

Namo tassabhagavato arahato sammāsambuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 401 - 450

BY

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TRANSLATED BY

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1. *kusalākusalam kammam vipākānam khañdhānam kaṭattā ca rūpānam kammapaccayena paccayo.*
2. *cetanāsampayuttakānam dhammānam tamsamuṭṭhānānañca rūpanam kamma paccayena paccayo. (Paṭṭhāna-1-7)*

(1) *nānākkhaṇika kamma (asynchronous action)* — As previous learning of technology benefits asynchronously later learning of technology, the volition called *kamma* never benefits at the moment of existing of itself, but benefits later asynchronously. Therefore, the volition which had been occurred asynchronously to the occurrence of resultant *dhamma* within three time-phases, i.e., *uppāda*, *ṭhiti*, *bhaṅga*, is called "the volition of asynchronous action" (*nānākkhaṇika kamma cetanā*). Although that kind of volition had been occurred previously last billion worlds time (*kappas*), it is able to benefit by means of relation of asynchronous action, which is capable of occurring resultant *dhamma*. It is right. ____ Although wholesome and unwholesome actions benefit resultant mental aggregates and corporealities produced by *kamma* (CPK) by means of relation of asynchronous action, it is unable to benefit at the moment of existing of itself (= within three time-phases). If it is so a man performs an wholesome deed which is capable of reaching into heavenly being existence with the result that he will be born as heavenly being at the time of making that action due to efficiency of that wholesome deed.

Nevertheless — The action has done at such moment. Just after that moment, that volition, which is also impermanent *dhamma* only, passes away in accordance with natural fixed law of conditioned ultimate *dhamma* (*sañkhata paramattha dhamma*). Either volition of wholesome impulsion or volition of unwholesome impulsion, dissimilar to consequence *dhammas* (*vipāka dhamma*), never passes away without any remain but significant potentiality of *kamma* has been buried in the continuum of corporeality and mentality and passes away. Although those volition of wholesome deeds or unwholesome deeds are absent in three-time-phases, *uppāda*, *ṭhiti*, *bhaṅga*, if those remaining causal *dhammas* called 'time-state of life-substratum-undertaking' (*kāla-gati-upadhi-payoga*) are put together, the resultant *dhammas* can be occurred in ...

1. present life for *diṭṭha dhamma vedanīya kamma*,
2. second life adjacent to present life for *upapajja vedanīya kamma*
3. any kind of future lives which is deserving to reach, except present and second lives for *aparāpariya vedanīya kamma*, because the action (*kamma*) had been done actually.

Therefore, the relation which can give rise to resultant *dhammas* asynchronously; which had been occurred in different previous moments, is designated as the relation of asynchronous action (*nānākkhaṇika kamma paccaya*). (*Abhi-A-3-374; Mūlaṭṭi-3-172*)

(21) kinds of volition of wholesome deeds and (12) kinds of volition of unwholesome deeds which had been occurred in previous moments asynchronously are causal *dhammas*. Consequent mental aggregates (*vipāka nāmakkhanda*) and CPK called *katattā rūpa* are resultant *dhammas*.

Causal *dhammas* are past *dhammas* but resultant *dhammas* are present ones.

(2) *sahajāta kamma (compatible action)* —

Those kinds of volition associating with all (89) kinds of consciousness benefit associating mental *dhammas* with itself; CPM for along with the life except the moment of process of NONE (*paṭisandhi*), and CPK. of process of NONE, by means of the relation of compatible action (*sahajāta kamma paccaya*). It is right. — Among those kinds of volition of wholesome deeds or unwholesome deeds, any kind of unretentive volition benefits remaining *dhammas* by means of occurrence of significant action called *citta payoga*. It should, therefore, be designated as the relation of compatible action (*sahajāta kamma paccaya*). (Bodily expression (*kāya viññatti*) is called *kāya payoga* while verbal expression (*vacī viññatti*) is *vacī payoga*, the volition (*cetanā*), *citta payoga*. (*Abhi-A-3-374,375*))

In this relation, causal *dhammas* are various kinds of volition associating with (89) kinds of consciousness while the resultant *dhammas* are (89) kinds of consciousness; associating aggregates called 51 kinds of mental concomitants excluding volition; CPM and CPK of process of NONE. In this relation both causal and resultant *dhammas* are present *dhammas*.

B. *sahajāta kamma* and *nānākkhaṇika kamma*

Those kinds of volition of wholesome deeds and unwholesome deeds can be called two names, compatible action (*sahajāta kamma*) and asynchronous action (*nānākkhaṇika kamma*) according to time.

1. Compatible wholesome volition of sensuous sphere which belongs to charity, virtue, meditation practice (*dāna-sīla-bhavanā*) benefits associating wholesome *dhammas* with itself and CPM in realm of five-groups-existence, and it benefits associating wholesome *dhammas* in realm of four-groups-existence (*catuvokāra bhūmi*), within three-time-phases, by means of **relation of compatible action** (*sahajāta kamma paccaya*).

Those kinds of wholesome volition of sensuous sphere (*dāna-sīla-bhavanā*) which had been passed away benefits consequent aggregates of sensuous sphere (*kāmāvacāra vipāka khaṇḍhā*), it means aggregates of process of NONE, life-continuum, death, fivefold consciousness, receiving, investigating, registering which are consequent ones (*vipāka*) and CPK by means of **relation of asynchronous action** (*nānākkhaṇika kamma*) in realm of five-groups-existence only but not in other realms. (It benefits the occurrence of seeing-consciousness, hearing-consciousness, receiving, investigating which are consequent aggregates in realm of fine-material sphere.) (*Abhi-A-3-375*)

2. Compatible wholesome volition of fine-material sphere benefits certainly associating *dhammas* with itself and CPM by means of the **relation of compatible action**.

When it had passed away, furthermore, that volition benefits consequent aggregates of fine-material sphere and CPK by means of the **relation of asynchronous action**. (*Abhi-A-3-375*)

3. Compatible wholesome volition associating with immaterial wholesome deed, and compatible wholesome volition associating with wholesome deed, of the supra-mundane Path benefit associating *dhammas* with itself and CPM in the realm of five-groups-existence; those kinds of volition are benefittable for associating mental aggregates with itself in the realm of four-groups-existence.

PAGE-403

When they had been passed away, those kinds of wholesome volition of immaterial sphere and supra-mundane Path benefit respective consequent mental aggregates (*vipāka nāmakkaṇḍhā*) by means of the **relation of asynchronous action** (*nānākkhaṇika kamma*)

paccaya). Wholesome volition of immaterial sphere gives rise to consequent mental aggregates of immaterial sphere for coming existence. Supra-mundane wholesome Path, however, gives rise to consequent *dhammas* called Noble Fruit-Knowledge (*ariya phala ñāṇa*) contiguously. Due to occurrence of asynchronous mind moments, i.e., volition of wholesome Path occurs previously and consequent *dhamma* called Noble Fruit occurs later, resulting in designating as **asynchronous action** (*nānākkhaṇika kamma*). (*Abhi-A-3-375*)

4. Compatible unwholesome volition benefits associating mental aggregates with itself and CPM in the realm of five-groups-existence and it benefits associating mental aggregates only in the realm of four-groups-existence by means of the **relation of compatible action** (*sahajāta kamma paccaya*).

When it had passed away, furthermore, it benefits unwholesome consequent mental aggregates (*a-kusala vipāka namakkhaṇdhā*) and CPK by means of the **relation of asynchronous action** (*nānākkhaṇika kamma paccaya*). (*Abhi-A-3-375*)

[Notes: — According to these explanations of commentary, it should be recognized the fact that by the time they are obviously present in three-time-phases, *uppāda-ṭhiti-bhaṅga*, wholesome volition and unwholesome volition benefit associating mental aggregates within one mind-moment and CPM which are arising simultaneously with itself by means of the relation of compatible action and furthermore when they had passed away they benefit resultant *dhammas* (= consequent mental aggregates and CPK) by means of the relation of asynchronous action. With referring to that asynchronous action, it has been presented in previous section of discerning of causal relationship that — due to occurrence of action (*kamma*), (CPK) *rūpakkhaṇdhā* arises; the action is causal *dhamma*, (CPK) *rūpakkhaṇdhā* is resultant *dhamma*, etc.]

C. *vipāka cetanā-kiriya cetanā* (consequent volition-indifferent volition)

5. Various kinds of consequent volition (*vipāka cetanā*) of sensuous sphere and fine-material sphere benefit associating (consequent) *dhammas* with itself and CPM for during life (*pavatti kāla*), CPK at the moment of process of NONE by means of **relation of compatible action**.

6. Consequent volition of immaterial sphere benefits associating (consequent) *dhammas* with itself by the **relation of compatible action**.

7. Supra-mundane consequent volition (= the volition of Noble Fruit) benefits associating *dhammas* and CPM for during life in the realm of five-groups-existence, and it benefits mental *dhamma* only in the realm of four-groups-existence by means of **relation of compatible action**. (*Abhi-A-3-375*)

PAGE-404

8. Those kinds of indifferent volition of sensuous sphere, fine-material sphere and immaterial sphere which are occurring in three realms called *kāma rūpa arūpa*, benefit associating *dhammas* with itself and CPM in the realm of sensuous sphere by means of **relation of compatible action**. Those kinds of indifferent volition of sensuous sphere, fine-material sphere and immaterial sphere benefit associating mental *dhamma* only in the realm of immaterial sphere by means of **relation of compatible action**. (*Abhi-A-3-375,376*)

It is a kind of relation in which mentality benefits mentality and corporeality.

