various existences, various bases of sensual desire is the clinging (=it is matured craving);
5. various wholesome volition or unwholesome volition are called the coming-into-existence(*bhava*).(It is *kamma* coming-into-existence, or action. During performing *vipassanā* practice, the volition must be taken into heart as significant factor. During keeping in mind causal relationships, the action must be taken into heart as significant factor.)

In this case, ignorance, craving, clinging are defilement round while formation and action are action round. Those are five kinds of past periodic causal *dhammas*. Due to presence of those five kinds of past periodic causal *dhammas* the following five kinds of resultant *dhammas* arise. Those *dhammas* are consequence round.

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### 2.1(ii) Five kinds of present periodic resultant *dhammas*

1. *Paṭisandhi* consciousness, in the next method, consequence consciousness which can be said the nature of linking or capable of linking between past life and present life is consciousness (*viññāṇa*).
  2. The nature of falling into the womb of mother is mind-matter (*nāmarūpa*).
  3. The clear sensitivity (*pasāda*), eye clear-sensitivity etc, are six bases (*saḷāyatana*).
  4. The nature of coming into contact with object, the nature of capable of coming into contact with object, is the contact (*phassa*).
  5. The nature of sensation of the object is the feeling (*vedanā*).
- Consciousness, mind-matter, six bases, contact, feeling are present periodic resultant *dhammas* produced by past periodic causal *dhammas*.

### 2.2(iii) Five kinds of present periodic casual *dhammas*

These present life cultivating ignorance, craving, clinging, formation, action, which are intended to become any kind of future coming-into-existence as preacher *deva* etc, are present periodic causal *dhammas*. Those are action round, in the next method, defilement round and action round.

### 2.1(iv) Five kinds of future periodic resultant *dhammas*

Consciousness, mind-matter, six bases, contact, feeling called birth which will be arising in future life due to those causal *dhammas* cultivated in present periodic causal *dhammas* are future periodic resultant *dhammas*. These are consequence round.

Thus causal *dhammas* of mind-matter have to be kept in mind by means of action round, consequence round, in other words, by means of defilement round, action round, consequence round in three periods called past, present, future.

This way of discerning can be found in commentary called *Visuddhi Magga* with referring to *Pāli* Text of *Paṭisambhidā Magga*.

## 2.2 Way of discerning on principle of dependent-origination through fifth method

This way of discerning on principle of dependent-origination is designated as the fifth method in this work. This method can be achieved by keeping in mind group-wise system of causal *dhammas* and resultant *dhammas* in three periods, past, present, future alternately. This method can provide availability of (50) kinds of knowledge of Arising and Passing Away called (25) kinds knowledge of Arising (*udayañāṇa*), (25) kinds of knowledge of passing Away (*vayañāṇa*), found in detailed method of discerning on knowledge of Arising and Passing Away. This method is a kind of knowledge of cause and condition (*paccaya pariggahañāṇa*) which is great advantage for attainment of *Vipassanā* Knowledge called the knowledge of Arising & Passing Away really. (Detailed can be found in later.)

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So far as this extent five methods of discerning on principle of dependent-origination have been present thoroughly. In this work a way discerning from middle towards the root would be presented for scrutinizing on causal *dhammas* as beginning. After scrutinizing on causal *dhammas* this fifth method of discerning would be presented firstly for keeping in mind causal relationship between causal and resultant *dhammas*. Now it will be presented on noticeable facts relating to action round, consequence round beforehand.

## 2.3 Partiality has to be understood

When the practising *meditator* reaches to this stage of knowledge of cause and condition he has to endeavour in order to know about the action (*kamma*), in other words, action and consequence of action partially.

### A. Four kinds of actions (*kamma*) relating to result producing periods (*pākakāla*)

There are four kinds of actions (*kamma*) relating to result producing periods, viz.,

1. *diṭṭha dhammavedanīya kamma* = the action which can produce results in present life,
2. *upapajja vedanīyakamma* = the action which can produce results in the second future life,
3. *aparāpariyavedanīya kamma* = the action which can produce results in the third future life,
4. *ahosikamma* = sterile action which never give rise to occur any result.

#### 1. *diṭṭhadhammavedanīya kamma*

The volition associating with the first impulsion among (7 ) times of impulsions of one cognitive process is called the action (*kamma*) which can produce results in recent occurring body. It may be wholesome volition or unwholesome volition. If it is unable to give rise to occur result in recent occurring body, consequence of action becomes sterile one because that action has been occurred but consequence is not concern with three periods.

## 2. *upapajjavedanīyakamma*

The volition associating with the seventh impulsion which can accomplish either various functions of wholesome deeds, donation, virtue, *samatha* practice, *vipassanā* practice etc., or various functions of unwholesome deeds, killing being etc, is called the action (*kamma*) which can produce results the next occurring (=the first future life) body. That action can give rise to occur results in the first future life only. If it is unable to produce result, it is called sterile action (*ahosikamma*).

(*Vs-2-235,236*)

## 3. *aparapariyavedanīyakamma*

Those volitions associating with five impulsions other than first and seventh impulsions are the actions which can produce results in any kind of future lives other than the first future one.

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## 4. *Pāli Quotation (Vs –2-236)*

That *aparāpariyavedanīyakamma* has an opportunity to give rise to occur results in such period in future. At that period it gives rise to occur results. If incessant phenomena called rounds of rebirth is present apparently, there is no sterile action called *ahosikamma* anymore.

(*VS-2-236*)

## B. Four kinds of actions relating to result producing efficacy in sequence (*pākadāna pariyāya*)

There are four kinds of actions relating to result producing efficacy in sequence , viz.,

1. *garu kamma* = heavy action ,
2. *bahulakamma (āciṅṅakamma)* = habitual actions which have been performed frequently,
3. *āsannakamma* = adjacent action which is performed or remembered just before death,
4. *kaṭaṭṭākamma* = the action which is merely performed.

### 1. *garukamma*

*Pāli Quotation – (Vs-2-236)*

(*Mahāṭṭ-2-377*)

[Among those four kinds of actions, for heavy and unheavy actions, whether it is wholesome or unwholesome one, in the aspect of unwholesome actions, there are fivefold heaviest actions, matricide etc, and fixed wrong-view action; in the aspect of wholesome

actions, there are also very efficacious lofty actions called *mahaggata kamma* (=jhānic actions)]

Those kinds of actions are called heavy actions (*garuka kamma*). In both aspects of unwholesome deed and wholesome deed, those heavy action usually give rise to occur result previously. (Vs-2-236)

## 2. bahulakamma

### Pāli Quotation (Vs-2-236)

In the aspects of habitual experienced action and non-habitual experienced action, there is habitual experienced action whether it is right conduct or misconduct. That habitual experienced action usually gives rise to occur result previously.

## 3. āsannakamma

### Pāli Quotation (Vs-2-236) (Mahāṭṭī-2-377)

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The action which is remembered over and over just before death is called adjacent action (*āsannakamma*). It is no need to say for the action which is performed adjacent to death as *āsannakamma*. If a being with the occurrence of adjacent to death is able to recollect over and over that adjacent action (*āsannakamma*), the latter only gives rise to occur result. That kind of action can be recollect over and over because it is obvious object of impulsion of near death-consciousness really.

(Vs-2-236, Mahāṭṭī-2-377)

## 4. kaṭattā kamma

### Pāli Quotation (Vs-2-236)

The action which is merely performed in either present life or many previous lives which is acquired over and over with the relation of habitual recurrence (*āsevana paccaya*), other than three kinds of actions, heavy action, habitual action, adjacent action, is called *katattā kamma*. When those three kinds of above actions, heavy action etc, are absent this *katattā kamma* (= merely performed action) gives rise to occur *paṭisandhi*.

\* *paṭisandhijanakavasena hi garukadi kamma catukkam vuttam.* (Mahāṭṭī-2-377)

These action tetrad (*kammacatuṅka*) called heavy action, habitual action, adjacent action, merely performed action are explained by means of definite action (*janaka kamma*) which can produce *paṭisandhi* definitely.

[Notes:\_\_\_\_\_ In *Abhidhammattha Sangaha (Compendium of Ultimate Nature)*, the sequence of those actions are heavy action, adjacent action, habitual action, merely performed action. Both kinds of sequences found in *Visuddhi Magga* and *Abhidhammattha Sangaha* are reasonable ones.]



### C. Four kinds of actions relating to function.

There are four kinds of actions relating to function, viz.,

1. *janaka kamma* = definite action which can produce consequence corporealities produced by *kamma*,
2. *upatthambhaka kamma* = supportable action,
3. *upapilaka kamma* = close oppressive action
4. *upaghatakakamma* = close severable action.

#### 1. *janaka kamma*

##### *Pāli Quotation (VS-2-236)*

Among those four kinds of actions the definite action may be either wholesome or unwholesome action. During both *paṭisandhi* and life that definite action can produce consequence corporealities and mentalities. Consequence corporealities mean corporealities produced by *kamma* and corporealities produced by temperature which are supported by *kamma* (*kammapaccaya utujarūpa*). The latter means corporealities produced by temperature which have origin of *kamma*, i.e, edifice, garden, the tree of plenty of *devas*, chariot of king *cakkyavatin* etc.

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#### 2. *upatthambhakakamma*

##### *Pāli Quotation (VS-2-236)*

(*Mahāṭṭ-2-379*)

The supportable action may also be either wholesome or unwholesome action. It is unable to produce consequence *dhammas*, *paṭisandhi* etc, directly by itself. It can provide supporting factor of long lasting occurrence of present continuity of either happiness or suffering, in other words, continuity of corporeality-mentality. It means that though it can not produce result directly, it is supportable action both for opportunity of arising of results by other actions, for bringing vigorous prosperity, if opportunity is available and for long lasting flourishing of those resultant *dhammas* whether wholesome consequence or unwholesome consequence.

#### 3. *upapīlakakamma*

##### *Pāli Quotation ( Vs-2-236) ( Mahāṭṭ-2-379)*

This close oppressive action may also be either wholesome or unwholesome action. If any other action, definite action etc, produces *paṭisandhi* and during life- consequence (*pavattivipāka*), the action which can prohibit not to occur continuation of present continuity of happiness or suffering, in other words, the action which can oppress the opportunity of long lasting occurrence of corporeality – mentality is called oppressive action. It is a kind of action which can diminish gradually present occurring continuity of happiness and suffering, or continuity of corporeality-mentality. It means that it is an oppressive action not to arise

opportunity of other action, not to bring vigorous prosperity if opportunity is available; not to flourish acquired resultant *dhammas*.

#### 4. *upaghātaka kamma*

##### *Pāli Quotation (VS-2-236)*

This close severable action may also be wholesome action or wholesome action. Due to dual occurrence of that action, itself, i.e., wholesome or unwholesome one, it can put out other weak action. It means it prohibit consequence of that weak action and then it usually provide opportunity of arising of its consequence. Thus if close severable action can provide opportunity of arising of its consequence, it can be said that consequence *dhamma* is brought forth. It means the action which can not only oppress but not to arise consequence of weak action and sever acquired consequence *dhammas* is called close severable action (*upaghātaka kamma*). (Vs-2-236)

##### *upapīlakakamma and upaghātakakamma*

Significant characters of those two kinds of action, close oppressive action and close severable action, are continued to explain as follows.

Close oppressive action can sever consequence of other action but not give rise to occur its consequence. Close severable action can both sever consequence of other action and give rise to occur its consequence. This is significant difference between these two kinds of actions.

The action which can oppress consequence of other action through putting, falling causal *dhammas* which can produce various diseases and sickness etc, adjacent to consequence of other action, is called close oppressive action. Similarly the action which can sever closely consequence of other action is called severable action. The reason why it is assumed in this way is that- if severable action has the nature of giving rise to occur its consequence after putting out other action, it can be designated as definite action (*janaka kamma*) but not severable action (*upaghātakakamma*). Designation as definite action etc, through depending upon consequence should be desired but not depending upon action indeed. The severable action is, therefore, a kind of action which can sever only consequence of other action but not that action. It should be considered appropriately. This is the opinion of subcommentator of *Mahāṭṭkā*.

(*Mahāṭṭ-2-379*)

#### D. The next opinion of four kinds of action

1. *janakakamma* – The wholesome action which can produce desirable wholesome consequence mental aggregates and corporealities produced by *kamma* called *kaṭattā rūpa* during both *paṭisandhi* and throughout life is called definite action (*janaka kamma*). The unwholesome action which can produce undesirable unwholesome consequence mental aggregates and corporealities produced by *kamma* called *kaṭattā rūpa* is called definite action (*janaka kamma*).