2.3.14 *vipāka paccaya* (the relation of *kamma* consequence)

Those consequent *dhammas* (= four consequent mental aggregates) which are capable of benefiting in order to occur quiescence without undertaking by means of quiescent occurrence, are the relation of *kamma* consequence (*vipāka paccaya*). (*Abhi-A-3-349*)

A. Explanation

ussāhoti ca kiriyamayacittuppādassa pavattiākāro veditabbo, yo bhāpāroti ca vuccati, na vīriyussāho. (Anuṭṭi-3-232)

A kind of state of consciousness (*cittuppāda*) which is capable of occurring and finishing bodily and verbally expressions is called endeavour (*ussāha*). That state of affair is also called service (*vyāpāra*). It is not effort (*yīriya*). Those services by which actions relating to body and speech of *dhammas*, wholesome deed, unwholesome deed etc, can be occurred, are called endeavour (*ussāha*). Wholesome impulsion and unwholesome impulsion are unable to be quiescent due to presence of service (*vyāpāra*) in order to occurrence of consequence.

Consequent indifferent consciousness (*vipāka kiriya citta*), however, are able to be quiescent at the moment of arising of themselves due to lack of service in order to give rise to consequence.

Indifferent impulsion (*kiriya javana*)_____

Those different impulsions can be occurred in the continuum of Arahants who are lacking underlying tendency (*anusaya*). In the continuum of those Arahants indifferent impulsions have quiescent nature due to lack of service with great endeavour in order to occur consequence (*vipāka*). They are always lacking service in order to occurrence of consequence.

Consequence *dhammas* (*vipāka dhammd*) —

Those kinds of consequent consciousness are not state of consciousness consisting of performance (*kiriyaṃmaya cittuppāda*), which are capable of occurring bodily action, verbally action called bodily expression (*kāya viññatti*) verbally expression (*vacī viññatti*). Therefore they are lacking endeavour in order to occurrence of any kind of consequence. Due to absence of service for the occurrence of consequence they are also quiescent. Consequent consciousness, therefore, are designated as quiescent nature without endeavour (*nirussāha santabhāva*). Therefore the commentary explained as follows:_____

nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipākapaccayo. (Abhi-A-3-349)

PAGE-405

Those consequent *dhammas* which are capable of benefiting in order to occur quiescent without undertaking by means of quiescent occurrence are the **relation of *kamma* consequence (*vipāka paccaya*)**. (*Abhi-A-3-349*)

B. Summary

1. Wholesome deed and unwholesome deed are non-quiescent nature with undertaking service due to occurrence with service which is capable of performing bodily action

and verbally action (called *kāya payoga vacī payoga*) and due to presence of service which is capable of giving rise to consequence (*vipāka*).

2. Although service which is capable of performing bodily and verbally actions, indifferent impulses (*kiriya javana*) are quiescent nature, due to absence of service which is capable of giving rise to consequence.
3. Due to not only incapability to occur bodily and verbally actions but also absence of service which is capable of giving rise to consequence, consequent *dhammas* are quiescent nature indeed.

Those causal *dhammas* benefit CPM during life (*pavatti*), CPK at the moment of process of NONE (*paṭisandhi*); and associating *dhammas* during life and moment of process of NONE by means of the relation of *kamma* consequence (*vipāka paccaya*). (*Abhi-A-3-349,350*)

1. During life — (1) kind of consequent indifferent mental aggregate (*vipāka avyākata nāmakkaṅdhā*) benefits (3) kinds of consequent indifferent mental aggregates and CPM,
2. (2) kinds of consequent indifferent mental aggregates benefit (2) kinds of consequent indifferent mental aggregates and CPM,
3. (3) kinds of consequent indifferent mental aggregates benefit (1) kind of consequent indifferent mental aggregate and CPM by means of the relation of *kamma* consequence (*vipāka paccaya*).
4. At the moment of process of NONE — (1) kind of consequent indifferent mental aggregate benefits (3) kinds of consequent indifferent mental aggregates and CPK (*katattā rūpa*),
5. (2) kinds of consequent indifferent mental aggregates benefit (2) kinds of consequent indifferent mental aggregates and CPK,
6. (3) kinds of consequent indifferent mental aggregates benefit (1) kind of consequent indifferent mental aggregate and CPK by means of the relation of *kamma* consequence.
7. Mental aggregates of process of NONE of five-groups-existence benefit heart-base (*hadaya vatthu*) by means of the relation of *kamma* consequence. (*Abhi-A-3-350*)

In this relation both causal and resultant *dhammas* are present *dhammas* existing in three-time-phases, *uppāda-ṭhiti-bhaṅga* called *khaṇattaya samangī*.

This is a kind of relation in which mentality benefits mentality and corporeality.

PAGE-406

2.3.15 āhāra paccaya (the relation of nutriment)

rūparūpānam upatthambhakaṭṭhena upakāraka cattāro āhārā āhārapaccayo. (Abhi-A-3-350)

Four kinds of nutriments, which are capable of benefiting to corporeal and mental *dhammas* by means of occurrence of supporting, are called the **relation of nutriment** (*ahara paccaya*). (*Abhi-A-3-350*)

kabaḷkāro āhāro imassa kāyassa āhārapaccayenapaccayo. arūpino āhārā sampayuttakānam dhammānam tamsamuṭṭhānānaṅca rūpānam āhārapaccayenapaccayo. (Paṭṭhāna-1-7) paṭisandhikkhaṇe vipākā byākātā āhārā sampayuttakānam khaṅdhānam kaṭattāca rūpānam āhārapaccayenapaccayo. (Paṭṭhāna-1-156)

1. Those, nutriments produced by *kamma*, mind, temperature, nutriment, which are deserving to be edible food "made into palmful ball" although they are not really food palmful ball (= called *kabaḷīkāra āhāra ojā*) benefit corporealities produced by four causes (*catujakāya*), corporealities produced by three causes (*tijakāya*) which are occurring within different and same corporeal units excluding nutriment occurring same corporeal unit by means of the relation of corporeal nutriment (*rūpa āhāra paccaya*).
2. Those mental nutriments called contact-volition-consciousness (*phassa-cetanā-viññāṇa*) benefit associating mental *dhammas* and CPK at the moment of process of NONE, CPM during life, which are caused by those mental nutriment, by means of the relation of mental nutriment (*arūpa āhāra paccaya*). (*Paṭṭhāna-1-7*)
3. At the moment of process of NONE, mental nutriments called contact-volition-consciousness, which are consequent indifferent ones, benefit both associating mental aggregates and CPK (*katattā rūpa*) by means of the relation of mental nutriment (*arūpa āhāra paccaya*). (*Paṭṭhāna-1-156*)

A. *kabaḷīkāra āhāra*

kabaḷīkāro āhāroti catusantatisamuṭṭhāne rūpe ojā āhāro nāma. so pana yasmā kabaḷam karitvā ajjhoharitova āhārakiccā karoti, na bahi ṭhito, tasmā āhāroti avatvā "kabaḷīkāro āhāro" ti vuttam. kabaḷam karitvā ajjhoharitabbavatthukattā vā kabaḷīkāroti nāmametam tassa. (Abhi-A-3-377)

Although it is said on *kabaḷīkāra āhāra* only it must not be interpreted on nutriment produced by temperature (*utuja ojā*) only, which is occurring in external and is worth eating, but on all kinds of nutriments produced by four causes (*catu samuṭṭhānika ojā*). Nutriments produced by four causes, which are consisting in four kinds of corporeal continuities, called continuity of CPK, continuity of CPM, continuity of CPT (corporeality produced by temperature) and continuity of CPN (corporeality produced by nutriment), are designated as *āhāra* (nourishment). Although it is designated on nutriments produced by four causes as "nourishment (*āhāra*)", the function of nourishing can be performed only when that nourishment is ingested by making palmful food etc. It is unable to function when it is standing in external. Due to capability to function of nourishment only when palmful food etc, is ingested, the Buddha had never preached "*āhāra*" without prefix called "*kabaḷīkāra*" but usually preached as "*kabaḷīkāra āhāra*". In other words, due to occurrence of standing place called ingestible nourishment, the term "*kabaḷīkāra*" is the name of those nutriments produced by four causes. (*Abhi-A-3-377*)

PAGE-407

Because the nutriments called those nutriments produced by four causes stands in the food "made into palmful ball", it can be said "*kabaḷīkāra*" by metaphorical usage of the name of food *kabaḷīkāra* which is the standing place (*ṭhāna*) on nutriments (*āhāra*) which is capable of standing (*ṭhānī*), i.e., the preaching methodology called *ṭhānyūpacāra*. (Detailed explanation can be seen in Volume I, Section 4.)

B. The nature of *upatthambhakatta*

*satipi janakatte upatthambhakattam āhārānam padhānakiccanti āha
“rūpārūpānam upatthambhakattena” ti. (Mūlaṭī-3-172)*

The nutriment consisting in the food "made into palmful ball" (*kabaḷīkāra āhāra*) possesses efficiency of *janaka* which is able to produce directly corporeality called *ojāṭṭhamaka āhāraja rūpa*. However those nutriments produced by four causes, i.e., *kammaja ojā*, *cittaja ojā*, *utuja ojā* and *āhāraja ojā*, which is consisting in preceding other corporeal units called *āhāraja kalāpa*, have the efficiency of *upatthambhaka* (= supporting) only. The word "support" means that it is capable of supporting for continuous occurrence of corporealities produced by those four kinds of nutriments. Only when the supporting factor of *āhāraja ojā* consisting in *kabaḷīkāra* has been obtained, can those four kinds of nutriments produce respective corporeality called *ojāṭṭhamaka rūpa*. (See *rūpa kammaṭṭhāna* in Volume I.)