##### 2. *upatthambhakakamma*

After performing an action that action does not occur causal *dhamma* which can oppress and sever desirable consequence produced by other wholesome definite action, such as *paṭisandhi* of joyful existence, and then it can occur causal *dhamma* which can flourish consequence of definite action and it is prolongable for continuity of consequence aggregates

through proliferating thoroughly and commensurating with efficiency of wholesome definite action. That kind of action is designated as supportable action (*upatthambhakakamma*). (This is how the wholesome action supports consequence of wholesome action) (*Mahāṭī-2-379*)

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After performing an action that action does not occur causal *dhamma* which can oppress and sever undesirable consequence produced by other unwholesome definite action, such as woeful existence *paṭisandhi*, and then it is prolongable for continuity of undesirable consequence aggregates through proliferating thoroughly and commensurating with efficiency of kind of unwholesome definite action. That kind of action is designated as supportable action. (This is how the unwholesome action supports consequence of unwholesome action.) (*Mahāṭī-2-379*)

### 3. *upapīlaka kamma*

Desirable consequence which is produced by wholesome definite action is oppressed by an unwholesome action which is opposite of that wholesome action through occurring causal *dhamma*, such as sickliness etc. (Due to presence of wholesome definite action, desirable continuity of consequence aggregates, life of human etc, are obtained. It is good consequence indeed. Due to presence of other unwholesome action, that life of human is sickly. It can be said that unwholesome action oppressive consequence of primary wholesome definite action.) That oppressive unwholesome action is called *upapīlaka kamma*. That unwholesome action may be both previous and present life unwholesome ones.

Undesirable consequence which is produced by unwholesome definite action is oppressed by an wholesome action which is opposite of that unwholesome one through occurring causal *dhamma* which can give rise to occur balanced elements etc.(Due to presence of previous unwholesome definite action, one person is sickly. Due to presence of either previous wholesome action or present wholesome action which can produce result in present life, developing *samatha*, *vipassanā* practice etc, balanced elements are obtained resulting in recovery again.) That kind of wholesome action is called *upapīlaka kamma* which can oppress closely consequence of unwholesome action. (*Mahāṭī-2-380*)

### 4. *upaghātaka kamma*

Such action can put out and sever closely through occurring causal *dhamma* which can sever prolonged continuity of consequence corporeality and mentality concerning to efficiency of wholesome definite action. That action is called close severable action.

Such action can put out and sever closely through occurring causal *dhamma* which can sever prolonged continuity of consequence corporeality and mentality concerning to efficiency of unwholesome definite action. That action is called close severable action. (*Mahāṭī-2-380*)

Putting out and severing action means prohibiting not to occur consequence of that action indeed. Performance of prohibiting in that way enhance opportunity to arise consequence of itself, prohibiting action.

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**E. Concernment of the Buddha (*buddhavisaya*) and concernment of disciple (*sāvaka-visaya*)**

**Pāli Quotation (Vs-2-237)**  
**(Mahāṭṭ-2-380)**

These two kinds of principles, viz.,

1. *kammantara* = variation of action called efficacious or unefficacious nature of action and
2. *vipakantara* = variation of consequence *dhammas* called inferior or superior occurrence, dirty or clear occurrence etc,

of these (12) kinds of actions mentioned above are conspicuous through real nature and real function only in the knowledge of action and consequence (*kammavipāka ñāṇa*) of the Supreme Buddha with the knowledge of Omniscience, but not concern with disciples. That knowledge of Action and Consequence is a specific quality called *āveṇīkaguṇa* of the Perfectly Self-Enlightened One. It is also specific concern knowledge called *asādhāraṇa ñāṇa* of the Perfectly Self-Enlightened One but not concern with disciples. Because these variations called *kammantara*, *vipākantara* are only the objects of knowledge of Action and Consequence which is both specific quality and specific concern, the absolute understanding on those variations without any remain is only the concernment of the Perfectly Self – Enlightened One with the Knowledge of omniscience but not concern with disciples.

However the practising person with *Vipassanā* knowledge has to understand partial (*ekadesa*) of those variations called *kammantara*, *vipākantara*. Disciples are unable to understand absolutely on those variations called *kammantara*, *vipākantara* without any remain because those are not concernment of disciples. If those variations are not understood partially, the knowledge of cause & Condition which is able to keep in mind and distinguish, causal *dhammas* can not be fulfilled. Therefore the commentator sayadaw explained only innuendo of these significant variations (*kammantara*, *vipākantara*). It should be recognized in this way.

**(Vs-2-237, Mahāṭṭ-2-380)**

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According to explanations found in these commentary and subcommentary the practising *meditator* has to discern partial action and consequence of action in order to obtain the Knowledge of Cause and Condition. During discerning in that way it should be recognized past periodicity and future periodicity are inevitable situation to know partial action and consequence of action by experiential knowledge because consequence *dhammas* arise obviously in present life, due to presence of past action and then future consequence *dhammas* will arise due to presence of present life action called *upapajjavedanīya kamma* or various past lives action called *aprāpariyavedanīya kamma*. Five kinds of past causal *dhammas* called ignorance, craving, clinging, formation, action which were cultivated in past life are a part of past five aggregates while five kinds of present causal *dhammas* are also a part of present five aggregates, five kinds of future resultant *dhammas* are a part of future five aggregates. Therefore the righteous practising person who wants to know how present resultant *dhammas* are produced by past causal *dhammas* and how future resultant *dhammas* are produced by present causal *dhammas* successively must discern past five aggregates and future five aggregates inevitably.

**E. *kammantara* – *vipākantara******Pāli Quotation (Mahāṭī-2-379)***

The term, *kammantara*, means variation of actions, vigorous action or unvigorous action etc. The term, *vipākantara*, means variation of consequences, inferior consequence or superior consequences etc. In other words, various kinds of actions, definite action (*janakakamma*), supportable action ( *upatthambhaka kamma*), close oppressive action (*upapīḷaka kamma*), close severable action (*upaghātaka kamma*), are called *kammantara* (= variation of actions) while variation of respective consequence of those actions are called *vipākantara* (= variation of consequence).

***(Mahāṭī-2-379,380)***

Each being has got various kinds of actions and various kinds of consequences of those actions. For instance, (12) kinds of consequences of the Supreme Buddha are resulted from respective kinds of action, the consequence called headache was produced by specific kind of action while the consequence called sprain the back was produced by specific kind of action, the consequence called diarrhea was produced by specific kind of action and so forth.

Similarly there are various kinds of desirable and undesirable objects in each being throughout life. Five-doors-advertence, receiving, investigating, registering consciousness which are occurring during experiencing desirable object are wholesome consequences produced by wholesome action while those consciousness which are occurring during experiencing undesirable object are unwholesome consequences produced by unwholesome action respectively.

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Due to presence of various kinds of desirable objects throughout life, there are also various kinds of wholesome consequences. Due to presence of various kinds of undesirable objects throughout life, there are also various kinds of unwholesome consequences. If various kinds of wholesome consequences are experienced, the origin of those wholesome consequences, wholesome actions, may be varied. Similarly if various kinds of unwholesome consequences are experienced, the origin of those unwholesome consequences, unwholesome actions, may be varied.

Those numerous actions and consequences of actions which had been experienced, which are still experiencing, which will be experienced, throughout life can not be understood completely for disciples. It is the same way in past and future periodicity. However the supreme Buddha, actually, knew and saw actions and consequences of actions completely for three periods. Disciples has to know and see partial of actions and consequence of action. Unless none of actions and consequences of actions are known, the knowledge of cause and condition can not be fulfilled. Therefore it should be recognized definitely the fact that causal *dhammas* which can give rise to occur some consequence aggregates, such as, five aggregates of *paṭisandhi* etc, must be known and seen by insight for attainment of the knowledge of cause and condition really.

**G. One important rule to be followed**

During scrutinizing causal *dhammas* one factor which is worth acquiring in the insight of *meditator* is explained in commentary called *Paṭisambhidā Magga* as follows. ----

***Pāli Quotation (Paṭisam-A-1-18)***

According to explanation of *Paṭisambhidā Magga*, the practicing *meditator* who wants to distinguish and keep in mind causal *dhammas* must endeavour firstly in order to attain the Knowledge of Analysing Mentality-Corporeality called distinguishing and keeping in mind resultant corporeal and mental *dhammas* which are worth designating as *paccaya samuppanna*.

The essence is as follows \_\_\_\_\_

The *meditator* who wants to distinguish and keep in mind past causal *dhammas* must accomplish to distinguish and keep in mind both present corporeal and mental *dhammas* called *paccayuppana dhamma* which are produced by past causal *dhammas* and past corporeal and mental *dhammas* called *paccayuppana dhamma* which are depended bases of those past causal *dhammas* thoroughly.

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Furthermore the practicing *meditator* who wants to distinguish and keep in mind how future resultant *dhammas* arise due to five kinds of present causal *dhamma*, in the next method, due to *aparāpariyavedanīya kamma* which had been cultivated in any one of past lives, must accomplish to distinguish and keep in mind both present corporeal and mental *dhammas* called *paccayuppana dhamma* which are depended bases of present causal *dhammas* called ignorance, craving, clinging, formation, action, and corporeal and mental *dhammas* called five kinds of future resultant *dhammas* which will be arising due to present causal *dhammas*, the next method, due to *aparāpariyavedanīya kamma* cultivated in any one of past lives.

Only when five kinds of past aggregates can be kept in mind, the past causal *dhammas* which arose depending upon those five kinds of past aggregates could be scrutinized easily and then how present resultant *dhammas* arise due to past causal *dhammas* can also be discerned easily. Similarly only when five kinds of future aggregates can be kept in mind, can he distinguish and keep in mind how future resultant *dhammas* arise due to present causal *dhammas* or due to *aparāpariyavedanīya kamma* cultivated in any one of past lives. It should be understood successive past periodic *dhammas* and future periodic *dhammas* similarly.

It is essential to be recognized the fact that the righteous person has to accomplish to keep in mind previously on each five aggregates of past, present and future periodicity before keeping mind how resultant *dhammas* arise due to causal *dhammas*.

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### 3. Way of performing practice as beginning

The reason why principle of dependent-origination is worth discerning and rules for way of discerning have been already finished to present. Now ways of discerning would be presented through following four kinds of rules for way of discerning

1. from beginning until end,
2. from end until beginning,
3. from middle until beginning,
4. from middle until end respectively.

In this case, the way of keeping in mind and scrutinizing system on definite action (*janaka kamma*) which is direct origin of arising of consequence mind-matter called *paṭisandhi*, only would be presented as significant factor.

### 3.1 Direct way of scrutinizing, keeping in mind past causal *dhammas*

Among (4) methods of discerning on principle of dependent-origination, for the first method, discerning from ignorance as beginning until ageing and death as end, commentaries instruct to scrutinize and keep in mind directly ignorance which had been cultivated in past life as follows. ----

#### *Pāli Quotation (Abhi-A-2-241,242) (M-A-1-281)*

According to instructions found in above commentaries the practicing *meditator* who wants to keep in mind directly past causal *dhammas*,

1. Should like to develop concentration again step by step firstly.
2. Afterwards pure corporeal *dhammas* occurring in (6) doors, (42) bodily parts of both internal and external continuums must be kept in mind.
3. Pure mental *dhammas* occurring in (6) lines or (6) doors must be kept in mind thoroughly.
4. Analyse corporeality-mentality.
5. Corporeality and mentality must be distinguished and kept in mind.

Sufficient efficiency of concentration plays vital important role in this stage, especially while both internal and external corporeality and mentality are being analysed, distinguished and kept in mind. If the light of concentration is weak and dim, develop it again until the shining lights are produced by the fourth absorption.

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Afterwards both internal and external corporeality and mentality must be kept in mind again and the knowledge has to be sent towards past periodicity with intention to know as "which origin causes arising of these corporeality and mentality?" Due to sending the knowledge towards past periodicity, the light of wisdom goes straight towards past periodicity, resulting in seeing the action (*kamma*) which is fundamental factor of arising of consequence corporeality and mentality, present life *paṭisandhi* etc. Then ignorance, craving, clinging, formation action must be scrutinized and causal relationship between those five past causal *dhammas* and five aggregates of present *paṭisandhi* must be deduced and kept in mind. (Way of scrutinizing, deducing, keeping in mind ignorance, craving, clinging, formation, action would be presented again in later.)

### 3.2 From middle to beginning

If above way of discerning is unsuccessful resulting in inability to find past causal *dhammas*, the way of discerning, from the middle, four kinds of nutriment until the root, ignorance, can be performed.