When the food is ingested the nutriments consisting in corporeal units produced by temperature disperse throughout body by the help of fire-element consisting in nonads produced by *kamma (jīvita navaka kalāpa)* resulting in occurrence of *āhāraja ojā* throughout body. Because those *āhāraja ojā* support nutriments consisting in corporeal units produced by four causes, new generations of corporeal units called *ojāṭṭhamaka rūpa kalāpa* occur resulting in invigorating throughout body. It should be discerned carefully.

Mental nutriment — Those mental nutriments called contact-volition-consciousness also have efficiency of *janaka* which is capable of producing consciousness, mental concomitants, CPM, and CPK of process of NONE.

Among those preaching methodologies of dependent origination, which are explained by example of creeper-collector, mentioned above, a kind of preaching methodology in which four nutriments are preached as beginning is also involved. Especially, those mental nutriments called contact-volition-consciousness which are belonging to past circle of deed (*kamma vaṭṭa*), which are associating with wholesome impulsions, have efficiency of *janaka* which is capable of producing *dhammas* of circle of consequence (*vipāka vaṭṭa*), present process of NONE (*paṭisandhi*) etc. Similarly those mental nutriments, which are belonging to present circle of deed, have efficiency of *janaka* which is capable of producing *dhammas* of circle of consequence, future process of NONE etc, directly. However in this section of *āhāra paccaya*, it does not refer to that efficiency of *janaka*.

Although corporeal and mental nutriments have efficiency of *janaka* in that way, due to presence of predominant efficiency of supporting (*upatthambhaka*) rather than that of *janaka* — the commentary explained that "*rūpārūpānam upatthambhakattena*" = "four kinds of nutriments, which are capable of benefiting to corporeal and mental *dhammas* by means of occurrence of supporting, are called the **relation of nutriment** (*āhāra paccaya*). (Mūlaṭī-3-172)

PAGE-408

Both causal and resultant *dhammas* are present *dhammas*.

This is a kind of relation in which mentality and corporeality benefit mentality and corporeality.

C. *kabaḷīkāra āhāra*

*catusantatisamuṭṭhāno kabaḷīkārahāro kiñcāpi "imassa kāyassā "ti avisesato vutto,
visesato panāyameltha āhārasamuṭṭhānarūpassa janako ceva anupālako ca hutvā*

āhārapaccayena paccayo hoti, sesatisantati samuṭṭhānassa anupālakova hutvā āhārapaccayena paccayo hoti. (Abhi-A-3-37S)

The Buddha had been preached generally the fact that *kabaḷīkāra āhāra* called four kinds of nutriment produced by four causes, which are belonging to four kinds of corporeal continuities, benefit this body by means of the relation of nutriment. Although it has been preached generally in that way, especially the nutriment called *kabaḷīkāra āhāra* benefits CPN (corporeality produced by nutriment) in order to both occur and protect by means of the relation of nutriment. It benefits remaining three kinds of corporeal continuities, i.e., CPK, CPM, CPT, in order to protect only by means of the relation of nutriment (*āhāra paccaya*). (*Abhi-A-3-378*) (See scrutiny in *rūpa kammaṭṭhāna*, Section IV, Volume I.)

2.3.16 *indriya paccaya* (the relation of controlling faculty)

Those (20) kinds of controlling faculties (*indriya*), excluding femininity and masculinity, which are capable of benefiting by the nature of occurrence of controlling principle, by the nature of occurrence of lord and master of relating *dhammas* with itself, are called the **relation of controlling faculty (*indriya paccaya*)**,

A. Twenty kinds of controlling faculties

1. *cakkhu-indriya* = *cakkhupasāda* = eye-clear-sensitivity
2. *sot-indriya* = *sota pasāda* = ear-clear-sensitivity
3. *ghān-indriya* = *ghāna pasāda* = nose-clear-sensitivity
4. *jivh-indriya* = *jivhā pasāda* = tongue-clear-sensitivity
5. *kāy-indriya* = *kāya pasāda* = body-clear-sensitivity
6. *jivit-indriya* = both two kinds of physical and mental vitality
7. *man-indriya* = all kinds of consciousness
8. *sukh-indriya* = the feeling associating with touching-consciousness with bodily agreeable feeling (= bodily agreeable feeling)
9. *dukkha-indriya* = the feeling associating with touching-consciousness **with** bodily disagreeable feeling (= bodily disagreeable feeling)
10. *somanassa-indriya* = mentally agreeable feelings which are associating with (62) kinds of consciousness with *somanassa* (*somanassa sahaḡata citta*)
11. *domanassa-indriya* = mentally disagreeable feeling associating with two consciousness rooted in hate

PAGE-409

12. *upekkh-indriya* = hedonic indifference (neutrality feeling) associating with (55) kinds of consciousness with *upekkhd*
13. *saddh-indriya* = faith which is associating with morally beautiful consciousness
14. *sat-indriya* = mindfulness which is associating with morally beautiful consciousness
15. *viriy-indriya* = effort which is associated with (72) kinds of consciousness
16. *samadh-indriya* = one-pointedness which is a mental concomitant called *ekaggata* associating with (72) kinds of consciousness, excluding 16 kinds of

consciousness which are not associated with effort and one kind of consciousness associating with scepticism (*vicikicchā*).

17. *paññ-īndriyai* = the reason which is associating with (47) kinds of consciousness with three roots (*tīhetuka*)
18. *anaññāta-ñassāmīt-īndriya* = the reason: "I-shall-come-to-know-the-unknown" (*nibbāna*), which is a knowledge associating with the consciousness of the Path of Upstream-enterer (*sotāpatti-magga citta*)
19. *ann-īndriya* = the reason: "I-know" which is a knowledge associating with consciousness of the upper three Paths and lower three Fruits
20. *aññātā-īndriya* = the reason: "I-have-known", which is a knowledge associating with consciousness of Fruit of Arahant (*arahatta phala*)

These are of 20 kinds which are deserving to occur as causal *dhammas* of the relation of controlling faculty.

cakkhundriyam cakkhuviññāṇadhyā, sota, ghāna, jivhā, kāyīndriyam kāyaviññāṇadhāyā tam sampayuttakānañca dhammānam indriyapaccayenapaccayo.

rūpajītīndriyam kaṭattārūpāram indriyapaccayena paccayo. arūpino indriyā sampayuttakānam dhammānam tam samuṭṭhānānañca rūpānam indriya paccayena paccayo. (Paṭṭhāna-1-7,8)

paṭisandhikkhaṇe vipākābyākatā indriyā sampayuttakānam khañdhānam katattā ca rūpānam indriyapaccayena paccayo. (Paṭṭhāna-1-157)

arūpino indriyati ettha arūpajivītināriyampi saṅgahitam. (Abhi-A-3-378)

B. *vatthu purejātīndriya paccaya* (the relation of basic pre-compatible controlling faculty)

Those five kinds of controlling faculties called eye-ear-nose-tongue-body, which are middle life-span and are arising simultaneously with past life-continuum (*atīta bhavaṅga*), benefit respective mental *dhammas* which occur depending upon them by means of the relation of basic pre-compatible controlling faculty (*vatthu-purejātīndriya paccaya*).

By means of the relation of basic pre-compatible controlling faculty,

1. *cakkh-īndriya* benefits seeing-consciousness element and associating *dhammas*,
2. *sot-īndriya* benefits hearing-consciousness element and associating *dhammas*
3. *ghān-īndriya* benefits smelling-consciousness element and associating *dhammas*
4. *jivh-īndriya* benefits touching-consciousness element and associating *dhammas*
5. *kāy-īndriya* benefits touching-consciousness element and associating *dhammas* respectively.

Due to occurrence of dependence of respective five-fold-consciousness and associating *dhammas* and due to simultaneous occurrence with past life-continuum, which is fourth mind moment before five-fold-consciousness and associating *dhammas* occur, it is called *vatthu purejāta* (= basic pre-compatible). Those basic corporealities called *vatthu purejāta* are capable of benefiting to respective mental *dhammas* which occur depending upon them by the nature of occurrence of controlling principle, by the nature of occurrence of lord and master of relating *dhammas* with itself. Those *dhammas*, therefore, are designated as *vatthu purejātīndriya paccaya*. Those causal *dhammas* benefit resultant *dhammas* from the arising stage to perishing stage by the relation of controlling faculty (*īndriya paccaya*). It should be understood the fact that if eye-base is lacking, seeing-consciousness and associating *dhammas* will be unable to arise.

PAGE-410

Due to occurrence of eye-base (*cakkhu vatthu*), feeling aggregate of seeing-consciousness occurs. Those ways of discerning, such as "eye-base is the causal *dhamma* while feeling aggregate of seeing-consciousness is the resultant *dhammas* etc" shown in previous section concern with this relation.

C. rūpajīvitindriya paccaya (the relation of physical vital controlling faculty)

6. The controlling faculty of physical vitality (*rūpajīvitindriya*) benefits CPK within same corporeal unit by means of the relation of controlling faculty.

[If it is decad, such as eye-decad, vitality benefits remaining (9) kinds of CPK within same corporeal unit and if it is nonad, such as vital nonad (*jīvita navaka*), vitality benefits remaining (8) kinds of CPK within same corporeal unit at the moment of static stage (*thiti khaṇa*) by means of the relation of controlling faculty. (*Abhi-A-3-379*)]

D. sahaḥjātindriya paccaya (the relation of compatible controlling faculty)

7. Mental controlling faculties including mental vitality benefit associating *dhammas* with themselves and CPK of the process of NONE (*paṭisandhi*) and CPM by means of the relation of compatible controlling faculty.