As mentioned above, those nutriment are ...

1. contact-nutrient volitional nutriment, consciousness nutriment belonging to action round, which belong to wholesome formation group cultivated in present life with the purpose of attainment of any kind of future life (for instance, life of preacher *deva*) and *kabaḷīkārahāra* called nutriment produced by four origins (*catusamuṭṭhānikaojā*) which arise synchronously with depended base corporealities of those mental nutriment.

2. There are also contact-nutriments, volitional nutriment, consciousness-nutriments, *kabaḷīkārāhāra* belonging to consequence round which arise at the moment of *paṭisandhi* of present life. Those are *paṭisandhi* corporeal and mental *dhammas*.

The righteous person can keep in mind preferable nutriments which belong to either action round or consequence round as beginning

### A. Way of keeping in mind

#### four kinds of nutriments belonging to consequence round as beginning

After developing concentration step by step, corporealities and mentalities occurring in both internal and external continuum must be kept in mind. Then corporealities and mentalities which were occurring at the moment of *paṭisandhi* must be scrutinized with the help of light of wisdom. Due to spreading of light of wisdom throughout (10) directions, every direction emphasized by knowledge would be shining.

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If embryo at the moment of conception is found clearly, four great elements within that embryo must be discerned emphatically. When corporeal units are seen by insight those corporeal unit must be analyzed. There are three kinds of corporeal units, heart-decad, body-decad, sex-decad, = consisting (30) kinds of corporealities. (Quantity of each kind of corporeal unit may be varied depending on past action.) Mind and mental concomitants which are occurring depending upon heart-base (*hadaya vatthu*) are mental *dhammas*. If *paṭisandhi* is associated with agreeable feeling and three roots, those mental *dhammas* consist of (34) kinds. Those corporealities and mentalities are four kinds of nutriments belonging to consequence round. If the knowledge is sent towards past periodicity with the help of investigative knowledge in a way as "which kinds of causal *dhammas* are origin of arising of those corporealities and mentalities", ignorance, craving, clinging, formation, action which had been cultivated in past life can be found clearly. If it is found, causal relationship between past causal *dhammas* and present resultant *dhammas* can be kept in mind through five aggregates of *paṭisandhi* as beginning. [Four kinds of nutriments of future *paṭisandhi* can also be kept in mind firstly and then causal *dhammas* can be scrutinized in reverse order. This method is called reverse order of principle of dependent-origination (*paṭiloma paṭiccasamuppāda*) which can be performed by discerning from future periodic *dhammas* until past periodic ignorance in reverse order.]

### B. Way of keeping in mind four kinds of nutriments belonging to action round as beginning

If previous way of keeping in mind is unsuccessful this way of keeping mind can be performed. Let us suppose a righteous person is cultivating seeds of wholesome formations with wishing to become a preacher *deva* in future. Those formation *dhammas* and depended corporeal *dhammas* are four kinds of nutriments. Those are also two kinds of corporeality-mentality indeed. Those corporeality-mentality must be kept in mind as beginning.

Firstly the righteous person should like to keep in mind recent group of wholesome formations which are cultivated with hoping for attainment of any kind of future lives. For instance, in front of a Buddha's statue or on flat ground around a pagoda open oil lamps must be offered with aiming at the life of preacher *deva* in future. Then wishing for attainment of



the life of preacher *deva* must be performed. Various continuities of consciousness occurring cultivating those wholesome formation must be made a mental note attentively.

Afterwards the righteous *meditator* should like to practice at either that same place or any other places by sitting position. Firstly acquired concentration has to be developed again until access concentration or fourth absorption concentration as he has acquired degree of concentration previously. Concentration must be developed until shining lights are produced by the knowledge associating with concentration.

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Then both internal and external corporeality-mentality must be kept in mind again. Especially wholesome group mental *dhammas* of ideational-object line (*dhammārammaṇa*), depended base-corporeality and object-corporeality must be kept in mind emphatically. Analyze corporeality-mentality frequently. Corporeality-mentality must be distinguish and kept in mind over and over. Shining lights can be produced by the Knowledge that is keeping in mind corporeality and mentality over and over again. In this case, it is essential to keep in mind external corporeality-mentality because those *meditators* who are unable to keep in mind external corporeality-mentality usually face with difficulty to keep in mind past corporeality-mentality.

The Supreme Buddha preached in *Mahā Satipaṭṭhāna Sutta* in a way that after discerning both internal and external bodily constituents, feeling, consciousness, *dhamma*, way of discerning how resultant *dhammas* arise apparently due to obvious occurrence of causal *dhammas* should be performed in sequence. This is very important rule in way of practice leading to *nibbāna* really.

When the light of wisdom becomes brighter due to presence of that knowledge discerning on both internal and external corporeality-mentality, mental *dhammas* belonging to wholesome formation group which were cultivated with hoping for attainment of life of preacher *deva* during offering open oil lamps in front of the Buddha's statue or on flat ground around a pagoda must be kept in mind as beginning.

Way of keeping in mind is as follows.

After keeping in mind recent occurring corporeality-mentality, the mind must be sent towards the closest past periodicity and then corporeality-mentality must be kept in mind. The image of himself who was offering open oil lamps in front of the Buddha's statue or on flat ground around a pagoda must be taken into heart as external one and corporeality-mentality must be kept in mind as external ones are kept in mind.

The knowledge must be sent towards object of image of open oil lamps offering which is the closest deportment with the help of light of wisdom. If that image is appeared in the light of wisdom, four kinds of great elements within that image must be scrutinized. When corporeal units are found corporealities occurring in (6) doors, (42) bodily parts must be kept in mind continuously. It is essential to penetrate until the ultimate nature of corporealities which each corporeal unit, especially on (54) kinds of corporealities in the heart. The heart-base must be scrutinized and kept in mind over and over. At that time the host life-continuum mind-clear-element can be found easily. When the mind-clear-element can be kept in mind well that mind-clear-element must be scrutinized back and forth throughout three periods, pre-offering, during offering and post-offering open oil lamps. Then both mental *dhammas* of wholesome formation group and mental *dhammas* of defilement round, i.e., group of ignorance, craving, clinging, which are occurring during wishing for preacher *deva*'s life in future can be kept in mind easily between intervals of life-continuum mind-clear-elements. Among those mental *dhammas*, group of mental *dhammas* belonging to defilement round are as follows. \_\_\_\_\_

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1. Mind-door-adverting consciousness called *manodvārāvajjana* ... (1) time,
2. impulses called *javana* ... (7) times,
3. if registering consciousness called *tadārammaṇa* fall ... (2) times, successively.