When those causal *dhammas* of mental controlling faculty benefit associating *dhammas* and *tam samuṭṭhāna rūpa* by the relation of controlling faculty, with regarding to *tam samuṭṭhāna rūpa*, it must be counted (interpreted) not only CPM but also *kaṭattā rūpa* (= CPK of the process of NONE).

In the *Pāli* Text called *Pañhāvāra* the Buddha preached as follows: —

8. At the moment of process of NONE (*paṭisandhi*) those causal *dhammas* of mental controlling faculty, which are consequent indifferent ones (*vipāka avyākata*), benefit both associating mental aggregates and CPK of process of NONE (*katattā rūpa*) by the relation of compatible controlling faculty. (*Paṭṭhāna-1-157*)

E. itthindriya purisindriya (femininity, masculinity)

In the continuum of women with *itthindriya* (= sex corporeality of femininity), tapering fingers and toes etc called *linga*, (feature), smiling style, laughing style etc, called *nimitta* (sign), playing way of girl with round bamboo tray etc called *kutta* (= behaviour), walking style and action of women etc called *ākappa* (= appearance) occurs. In the continuum of men with *purindriya* (= sex corporeality of masculinity), stout fingers and toes etc, called *linga*; smiling style, laughing style etc called *nimitta*; playing way of boy called *kutta*, walking style and action of men etc, called *ākappa*, occur respectively.

Those controlling faculties of femininity and masculinity are sources of feature of woman, feature of man; sign of woman, sign of man; behaviour of woman, behaviour of man; appearance of woman, appearance of man actually. Nevertheless, because those feature of woman, feature of man, sign of woman, sign of man, etc, are absent in the beginning of process of NONE although those femininity and masculinity are obviously present at that time, those *itthindriya* and *purisindriya* are unable to spread out efficiency of controlling faculty on the feature of woman, feature of man etc. They are unable to spread out efficiency of controlling faculty on other CPK of the same corporeal unit similarly. It is right. — There

is nothing that is unable to spread out efficiency of controlling faculty on nondifferentiable corporeal and mental *dhammas* (= only corporeal and mental units are nondifferentiable ones but are differentiable and knowable by knowledge) because every *indriya paccaya* is unseparable one at the present moment of itself in three-time-phases, *uppāda*, *ṭhiti*, *bhaṅga*. Therefore those *itthindriya* and *purisindriya* are not concerned with the relation of controlling faculty. (*Abhi-A-3-378*)

PAGE-411

Although *itthindriya* and *purisindriya* are not concerned with the relation of controlling faculty, in that way, these controlling faculties are sources of such feature of woman, feature of man etc. According to the preaching methodology of *Suttanta* (= *suttantika priyāya*), those *itthindriya* and *purisindriya* approach to the occurrence of the relation of natural determinative dependence (*pakatūpa nissaya paccaya*) for those feature of woman, feature of man etc. It should, therefore, be recognized that causal *dhammas* as the relation of controlling faculty exist by means of (20) kinds of controlling faculties only. (*Abhi-A-3-378*)

Both causal and resultant *dhammas* are present *dhammas*.

This is a kind of relation in which mentality and corporeality benefit mentality and corporeality.

2.3.17 *jhana paccaya* (the relation of absorption)

jhānanti duvidham jhānam ārammaṇūpanijjhānam lakkhaṇūpanijjhānanti. tattha aṭṭhasamāpattiyo pathavīkasiṇādiārammaṇam upanijjhāyanti "ārammaṇūpanijjhāna"ti saṅkhyam gatā. vipassanā maggaphalāni pana lakkhaṇūpanijjhānam nāma. tattha vipassanā aniccādilakkhaṇassa upanijjhānato lakkhaṇūpanijjhānam. vipassanāya katakiccassa maggena ijghanato maggo lakkhaṇūpanijjhānam. phalam pana nirodhasaccam tathalakkhaṇam upanijjhāyati lakkhaṇūpanijjhānam nāma. (Abhi-A-1-211)

Jhāna (absorption) — There are two kinds of *jhāna*, to wit, *ārammaṇūpanijjhāna* and *lakkhaṇūpanijjhāna*. Among those two kinds, (8) kinds of attainments (*samāpatti*) are designated as *ārammaṇūpanijjhāna* due to ability to discern penetratively and firmly on the object of sign of *samatha*, earth-*kasiṇa* etc. *Vipassanā* knowledge, the Path-Knowledge and Fruit-Knowledge are designated as *lakkhaṇūpanijjhāna*. Among those knowledges, *vipassanā* knowledge, due to ability to discern penetratively and fixedly on general characters, *anicca* etc, of *saṅkhāra dhammas*, is called *lakkhaṇūpanijjhāna*. Because the function that penetrative and fixed discerning on general characters, *anicca* etc, of *saṅkhāra dhamma*, which is deserving to perform by means of *vipassanā* knowledge, has been fulfilled by the Path-Knowledge, the latter is designated as *lakkhaṇūpanijjhāna*. (Because the Noble Path obtains the benefiting efficiency of *Nibbāna* "the unconditioned" (and unproductive of further life) called *asaṅkhata* by the relation of object, it eradicates the delusion (*moha*), which is capable of concealing general characters, *anicca* etc, of *saṅkhāra dhamma* without any remains. Because the ignorance (delusion) is eradicated, recognition of the "truth" is completely fulfilled. Complete fulfilment in this way is called complete fulfilment by *kicca siddhi* (the function which ought to be done is well accomplished). Therefore the Noble Path is designated as *lakkhaṇūpanijjhāna* by means of *kicca siddhi*.) The Noble Fruition (*ariya phala*), indeed, is called *lakkhaṇūpanijjhāna* due to capability to

discern penetratively and fixedly on tranquil nature of *nibbāna* which is called *nirodha sacca*. (*Abhi-A-1-211*)

PAGE-412

Those factors of absorption (*jhāna-aṅga*) called *vitakka* (initial application), *vicāra* (sustained application), *pīti* (pleasurable interest), *ekaggatā* (one-pointedness of mind), *somanassa* (mentally agreeable feeling), *domanassa* (mentally disagreeable feeling), *upekkhā* (neutrality); which are of all kinds of wholesome, unwholesome, indifferent (*avyākata*) ones, excluding bodily agreeable feeling and bodily disagreeable feeling; which are capable of benefiting by means of occurrence of ability to discern penetratively and fixedly on the object, general characters such as *anicca* and concept of *kaṣiṇa* etc, are designated as the **relation of absorption** (*jhāna paccaya*). (Because bodily agreeable feeling and bodily disagreeable feeling are not discerning to concern with the relation of absorption, it is explained specifically.

1. *jhānaṅgāni jhānasampayuttakānam dhammānam tam samutthānānañca rūpānam jhānapaccayena paccayo. (Paṭṭhāna-1-8)*
2. *paṭisandhikkhaṇe vipākavyākātāni jhānaṅgāni sampayuttakānam khandhānam kaṭattā ca rūpānam jhānapaccayena paccayo. (Paṭṭhāna-1-158)*

1. Those *dhammas* of factors of absorption benefit both associating mental *dhamma* with absorption and *tam samutthāna rūpa* (= CPM and CPK of process of NONE) by means of the relation of absorption. (*Paṭṭhāna-1-8*)
2. At the moment of process of NONE, those consequent indifferent factors of absorption (*vipāka avyākata jhānaṅga*) benefit both associating mental *dhammas* with themselves and CPK of the process of NONE by means of the relation of absorption. (*Abhi-A-3-350, Vs.2-170,171*)

Causal *dhammas* are seven factors of absorption, basically five kinds of factors of absorption, viz., *vitakka*, *vicāra*, *pīti*, *vedanā* (feeling), *ekaggatā*. Resultant *dhammas* are (79) kinds of consciousness excluding (10) kinds of two-fivefold-consciousness (*dve pañca viññāṇa*); (52) kinds of mental concomitants, CPM, and CPK of process of NONE (*paṭisandhi*).

dve pañca viññāṇa (two-fivefold-consciousness) — Due to occurrence of merely falling on respective object, visible-object etc, and due to absence of ability to discern penetratively and fixedly on objects which are general characters, *anicca* etc and concept of *kaṣiṇa* by feelings called *upekkhā-sukha-dukkha* which are obviously present in components of those fivefold consciousness (*pañca viññāṇa kāya*) those feeling are not extracted (designated) as factors of absorption (*jhāna-aṅga*) in the *Pāli* Text called *Dhammasaṅganī*. Furthermore, it should be recognized the fact that factors of absorption are not extracted from remaining rootless consciousness (*ahetuka citta*) other than *dve pañca viññāṇa*, due to occurrence of assessment of factor of absorption in those components of fivefold consciousness. (*Abhi-A-3-379*)

According to this explanation of commentary — it should be recognized the fact that those factors of absorption consisting in rootless consciousness are not concerned with the relation of absorption. With relating to this explanation, it was scrutinized in detail in *Mūlaṭīkā-3-. 74, Mahāṭīkā-2-283,284*. The essence of meaning is as follows: _____

tena savitakkāhetukacittesujhānapaccayassa sambhavo anuññāto hoti. (Mahāaṭṭ-2-284)

= Those factors of absorption, which are associating with *vītakka*, which are consisting in rootless consciousness, ought to have occurred the relation of absorption.

Both causal and resultant *dhammas* are present *dhammas*.

This is a kind of relation in which mentality benefits mentality and corporeality.

2.3.18 *magga paccaya* (the relation of Path)

The twelvefold path-constituents (*magga aṅga*), viz., Right Views (*samma diṭṭhi*), Right Thought (*sammā saṅkappa*), Right Speech (*sammā vāca*), Right Action (*sammā kammanta*), Right Livelihood (*sammā ājīva*), Right Endeavour (*sammā vāyama*), Right Mindfulness (*sammā sati*), Right Concentration (*sammā samādhi*), Wrong Views (*micchā diṭṭhi*), Wrong Thought (*micchā saṅkappa*), Wrong Endeavour (*micchā vāyama*), Wrong Concentration (*micchā samādhi*), which are capable of benefiting by means of occurrence of causes of releasing from unretentive one of woeful or joyful existences, in other words, releasing from unretentive one of impure or cleansing *dhammas*, in other words, releasing from right or wrong views, which have various meritorious deeds, are called the relation of Path (*magga paccaya*).

1. *maggāṅgāni maggasampayuttakānam dhammānam tamsamuṭṭhānānañca rūpānam maggapaccayena paccayo. (Paṭṭhāna-1-8)*
2. *paṭisandhikhaṇe vipākāvyākātāni maggaṅgāni sampayuttakānam khandhānam kaṭattā ca rūpānam maggapaccayena paccayo. (Paṭṭhāna-1-158)*

1. Basic twelvefold path-constituents benefit associating mental aggregates with themselves and *tam samuṭṭhāna rūpa* (= CPM of being with roots (*sahetuka*), CPK of process of NONE of being with roots (*sahetuka*)) by means of the relation of Path (*magga paccaya*). (*Paṭṭhāna-1-7*)
2. At the moment of process of NONE (*paṭisandhi*) consequent indifferent path-constituents (*vipākāvyākāta maggaṅga*) benefit associating mental *dhammas* and CPK of process of NONE (*kaṭattā rūpa*) by means of the relation of Path. (*Paṭṭhāna-1-158*)

ete pana dvepi jhānamaggapaccayā dvipaṅcaviññāṇāhetukacittesu na labbhanṭīti veditabbā. (Vs.2-171)

na ete pana dvepi jhānamaggapaccayā yathāsaṅkhyam dvipaṅcaviññāṇāhetukacittesu labbhanṭīti veditabbā. (Abhi-Com-3-351)

= This relation of absorption (*jhāna paccaya*) can not be extracted from two-fivefold-consciousness (*dve pañca viññāṇa*). It should be recognized the fact that this relation of Path (*magga paccaya*) can not be extracted from rootless consciousness (*ahetuka citta*). (*Abhi-A-3-351*)

magassa pana hetupacchimakattā ahetukacittesu maggaṅgāni na uddhaṭāni. (Abhi-A-3-380)

= Unless it is associating with root (*hetu*) the relation of Path can not be concerned with the result that the relation of Path is a kind of relation with lowest *dhamma* called root (*hetn*). Due to occurrence of the relation with lowest *dhamma* called root, path-constituents

should not be extracted from rootless consciousness (*ahetuka citta*). (It means that those basic path-constituents, which are associating with rootless consciousness, are not deserving to designated as the relation of Path (*magga paccaya*).)

PAGE-414

In these both kinds of relations of absorption and Path, with regarding to *tarn samuṭṭhāna rūpa*, it should be counted on not only CPM but also CPK of the process of NONE commonly. (*Abhi-A-3-379, 380*)

Causal *dhammas* are twelvefold path-constituents. If it is counted as basically, causal *dhammas* are nine kinds of path-constituents. Resultant *dhammas* are (71) kinds of consciousness with root, (52) kinds of mental concomitants, CPM of being with root, CPK of process of NONE of being with **root** (*sahetuka paṭisandhi kammaja rūpa*).

Both causal and resultant *dhammas* are present *dhammas*. This is a kind of relation in which mentality benefits mentality and corporeality.

2.3.19

A. *sampayutta paccaya* (the relation of association)

Those mental *dhammas* which are capable of benefiting by means of occurrence of associating with each other in various ways, such as,

1. occurrence of presence of same dependence base (It refers to five-groups-existence)
2. occurrence of presence of same object
3. occurrence of presence of synchronous arising
4. occurrence of presence of synchronous cessation, are called the **relation of association** (*sampayutta paccaya*). (*Abhi.A.m.351, Vs.II.171*)

cattāro khañdhā arupino aññamaññam sampayuttapaccayenapaccayo.
(*Paṭṭhāna.1.8*)

= Four kinds of mental aggregates benefit each other by means of the relation of association. (*Paṭṭhāna 1.8*)

1. One kind of mental aggregate benefits three kinds of mental aggregates,
2. three kinds of mental aggregates benefit one kind of mental aggregates,
3. two kinds of mental aggregates benefit two kinds of mental aggregates respectively.
(*Abhi-A.3.381*)

ekavattukaekārammaṇaekuppādekanirodhasaṅkhātena sampayuttabhāvena upakārakā arūpadhammā sampayuttapaccayo. (*Abhi.A.3.351*)

Order of associating characters shown in above commentary is different from that of associating characters shown in portion of mental concomitants, *Abhidhammaṭṭhasaṅgaha*. It should, therefore, be recognized how it is arranged in *Visuddhimagga Mahāaṭṭkā. 2.284,285*)

Due to occurrence of associating harmoniously and variously, the occurrence of capable of benefiting as reaching into single occurrence, .is called the relation of association. Due to presence of reasonable question that which is occurrence of associating variously, the commentator Sayadaw explained that "*ekavattuka-ekā-rammaṇa-ekuppāda-ekanirodhasaṅkhātena*". There are four kinds of associating characters, viz.,

1. *ekavattuka* = presence of same dependence
2. *ekārammarta* = presence of same object
3. *ekuppāda* = presence of synchronous arising
4. *ekanirodha* = presence of synchronous cessation.

PAGE-415

With relating to the way of associating, *Mahāṭṭkā* Sayadaw explained in *Anuṭṭkā.3.237* as follows:_____

With regarding to the word, "stagecoach which is yoking with horse", the horse and stagecoach are not associating with each other but yoking with each other. When the mind and mental concomitants are associating with each other, as butter, sesame oil, honey, molasses are not only associating with each other but also mixing together without separable situation in order to make electuary made of four ingredients (*catu madhura*), they are mixing with each other in order to form without easy separable situation although they have specific characters respectively and this kind of mixing together can be designated as *sampayutta* (= **association**). That kind of associating, indeed, is the nature of coalescing. The nature of coalescing in that way is the occurrence of mind and mental concomitants which are coming together so as to form one whole although they have various specific characters due to association of at least (7) mental concomitants with one consciousness. It can be pointed out the way of benefiting as to form one whole by means of occurrence of cooperative functioning of those mind and mental concomitants which have specific functions respectively. (*Anuṭṭ.3.237*)

ekārammaṇa — If only one character, *ekavattuka* that - "those mental *dhammas* which have the same dependence", is intended to be said, for the person who reasons that "three kinds of great elements and derived corporealities within one corporeal unit have the same dependence", it can be misunderstood in a way that those corporeal *dhammas*, which are inseparable ones, are causal and resultant *dhammas* of the relation of association (*sampayutta paccaya paccayuppannd*).

In other words — Derived corporealities, eye-base (*cakkhu vatthu*) etc, occur depending upon respective great elements within same corporeal unit. Therefore, in the continuum of a person who reasons that "those four great elements are *ekavattuka* due to presence of only one basic corporeality (*vatthu rūpa*), eye-base etc", it can be misunderstood in a way that those corporeal *dhammas* are causal and resultant *dhammas* of the relation of association. Therefore, another one character called *ekārammaṇa* is shown again in order to prohibit the occurrence of those corporeal *dhammas* so as to form causal and resultant *dhammas* of association. It means that there is no doubt as "is it the relation of association?" ... because those corporeal *dhammas* are *anārammaṇa dhammas* which are incapable of taking objects resulting in inability to occur as *ekārammaṇa*.

ekuppāda — If the cognitive process adjacent to death consciousness (*maraṇāsanna vīthi*) is any one kind among five-door-cognitive processes (*pañca dvāra vīthi*) those thought moments, receiving and investigation within that cognitive process have the same dependence (*ekavattuka*) and the same object (*ekārammaṇa*) because they occur depending upon last heart-base which occurs at the arising stage of 17th mind moment backward from death-consciousness and then they take an appropriate object, colour-object etc, amongst fivefold-objects (*pañcārammaṇa*). Due to this reason there is a doubt whether they are causal and resultant *dhammas* of the relation of association. Therefore, the third character, *ekuppāda* is shown again in order to prohibit those consciousness which are asynchronous arising. Among those consciousness, receiving, investigation, determination, impulsion etc

occur successively one after another with the result that different consciousness are not concerned with the relation of association due to presence of asynchronous arising.

PAGE-416

ekanirodha — It is scrutinized whether those *dhammas* with asynchronous cessation are completed with three characters in this way or whether those *dhammas* with synchronous cessation are completed with these three characters. Then the character, *ekanirodha*, is shown again in order to show that "only those *dhammas* with synchronous cessation are completed with these three characters".

B. Explanation of another way

Then if it is explained in reverse order, it will be as follows: —

If it is said that *ekanirodha dhamma*, which have synchronous cessation, are called the relation of association, those corporeal and mental *dhamma*, which have synchronous cessation, will be occurred as the relation of association. Therefore, it is continued to say "*ekuppāda*".

Although it can be said in that way, those inseparable corporealities within same corporeal unit have these two characters, synchronous arising and cessation with the result that they are also concerned with the relation of association. Therefore, it is added the word, "*ekārammaṇa*", again in order to prohibit the occurrence of those corporeal *dhamma* as the relation of association. It means that it is intended to preach only mental *dhammas* called *sārammaṇa dhamma* which are capable of taking object, as the relation of association.