The numbers of consciousness and mental concomitant are ...

1. in mind-door-adverting consciousness ... (12),
2. in each impulse ..... (20),
3. in each registering consciousness ..... (12) or (34), accordingly.

If the impulse occurs without wrong-view (*diṭṭhi*), it consists of (19) mind and mental concomitants. The registering consciousness may be wholesome consequence with out root (*ahetuka kasuḷavipāka*) or great consequence registering consciousness appropriately.

**C. Three kinds of defilement rounds**

These defilements, viz,

1. the ignorance (20) is the nature of wrong knowing as preacher *deva*,
2. the craving (20) is the nature of heartfelt desire to life of preacher *deva*,
3. the clinging (20) is nature of firmly attach on life of preacher *deva*, (= it is called sensual-clinging.) are three kinds of defilement rounds.

The nature of obsession and wrong belief as preacher *deva* is a wrong view of personality (*sakkāya diṭṭhi*). It is also called obsession of self as worldly usage (*lokasamañña*). If the impulse consists of that wrong-view of personality with unprepared, joyful feeling (*samanassa asaṅkhārika*), it consists of (20) mind and mental concomitants. The practicing *meditator* has to discern and keep in mind until the field of ultimate nature by breaking down each compactness of mentality called *nāmaghana*. Therefore the ignorance (20) etc., are applied in this work. Registering consciousness may or may not fall successively. If impulse consists of agreeable (= joyful) feeling, registering consciousness also consists of agreeable (= joyful) feeling. If impulse consists of neutrality feeling, registering consciousness also consists of neutrality feeling. In rootless registering consciousness numbers of mind and mental concomitants may be (11) or (12) appropriately. If great consequence registering consciousness falls, numbers of mind and mental concomitants may be (34) or (33) suitably. Depended heart base, which is the dependence of those impulses of mind-door cognitive process of defilement round, together with (54) kinds of corporeal *dhammas* are corporeal aggregate indeed.

Defilement round mind and mental concomitants of mind-door cognitive process are mental *dhammas*; \_\_\_\_\_

Depended base-corporealities are corporeal *dhammas*; \_\_\_\_\_

Corporeality and mentality must be analyzed and kept in mind in this way.

**D. Two kinds of action rounds**

Then mental *dhammas* of wholesome formation group during offering open oil lamps and depended base-corporealities must be kept in mind continuously. If heart-base and life-continuum mind-clear-element are kept in mind as priority, those mental *dhammas* of wholesome formation group which are occurring at intervals of life-continuum mind-clear-elements can be kept in mind easily

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During offering open oil lamps if wholesome formations groups are cultivated willingly with knowledge, each impulsion is joyful associated with knowledge. It consists of (34) mind and mental concomitants respectively. Registering consciousness may or may not fall. Rootless registering consciousness or great consequence registering consciousness can arise suitably. If registering consciousness falls, the sequence of continuity of cognitive process is as follows. ----

1. mind-door adverting consciousness (1) time, it consists of (12) mental *dhammas*;
2. impulsions, (7) times, each consists of (34) mental *dhammas*;
3. registering consciousness, (2) times, each consists of (34) mental *dhammas*. (If it is rootless registering consciousness, it consists of (12) mental *dhammas*.)

Those mind-door cognitive process can occur many times. Each kind of compactness called mass of mentality must be broken down and those mental *dhammas* must be kept in mind through penetrating upto the field of ultimate nature. Depended base-corporealities must also be kept in mind continuously. Corporeality and mentality must be analyzed and kept in mind well.

If one righteous person can keep awareness another consciousness of cognitive process which were occurring at intervals of cognitive process of defilement rounds and action rounds, those consciousness of cognitive processes must also be kept in mind minglingly.

**E. Standardized touchstone**

During keeping in mind mental *dhammas* called defilement round, action round in this way, the practicing *meditator* should like to check whether discerned continuity of cognitive processes are the same as experienced mental *dhammas* while wishing and wholesome deeds are performing. If those two kinds of continuities are identical with each other, it will be cleared away from obstructions in order to scrutinize causal *dhammas* for himself.

If he notices that continuity of consciousness of mind-door cognitive process during performing wholesome deeds and discerned continuity of consciousness are different, he must try again similar way by developing concentration.

If continuities of consciousness which were occurring while wholesome deeds were performing can be kept in mind exactly, "**four kinds of nutriments**" belonging to action round in which defilement round is also counted inclusively, which are origin of future consequence round can be kept in mind as in the method shown in *Visuddhi Magga (Vs-2-237)*.

**PAGE-94****3.3 Knowledge has to be sent towards past periodicity**

*nandī* \_\_\_\_\_ After keeping in mind four kinds of nutriments belonging to action round groups of mental *dhammas* belonging to defilement round which are depended base of those wholesome formations group of action round must be

kept in mind continuously. Those are continuities of consciousness of impulsions of mind-door cognitive processes led by ignorance, craving, sensual clinging. (It means continuity of consciousness of defilement round which is heartfelt desire to become the life of preacher *deva*.) Those are generally greed, wrong view group consciousness of impulsions of mind-door cognitive processes indeed.

*vedanā* \_\_\_\_\_ Then the feeling (*vedanā*) which is the origin of that heartfelt desire (=craving) belonging to defilement round must be kept in mind continuously. In the aspect of periphrasis method called *suttantanaya* the feeling is consequence feeling only. It is the feeling associating with fivefold consciousness, receiving consciousness, investigating consciousness, registering consciousness in five-doors-cognitive processes and it is the feeling associating with registering consciousness in mind-door cognitive process really. (Vs-2-201, 202)

Those feelings consisting in fivefold-consciousness mind moment, receiving mind moment and investigating mind moment unable to arise without five-doors adverting consciousness and determining consciousness. If cognitive processes are taking objects of great desirable object and desirable object as object it can not occur without impulsions. Then the registering consciousness are also unable to arise without five-doors-adverting consciousness or mind-door-adverting consciousness, determining consciousness and impulsions. The feeling is also unable to arise without associating mental *dhammas*.

Therefore mental *dhammas* within the same mind moment and same cognitive process must be kept in mind minglingly through consequence feeling as priority. During deducing causal relationship consequence feeling only must be considered as causal *dhammas*.