As if such *dhammas* _____

1. have the same object (*ekārammaṇa*),
2. have synchronous arising (*ekuppāda*),
3. have synchronous cessation (*ekanirodha*),

those *dhammas* are designated as the relation of association. This method can be applied on only mental *dhammas* with same dependence (in five-groups-existence). Then it is performed to add the word, *ekavattuka*, again in order to show that those mental *dhammas* with different dependence should not be concerned.

With regarding to these words, — "as if such *dhammas* have the same dependence, the same object, the synchronous arising, the synchronous cessation, those *dhammas* are the relation of association, the word, "presence of same dependence" is intended to be said on five-groups-existence considerately. In the immaterial sphere, indeed, how is it affected by the word, "*ekavattuka*". It means that it can not. (*Mahāṭṭ.1.284,285*)

Both causal and resultant *dhammas* are present *dhammas* which are reaching in three-time-phases, *uppāda*, *ṭhiti*, *bhaṅga*.

PAGE-417

This is a kind of relation in which the mentality benefits mentality only.

2.3.20 *vippayutta paccaya* (the relation of dissociation)

1. Those corporeal *dhammas* and
2. mental *dhammas*,

which are capable of benefiting by disapproaching to four characters called presence of same dependence, presence of same object, presence of synchronous arising, presence of synchronous cessation benefit each other reciprocally by means of the **relation of dissociation** (*vippayutta paccaya*).

There are of three kinds, to wit, (1) the relation of compatible dissociation (*sahajāta vippayutta paccaya*), (2) the relation of post-compatible dissociation (*pacchājāta vippayutta paccaya*), (3) the relation of pre-compatible dissociation (*purejāta vippayutta paccaya*).

A. How does corporeality benefit mentality

rūpino dhammā arūpīnam dhammānam vipayuttapaccayenapaccayo. (Paṭṭhāna.1.8)

1. In five-group-existence, the causal *dhamma*, heart-basis which arises simultaneously with process of NONE (*paṭisandhi*) benefits the resultant *dhamma*, mental aggregates of process of NONE by the **relation of compatible dissociation** (*sahajāta vippayutta paccaya*). (*Abhi.A.3.35*, *Vs.II.171*)
2. Those *dhammas* which are middle life-span (*majjhimāyuka*) and arise simultaneously with the past life-continuum, i.e.,
 - (a) eye-base benefits seeing consciousness element and associating mental *dhammas*,
 - (b) ear-base benefits hearing consciousness element and associating mental *dhammas*,
 - (c) nose-base benefits smelling consciousness element and associating mental *dhammas*,
 - (d) tongue-base benefits tasting consciousness element and associating mental *dhammas*,
 - (e) body-base benefits touching consciousness element and associating mental *dhammas* by the **relation of pre-compatible dissociation** (*purejāta vippayutta paccaya*).
 - (f) heart-base (*hadaya vatthu*) which arised simultaneously with preceding consciousness benefits mind-element, mind-consciousness-element and associating mental *dhammas*, excluding four consequent consciousness of immaterial sphere (*arūpa vipāka citta*), by means of the **relation of pre-compatible dissociation** (*purejāta vippayutta paccaya*). (*Abhi.A.3.351*)

B. How does mentality benefit corporeality

arūpino dhammā rūpīnam dhammānam vipayuttapaccayenapaccayo. (Paṭṭhāna.18)

In five-groups-existence, those causal *dhammas*, (75) kinds of consciousness, excluding four kinds of consequent consciousness of immaterial sphere, (10) kinds of two-fivefold-consciousness (*dve pañca viññāṇa*), death-consciousness of arahant; (52) kinds of mental concomitants, which are four mental aggregates of process of NONE and during life benefit CPM and CPK of process of NONE (= mental aggregates during life benefit CPM, mental aggregates of process of NONE benefit CPK.) by means of the **relation of compatible dissociation** (*sahajāta vippayutta paccaya*). (*Abhi.A.3.351*)

Those causal *dhammas*, four mental aggregates called succeeding consciousness, (85) kinds and mental concomitants of (52) kinds, i.e., the first life-continuum adjacent to consciousness of process of NONE etc, excluding four kinds of consequent consciousness of immaterial sphere, which are capable of benefiting for corporeal *dhammas* called (*ekajakāya, dvijakāya*) *tijakāya, catujakāya* which are reaching in static stage of corporeality due to presence of synchronous arising with preceding consciousness, i.e., consciousness of process of NONE, etc benefit resultant *dhammas*, corporeal *dhammas* called (*ekajakāya, dvijakāya*) *tijakāya, catujakāya*, which are reaching in static stage of corporeality due to presence of synchronous arising with preceding consciousness, consciousness of process of NONE etc, by means of the relation of post-compatible dissociation (*pacchājāta vippayutta paccaya*).

C. Colour-object etc do not concerned with the relation of dissociation

Among corporeal *dhammas*, only six kinds of basic corporealities called eye-base, ear-base, nose-base, tongue-base, body-base, heart-base, benefit mental aggregates by means of the relation of dissociation. Those objective corporeal *dhammas*, colour-object etc, may be concerned with the relation of dissociation for mental *dhammas*, which are capable of taking object (*ārammaṇika*). But they are not concerned with the relation of dissociation. It is because the fact that ___ due to absence of any doubt in the occurrence of the relation of association, it was never preached by the Buddha.

Detailed explanation — Mental aggregates, seeing-consciousness etc, seem to be rising up from dependence bases, eye-base, etc. Therefore it is preached on the fact that basic corporealities are the relation of basic pre-compatible dissociation (*vatthu purejāta vippayutta paccaya*) due to presence of doubt whether those dependence basic corporealities and dependable mental *dhammas* are concerned with each other by the relation of association or dissociation. Those objective *dhammas*, colour-object etc, are only objects to be known by mental *dhammas*, seeing-consciousness etc, which are occurring depending upon corporeal *dhammas*, eye-base etc. Therefore, there is no doubt in the occurrence of association between objective corporeal *dhammas*, colour object etc, and mental *dhammas*, seeing-consciousness etc, really. Due to absence of any doubt on the occurrence of association in this way, those objective corporeal *dhammas*, colour-object etc, are not concerned with the relation of dissociation. It should be recognized the occurrence of relation of dissociation in basic corporealities, heart-base etc. It should be read the following *Pāli* Text, *Pañāvāra*, as an evidence.

vatthukhandhānam vipayuttapaccayena paccayo. purajātam cakkhāyatanaṃ cakkhaviññāṇassa vipayuttapaccayena paccayo. sota, ghāna, jivhā, kāyāyatanaṃ kāyaviññāṇassa vipayuttapaccayena paccayo. vatthu vipākābyākatānam kiriyābyākatānam khandhānam vipayuttapaccayena paccayo. pa .purajātam vatthu kusalānam khandhānam vipayuttapaccayena paccayo. purejātam vatthu akusalānam khandhānam vipayuttapaccayena paccayo. (Paṭṭhāna.1-159,160, Abhi.A.3.381,382)

D. arūpino dhammā rūpīnam dhammānam

In the fact saying as mental *dhammas* benefits corporeal *dhammas* by means of the relation of dissociation, it should be recognized by means of four mental aggregates among those mental *dhammas* called *arūpa dhamma*. Among mental *dhammas* called *arūpa*

dhamma, only four mental aggregates are causal *dhammas* of the relation of dissociation with corporeal *dhammas* which are still reaching in static stage of corporeality and are arising simultaneously with themselves as compatible ones.

PAGE-419

nibbānam pana arūpampi samānam rūpassa vipayuttapaccayo na hoti. "catuhi sampayogo satuhi vippayogo" ti hi vuttam. (Abhi.A.3.382)

Although the Noble Supreme *dhamma* called *nibbāna*, is a kind of mental *dhamma* (*arūpa dhammā*), it is not a causal *dhamma* of corporeal *dhamma* as the relation of dissociation. The Buddha preached that "*catuhi sampayogo catuhi vippayogo*" — etc. It should, therefore, be recognized on only four kinds of mental aggregates as the relation of dissociation. (*Abhi.A.II.8S2, Paṭṭhāna .1.159*)

The noble preaching that "*catuhi sampayogo catuhi vippayogo*" — is the speech showing characters of association and dissociation, found in *lakkhaṇa mātikā, Dhātukaṭṭhā*, indeed. Due to occurrence of association among four mental aggregates in that way, the Buddha preached on them as the relation of association. Due to presence of a doubt whether those are the relation of association during compatible arising of either mentality and corporeality or corporeality and mentality, it was preached as the relation of dissociation. It was never preached emphatically as the relation of dissociation among corporeal *dhammas* due to absence of doubt in that way. Due to absence of any doubt in the Noble Supreme *nibbāna* as whether the relation of association or dissociation with corporeal *dhamma*, the Buddha never preached on *nibbāna* as the relation of dissociation.

Both kinds of causal and resultant *dhammas* are present *dhammas*.

This is a kind of relation in which mentality benefit corporeality and corporeality benefit mentality.

2.3.21 *atthipaccaya* (the relation of presence)

paccuppannalakkhaṇena atthibhāvena tādisasseva dhammassa upatthambhakattena upakārako dhammo atthipaccayo. (Abhi.A.3.35) (Vs.2.171)

The *dhamma* which is capable of benefiting by means of occurrence of presence nature and occurrence of ability to support obvious present *dhamma*, is called the **relation of presence** (*atthipaccaya*).