For example \_\_\_\_\_ it is similar to the pleasant sensation to the object of that life of *deva* before the life of preacher *deva* is wished. Because the object of preacher *deva* is great desirable object, the feeling is agreeable feeling. Impulsions which are occurring together with those consequence feelings in the same continuity of cognitive process are also associating with agreeable feeling. If it is wise-attention, the wholesome impulsions fall; if it is unwise-attention, the unwholesome impulsions fall suitably. In this case wise-attention means way of taking into heart which is occurring by taking the object of how opportunity of wholesome deeds, such as., *dhammas* gift in abode of celestial beings, is great. Due to taking the object of future life of preacher *deva* as object, those are impulsions of mind-door cognitive processes only. Registering consciousness may or may not fall. All kinds of mental *dhammas* occurring in those mind-door cognitive processes must be kept in mind by consequence feeling of that registering consciousness as priority. Corporeality and mentality must be analyzed and kept in mind individually.

By taking the object of (6) kinds of present objects, visible object etc., if wholesome formations are cultivated for attainment of these kinds of objects, visible object etc., in future all kinds of consequence feeling including in five-doors-cognitive process and mind-door cognitive process can occur appropriately.

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At that time mental *dhammas* including those five-doors-cognitive processes and mind-door cognitive process and depended base corporealities must be kept in mind through consequence feeling associating with fivefold consciousness, receiving consciousness, investigating consciousness, registering consciousness as priority. It should be understood variations in consequence feeling depending on variety of wishing of himself.

**Contact -----** Furthermore, the contact which is origin of that feeling, in other words, the contact which is origin of group of mental *dhammas* led by that feeling must be kept in mind. For example \_\_\_\_\_ before wishing for attainment of life of preacher *deva*, the object of preacher *deva* must be taken as object beforehand. During taking object in that way the nature of coming into contact with that object of preacher *deva* and consciousness of himself is called *phassa* (=contact). That contact must be kept in mind. Afterwards mental *dhammas* which are occurring together with that contact in the same continuity of cognitive process and depended base corporealities must be kept in mind continuously.

By taking the object of (6) kinds of present objects, visible object etc., if wishing for attainment of those kinds of objects in future life is performed, the contact which is the nature of coming into contact with those (6) kinds of present objects and consciousness must be kept in mind as beginning. Afterwards mental *dhammas* which are occurring together with that contact in the same continuity of cognitive process and depended base corporealities must be kept in mind continuously.

**Six bases -----** In the continuum of righteous person corporeal and mental *dhammas* called six bases occur through three-time-phases, *uppāda-ṭhiti-bhanga* of past present and future periodicity before, during, after wishing for attainment of life of preacher *deva* or any life with heartfelt desired objects. Those kinds of bases must be kept in mind continuously.

In principle of dependent-origination (6) kinds of internal bases, i.e., eye-base, ear-base, nose-base, tongue-base, body-base, mind-base, are preached as significant factors. Because internal bases are unable to arise in the absence of external bases, i.e., sight-base, sound-base, odour-base, flavour-base, touch-base, ideational-base, those external bases must also be kept in mind minglingly in order to break down compactness of corporeality and mentality.

For instance, if one *meditator* wants to keep in mind eye-base until the field of ultimate nature (10) kinds of corporealities within eye-decad called *cakkhu dasaka kalāpa* must be distinguished and kept in mind by breaking down compactness of corporeality.

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Among those (10) kinds of corporeal *dhammas*,

1. eye clear sensitivity is eye-base (internal base);
2. colour is sight-base (external base);
3. smell is odour-base (external base);
4. taste is flavour-base (external base);
5. earth-element, fire-element, air-element are touch-base (external base)
6. water-element, nutriment, corporeal vitality are ideational-base (external base), totally there are six bases. The eye-base can occur in the presence of above external bases. Therefore if internal base is intended to be discerned until the field of ultimate nature, external bases must also be discerned minglingly. It should be understood similarly on ear-base, nose-base etc. Furthermore, every consciousness called mind-base is unable to arise in the absence of mental concomitants called ideational base. It is unable to arise in the absence of depended base-corporeality for five-groups-existence. If mind-base is intended to be discerned until the field of ultimate nature, mental concomitants called ideational base which are external bases and respective depended base-corporealities must be kept in mind minglingly.

Thus if internal bases can be discerned until the field of ultimate nature, external bases are also accomplished to be discerned inevitably. Those (12) kinds of bases are really twofold corporeality-mentality, fivefold aggregates only. Thus if corporeality and mentality

occurring before contact and feeling arise can be kept in mind, it can be said six bases are kept in mind well.

The field of six bases extends until *paṭisandhi* mind-matter and *paṭisandhi* consciousness. After keeping in mind both feeling and contact those six bases which are origin of those kinds of contacts must be kept in mind from the period before contact arise as beginning until present life *paṭisandhi* by sending the knowledge gradually.

### 3.3.A If defilement round and action round are experienced many times

If the righteous person has performed the function of wishing for attainment of future life and cultivating seeds of formations frequently, those four kinds of nutriments which were occurring at the last time of wishing must be kept in mind firstly and then remaining defilement round and action round occurring in other performance of wishing must be kept in mind through

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1. dividing two groups by corporeality-mentality method, or
2. dividing five groups by fivefold aggregates method, or
3. dividing six groups by sixfold base method collectively.

### 3.3.B Reasonable question

In the aspect of periphrasis method called *suttantanaya*, six bases *dhammas* belong to consequence round only. Defilement round and action round are not included in those six-bases. There is a reasonable question why defilement round and action round are kept in mind minglingly in the list of six bases. The answer is that \_\_\_\_\_ it is through inevitable method.

Every consciousness, except consciousness which are free from cognitive process always occurs in accordance with fixed law of mind but never deviate from that law really. If consequence *dhammas* called six bases are intended to be discerned, those consequence *dhammas* which are usually following fixed law of mind must be kept in mind. If consequence *dhammas* which are especially belonging to mind-base can be kept in mind in sequence, defilement round and action round which usually arise at interval of those consequence *dhammas* would be kept in mind easily.