A. *paccuppanna lakkhaṇa*

paccuppannalakkhanenati paccuppannasabhdvena. (Mahāaṭṭ.II.286)

The term, *lakkhaṇa*, means nature. According to that explanation, '*paccuppanna*' means the nature which has been finished to arise but not reach to perishing stage (*bhaṅga kālād*) for present ultimate *dhamma*.

* *āraddhāniṭṭhito bhāvo paccuppanno. (Kaccāyanasāra.22. verse)*

= The performance which has been finished to begin but not finish yet is called "*paccuppanna*"¹ (presence).

B. Three kinds of presence (*atthibhāva*)

There are three kinds of presence (*atthibhāva*), viz,

1. *nibbattatā lakkhaṇa - atthibhāva*

= The *atthibhāva* which has a nature called occurrence that had been done,

2. *upalabbamānatā lakkhaṇa - atthibhāva*

= The *atthibhāva* which has a nature called occurrence should be got as worldly saying

PAGE-420

3. *paccuppanna lakkhaṇa - atthibhāva*

= The *atthibhāva* which is the nature of presence.

Among those three kinds, due to presence of intention to prohibit previous two kinds, the commentator Sayadaw emphatically applied the term, *paccuppanna lakkhaṇa*".

(1) *nibbattatā lakkhaṇa - atthibhāva*

In this kind of saying that — "*atthi me pāpakammam katam*". (*M.S.203*), = "bad deed which had been done is present in me", — this kind of *atthibhāva*, which is modified by the nature of occurrence that had been done, is not a kind of *atthibhāva*, which is applied for present three-time-phases, *uppāda-ṭhiti-bhaṅga*. Because the result is not given rise to occur yet by bad deed which had been done, this kind of *atthibhāva* which is usually said as worldly usage that — "unwholesome deeds, which are embedded in corporeal and mental continuities, are present in me in order to feel bad result". That kind of *atthibhāva* is called *nibbattatā lakkhaṇa - atthibhāva* = the *atthibhāva* which has a nature called occurrence that had been done.

In those words, "*atthi me pāpa-kammam katam*", the term, *katam*, is a verb-determined (predicative) with nominal determination, "done", "made", and it refers past tense. Therefore the words, "bad deed which had been done is present", refers not a kind of *atthi* which is the nature of presence. It refers not only past but also already finished to cease. If it is so, there is a reasonable question that "why is it said as, "*atthi* = is present'." The answer is that — because it is present as the potentiality of *kamma* in the continuities of aggregates before the consequence has not been given rise to occur yet, it can be said as "*atthi* = is present". (*Mulaṭṭi.III.175*)

The occurrence of "had been done," shows the occurrence of verb-determinant, "done", not the occurrence of "have being done". Therefore it is designated as *nibbattatā lakkhaṇa atthibhāva*. The meaning is that — "because the consequence of *kamma* has not finished yet, the occurrence of "*atthi*" in this saying — "*atthi me pāpakammam katam*", should be recognized actually". (*Anuṭṭi.III.238*)

(2) *upalabbhamānatā lakkhaṇa — atthibhāva*

atthe kacco puggalo (atthi puggalo) attahitāya paṭipanno. (*Abhi.III.109*)

= "Some persons who practise for their welfare are present". In this kind of saying — it is a kind of *atthibhāva* which has a nature called occurrence should be got as worldly saying due to presence of availableness of the usage of "person (*puggala*)" in conventional concept of terminology and due to continuous occurrence of continuities of five aggregates on which that concept is obsessed. Actually, it is not a kind of *atthibhāva* which is available as three-time-phases in the aspect of ultimate sense. It means that — the commentator

Sayadaw applied the adjective, "*paccuppanna lakkhaṇena*", in order to prohibit various undesired kinds of "*atthibhāva*". (*Mūlaṭṭi.111.175*)

The usage, "person (*puggala*)", is obviously absent in the aspect of ultimate sense. However, due to presence of concept of name in the conventional truth which is cognizable with mind, it is said as "*upalabbhamānatā lakkhaṇa atthibhāva*". The term, "*upalabbhamāna*" means the concept of name called the "person" which is worldly usage should be available in mind by means of worldly symbol.

PAGE-421

In other words — Because dependence of concept of name called "person" is five aggregates and continuities of those aggregates are ceaseless ones, it can be said as "*atthibhāva*" which has "*upalabbhamāna lakkhaṇa*". In this method, the term "person" is available by means of not only worldly symbol but also natural occurrence, it means "*upalabbhamānatā-atthibhāva*". (*Amiṭṭi.III.238*)

(3) *paccuppanna* lakkhaṇa - *atthibhāva*

It is obvious nature of presence which is cognizable as "presence" in which both causal and resultant *dhammas* are really ultimate *dhammas* which have not reach perishing stage yet. That kind of *atthibhāva* is favourable in this case. Obvious "presence" of causal *dhammas* in the aspect of ultimate sense is causality to arise resultant *dhammas*. It means that obvious presence of causal *dhamma* is designated as the relation of presence (*atthi paccaya*).

apicesa atthipaccayo nāma saṅkhepato khaṇattayappattam nāmañceva rūpañca, vattamānā pañcakkhandhātīpivattum vaṭṭati. (*Abhi.A.3.3S4*)

In other words, this relation of presence is briefly either mentality or corporeality which is still reaching in three-time-phases, *uppāda-ṭhiti-bhaṅga*. It can be said that five aggregates which are occurring as present instant are the relations of presence. (*Abhi.A..111.384*)

C. *upatthambhakatta*

satipi janakatte upatthambhakattappadhānā atthibhāvena upakāraṇatāti āha "upatthambhakattenā" ti. Idañca upatthambhakattam vatthārammaṇasahajātādīnam sādharanam atthibhāvena. upakāraṇatanti daṭṭhabbam. (*Mūlaṭṭi.III.175, Mahāṭṭi.II.286*)

Although it is a kind of *atthibhāva* which is available from arising stage to perishing stage of corporeal and mental *dhammas* called *paccuppanna paramattha dhamma* due to reaching in three-time-phases, at the static stage the occurrence of capable of supporting is exerting. Because of this reason, efficiency of supporting is explained irrespective of presence of efficiency of *janaka* which is capable of arising. It should be recognized on occurrence of supporting as the occurrence of benefiting by obvious present *atthibhāva* relating to basic object (*vatthārammaṇa*) compatible (*sahajāta*), pre-compatible (*purejāta*), post compatible (*pacchājāta*). (*Mūlaṭṭi.III.175*)

Those relations of presence are of six kinds, to wit,

- (1) compatible presence (*sahajātatthi*)
- (2) pre-compatible presence (*purejātatthi*)
- (3) compatibility-pre-compatible presence (*sahajāta purejātatthi*)

PAGE-422

- (4) post-compatible presence (*pacchājātatthi*)
- (5) nutritional presence (*āhāratthi*)
- (6) physical vitality presence (*indriyatthi*)

(1) *sahajātatthi* (compatible presence)

By means of the **relation of compatible presence** (*sahajātatthi paccaya*),

- (a) four mental aggregate benefit each other, (one kind benefits three kinds; three kinds benefit one kind; two kinds benefit two kinds)
- (b) four great elements benefit each other, (one kind benefits three kinds; three kinds benefit one kind; two kinds benefit two kinds)
- (c) At the moment of process of NONE of five-group-existence, corporeality and mentality benefit each other, (mental aggregates of process of NONE of five-groups-existence and heart-base benefit each other,)
- (d) In five-groups-existence, (75) kinds of consciousness, excluding four consequent consciousness of immaterial sphere, (10) kinds of two-fivefold-consciousness, death-consciousness of arahant; (52) kinds of mental concomitants benefit CPM,
- (e) four great elements benefit derived corporealities, respectively.

(2) *purajātatthi* (the same as *purajāta nissayd*)

By means of the **relation of basic pre-compatible presence** (*vatthu purajātatthi paccaya*), these *dhammas* which are middle life-span (*majjhimāyukā*) and synchronous arising with past life-continuum, i.e.,

1. eye-base (*cakkhāyatana*) benefits seeing-consciousness element (*cakkhu viññāṇa dhātu*) and associating mental *dhammas*,
2. ear-base (*sotāyatana*) benefits hearing-consciousness element (*sota viññāṇa dhātu*) and associating mental *dhammas*,
3. nose-base (*ghāṇāyatana*) benefits smelling-consciousness element (*ghāṇa viññāṇa dhātu*) and associating mental *dhammas*,
4. tongue-base (*jivhāyatana*) benefits tasting-consciousness element (*jivhā viññāṇa dhātu*) and associating mental *dhammas*,
5. body-base (*kāyāyatana*) benefits touching-consciousness element (*kāya viññāṇa dhātu*) and associating mental *dhammas*,

[In this case, because causal *dhammas* arise previously before respective depending mental *dhammas* arise and those are still present in three-time-phases of themselves during mental *dhammas* are reaching in three-time-phases, *uppāda-ṭhiti-bhaṅga*, those are called the relation of basic pre-compatible presence (*vatthu purajātatthi paccaya*)].

By means of the **relation of objective pre-compatible presence** (*ārammaṇa purajātatthi paccaya*), these *dhammas*,

6. present visible-object benefits seeing-consciousness and associating mental *dhammas*,
7. present auditory-object benefits hearing-consciousness element and associating mental *dhammas*

8. present olfactory-object benefits smelling-consciousness element and associating mental *dhammas*
9. present sapid-object benefits tasting-consciousness element and associating mental *dhammas*
10. present tactile-object benefits touching-consciousness element and associating mental *dhammas*
11. present visible object, auditory object, olfactory object, sapid object, tactile object benefit five doors advertence and two kinds of receiving called mind-element and associating mental *dhammas*, respectively.