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If wise-attention can be achieved depending on determining consciousness and mind-door adverting consciousness, wholesome impulses arise while if unwise-attention can be achieved, unwholesome impulses arise accordingly. Unwholesome impulses can be both defilement round and action round. Wholesome impulses are only action round. Thus if consequence round *dhammas* can be kept in mind until the field of ultimate nature, defilement round and action round *dhammas* would be finished to keep in mind through inevitable method. Because those defilement round, action round and consequence round can occur depending on base-corporealities, the latter must also be kept in mind in order to know correctly the former. Those depended base-corporealities are also consequence round *dhammas*. If it is said in accordance with inevitable method (*avinābhāva naya*) those depended base-corporealities are corporeal *dhammas* produced by four origins. Therefore defilement round and action round *dhammas* play vital important role in way of discerning six-bases called consequence round until the field of ultimate nature really.

### 3.3.C Natural phenomenon experienced by *meditators*

During discerning in that way, if the meditating mind falls on object of ultimate nature of corporeality-mentality which are occurring throughout life before *paṭisandhi* conscious has as they really are, it is appropriate way of discerning. Sometimes the image of either wholesome deeds or unwholesome deeds usually appear while the knowledge is being sent towards past periodicity in reverse order. Because the minds of beings always concentrate on the objects of blocks of concepts, such as his body, my body etc., the mind of meditation falls on those concepts sometimes during keeping mind the ultimate nature of corporeal and mental *dhammas* only.

When those kinds of images appear in insight four great elements within those images must be scrutinizes. For the righteous person who has achieved to keep in mind external corporeal *dhammas* occurring in (31) realms through four great elements as priority, it is no difficult to scrutinize four great elements within those images. When corporeal units occurring in those images can be found ultimate nature of corporealities within those corporeal unit must be kept in mind through groupwise systems, such as, (6) doors, (42) bodily parts etc., as they really occur. Especially (54) kinds of corporealities occurring in the heart must be kept in mind as priority. After distinguishing heart-base, life-continuum mind-clear-element. Which arises depending upon heart base, must be kept in mind continuously. Ability to kept in mind life-continuum mind-clear-element is essential in this stage. Afterwards mental *dhammas* which are occurring at the intervals of life-continuum by following the sequence of fixed law of mind successively must be kept in mind continuously. All kinds of experienced wholesome impulsion and unwholesome impulsions must be kept in mind by breaking down compactness of corporeality. If it is successful, only corporeal and mental *dhammas*, such as "corporeal *dhammas*, mental *dhammas*, \_\_\_\_\_corporeal *dhammas*, mental *dhammas*" etc., must be kept in mind continuously.

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During discerning on four kinds of nutriments called the last occurring defilement round, action round and consequence round as beginning, if it is successful, past periodic corporeality-mentality must be kept in mind by sending the knowledge towards,

1. corporeality-mentality which occurred in last one day ago,
2. corporeality-mentality which occurred in last two days ago,
3. corporeality-mentality which occurred in last three days ago,
4. corporeality-mentality which occurred in last four days ago,
5. corporeality-mentality which occurred in last five days ago, ... R ...
6. corporeality-mentality which occurred in last one month ago, ... R ...
7. corporeality-mentality which occurred in last one year ago,
8. corporeality-mentality which occurred in last two years ago,
9. corporeality-mentality which occurred in last three years ago,
10. corporeality-mentality which occurred in last four years ago,
11. corporeality-mentality which occurred in last five years ago, ... R ...
12. corporeality-mentality which occurred in last (10) years ago ----- etc., gradually and successively. During discerning in that way, if some images, such as, the age group of adult, middle age, young, child ... etc., appear at intervals, four great elements within those images are discerned as mentioned above and then corporeality-mentality must be kept in mind continuously.

### 3.3.D Noticeable facts

During scrutinizing past causal *dhammas* in this way, there are some noticeable facts which are worth understanding beforehand. Those facts would be presented in brief as follows. \_\_\_\_\_

*Pāli Quotation (Sam-1-257, 258) (Sam-A-2-32) (Sam-ṭī-2-37) (Sam-A-2-49) (Sam-ṭī-2-63)*

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The essence of above *Pāli* Text, commentaries and sub-commentaries are as follows. -

The phenomena of arising of world of conditioned things are called *lokasamudaya*. It is also called *anuloma paccayākāra* (=principle of dependent origination in order). The phenomena of cessation of world of conditioned things are called *loka nirodha*. It is also called *paṭiloma paccayākāra* (=principle of dependent-origination in reverse order).

The nature of repeated arising of causal *dhammas* and resultant *dhammas* alternately called obvious occurrence of resultant *dhammas*, i.e., consciousness, mind-matter, six-bases, contact, feeling due to presence of causal *dhammas*, i.e., ignorance, craving, clinging, formation, action, is called *loka samudaya*.

The next method \_\_\_\_\_ the nature of repeated arising of factors of dependent-origination through causal relationships, which is preached in a way such as "*avijjā paccayā saṅkhārā* = due to presence of ignorance, formations arise" etc., is called *lokasamudaya*.

Then the nature of absolute cessation of resultant *dhammas*, i.e., consciousness, mind-matter, six-bases, contact, feeling, through non-reappearance in future again after final death of Arahant, due to absolute cessation of causal *dhammas*, i.e., ignorance, craving, clinging, formation, action through the Path of Arahant is called *lokanirodha* (= sequence of cessation of world of conditioned things).

The next method --- sequence of cessation of factors of dependent-origination which is preached by in a way, such as, "*avijjāyatveva asesavirāga nirodhā saṅkhāra nirodho* = due to absolute cessation of ignorance through non-reappearance in future again, formations cease absolutely" etc., is also called *lokanirodha*.

The practicing *meditator* has to endeavour in order to know and see both kinds of those *lokasamudaya* (= origination of conditioned things) and *lokanirodha* (= cessation of conditioned things) through *Vipassanā* knowledge and Noble Path-Knowledge called *sammappañña* (= right knowledge). That right knowledge called *Vipassanā* knowledge and Noble Path-Knowledge are called *aparapaccaya ñāṇa* (= the insight that not relying on others (= *attapaccakkhana ñāṇa* = experiential knowledge of oneself).

In the continuum of *meditator* who discerns origination of world of conditioned things by experiential knowledge, there is no opportunity to arise wrong view of annihilation (*uccheda diṭṭhi*) which believes that "the self-identity annihilates after death." In the continuum of *meditator* who discerns cessation of world of conditioned things by experiential knowledge, there is no opportunity to arise wrong view of eternity (*sassata diṭṭhi*) which believes that "self-identity is eternal".