PAGE-423

[In this case, objective causal *dhammas* arise previously before cognizable resultant *dhammas* arise and they are still present in static stage during resultant *dhammas* are reaching in three-time-phases, *uppāda-ṭhiti-bhaṅga* resulting in designation as the relation of objective precompatible presence (*ārammaṇa purajātatthi paccaya*)].

(3) sahajāta-purajātatthi

yam rūpam nissāya manodhātu ca manoviññāṇadhātu ca vattanti, tam rūpam manodhātuyā ca manoviññāṇadhātuyā ca tam sampayuttakānanca dhammānam atthipaccayenapaccayo. (Paṭṭhāna.1.9)

1. In five-groups-existence, at the moment of process of NONE, heart-base benefits mental *dhamma* of process of NONE by the **relation of compatible presence** (*sahajātatthi paccaya*),
2. during life, the causal *dhamma*, heart-base benefits three kinds of mind-elements, (72) kinds of mind-consciousness element, excluding four consequent consciousness of immaterial sphere, (52) kinds of mental concomitants which are associating with those mind-element, mind-consciousness-element, by means of the **relation of basic precompatible presence** (*vatthu purajātatthi paccaya*).

[In the five-groups-existence, at the moment of process of NONE, due to synchronous arising of heart-base and four mental aggregates, that heart-base is causal *dhamma* while four mental aggregates of process of NONE are resultant *dhammas* as the **relation of compatible presence** (*sahajātatthi*). During life, however, those mental *dhammas* arise depending upon previous heart-base which arise synchronously with preceding consciousness, consciousness of process of NONE, etc, with the result that that heart-base is causal *dhamma*, while mental aggregates are resultant *dhammas* as in the **relation of basic precompatible presence** (*vatthu purejātatthi paccaya*). With referring to this principle, the commentator explained as follows._____

yam rūpam nissāyāti ettha sahajātapurejātavasena atthipaccayo niddiṭṭho. (Abhi.A.III.383)

hadayavatthu sahajātam vā hotipurejātam vā. (Abhi.A.III.384)

Way of dividing as two groups system

Those relations mentioned above, *sahajātatthi*, *purejātatthi*, *sahajāta-purejātatthi*, can be divided as two groups as follows:_____

- (1) *aññamañña* = the relation of presence in which mutually benefitable ones involved *and*)

- (2) *no aññamañña* = the relation of presence in which mutually unbenefitable ones involved. Among those kinds, *aññamañña* varies three kinds,
- (i) **four mental aggregates** mutually benefit each other,
 - (ii) **four great elements** mutually benefit each other,
 - (iii) **mentality and corporeality** benefit mentality and corporeality at the moment of process of NONE in five-groups-existence, respectively.

PAGE-424

When **corporeality benefits corporeality** (four great elements mutually benefit each other), the commentary explained that it benefits by means of **all corporeal continuity** (*sabba santati vasena*). (Abhi.A.III.383)

Then the second group, *na aññamañña*, also varies three kinds,

- (i) **mentality benefits corporeality** = (10) kinds of two-fivefold-consciousness, those mental *dhammas* of five-groups existence, excluding death-consciousness of arahant benefit CPM
- (ii) **corporeality benefits corporeality** = four great elements benefit derived corporealities within same corporeal unit
- (iii) **corporeality benefits mentality** = eye-base benefits seeing-consciousness-element and associating mental *dhammas'* visible object benefits seeing-consciousness element and associating mental *dhammas*, respectively.

By means of relation of presence (*atthi-paccaya*), causal *dhammas* benefit resultant *dhammas* in this preaching as *vatthu purejātatthi, ārammaṇa purejātatthi*. (Abhi.A.III.383, 384)

"When **corporeality benefits corporeality** (= four great elements benefit derived corporealities within same corporeal unit), it benefits by means of **all corporeal continuity** (*sabba santati vasena*)", explained in the commentary. (Abhi.A.III.384)

(4) *pacchājātatthi*

In five-groups-existence, those causal *dhammas*, (85) kinds of consciousness and (52) kinds of mental concomitants which are succeeding wholesome, unwholesome, consequent, indifferent ones, the first life-continuum etc, excluding four consequent consciousness of immaterial sphere, benefit resultant *dhammas* called great elements and derived corporealities which are reaching into static stage of corporeality and are known as *tisamuṭṭhānikakāya* (= corporealities produced by threefold causes) *catu samuṭṭhānika kāya* (= corporealities produced by fourfold causes) by means of the **relation of post-compatible presence** (*pacchājātatthi paccaya*). (Abhi.A.III.384, 385)

(5) *āhāratthi* (= nutrimental presence)

kabaḷīkāro āhāro imassa kāyassa atthipaccayenapaccayo. (Paṭṭhāna.1.6)

Physical nutriment, various nutriments produced by four-fold causes, *kamma*, mind, temperature, nutriment, which are consisting in various corporeal units benefit all kinds of corporeal *dhammas* produced by four-fold causes, which are consisting in same or different corporeal units by means of the **relation of nutritional presence** (*aharatthi paccaya*). (See Section 4, Volume I, *rūpa kammaṭṭhāna*)

idhapanesa attano aniruddhakkhaṇe paccayabhāvena atthipaccayoti vutto. (Abhi.A.III.385)

In this section of the **relation of presence**, *pañhāvāra*, the Buddha preached on nutritional presence due to presence of capability to benefit all kinds of corporeal *dhammas* produced by four-fold causes which are consisting in same or different corporeal units before *kabaḷīkāra āhāra ojā* perish away.

PAGE-425

(6) *indriyatthi* = physical vitality presence

rūpajīvitindriyam kaṭattārūpānam atthipaccayenapaccayo. (Paṭṭhāna.1.162)
iddha panetampi attano aniruddhakkhaṇeyeva paccayabhāvena atthipaccayoti vuttam. (Abhi.A.III.385)

Physical vital faculty within corporeal unit produced by *kamma* benefits remaining CPK by means of the **relation of physical vital faculty presence** (*rūpa jīvitindriya paccaya*). It means that it is responsible for protection of CPK within same corporeal unit. In this section of *pañhāvāra*, the Buddha preached on the relation of physical vital faculty as the **relation of presence** due to presence of capability to benefit CPK within same corporeal unit before vital faculty itself perish away. (*Abhi.A3.385*)

The relation of mental presence - The relation of physical presence

Those kinds of relations of presence in which mental *dhammas* perform the function of the relation of presence are belongs to __

- (1) compatible presence (*sahajātatthi*)
- (2) post compatible presence (*pacchajatatthi*)
appropriately. Those relations of presence concerned with corporeality are —

- (1) compatible presence (*sahajātatthi*)
- (2) pre-compatible presence (*purejātatthi*)
- (3) nutritional presence (*āhāratthi*)
- (4) physical vital faculty presence (*indriyatthi*).

In *Abhidhammatthasaṅgaha* (Compendium of Philosophy), it shows five kinds of relations of presence, to wit, *sahajātatthi*, *purejātatthi*, *kabaḷīkārahāratthi*, *rūpajīvitindriyatthi*.

In this paper, according to the following explanation of commentary, *sahajāta purejātatthi* is added resulting in presenting as 6 kinds.

yam rūpam nissayāti ettha sahajātapurejātavasena atthipaccayo niddittho. (Abhi.A.III.383)

That *sahajāta purejātatthi* also belongs to *sahajātatthi* and *purejātatthi* appropriately and it should be recognized on 5 kinds of relations of presence.

In brief, this relation is a kind of relation in which

1. mentality benefits mentality
2. mentality benefits corporeality
3. corporeality benefits corporeality

4. corporeality benefits mentality
5. mentality and corporeality benefit mentality and corporeality.

Both causal and resultant *dhammas* are present *dhammas* occurring in three-time-phases, *uppāda-ṭhiti-bhaṅga*.

PAGE-426

2.3.22 *natthi paccaya* (the relation of absence)

attano anantaram uppajjamānānam arūpadhammānam pavattiokāsassa dādnena upakārakā samanantaraniruddhā arūpadhammā natthipaccayo. (Abhi.A.III.352, Vs.II.172)

samanantaraniruddhā cittacetāsikādharmā paṭuppannānam cittacetāsikānam dharmānam natthipaccayena paccayo. (Paṭṭhāna.1.9)

Mental *dhammas*, which are capable of benefiting by giving opportunity to occur contiguous mental *dhammas*, which have been ceased contiguously, are called the **relation of absence** (*natthi paccaya*).

Causal *dhammas*, (89) kinds of preceding consciousness and (52) kinds of mental concomitants, excluding death-consciousness of Arahants, which have been ceased contiguously benefit succeeding (89) kinds of consciousness and (52) kinds of mental concomitants, including death consciousness of Arahants by means of the **relation of absence**. (*Paṭṭhāna.1.9, Abhi.A.III.352, Vs.II.172*)

Regular phenomenon of mental *dhamma*

Within one mind moment called three-time-phases, *uppāda* (arising stage), *ṭhiti* (static stage), *bhaṅga* (perishing stage), synchronous arising of two or three kinds of consciousness never occur as regular-phenomenon of mental *dhamma*. It is regular phenomenon of mental *dhamma* by which respective mental concomitants are associating with each consciousness but not many kinds of contact (*phassa*), feeling (*vedanā*). One mind moment consists of one kind of consciousness, one kind of contact, one kind of perception (*saññā*), one kind of volition (*cetanā*) etc as natural fixed law. While all kinds of consciousness and mental concomitants, which are deserving to occur as associating causal and resultant *dhammas* are present, another all kinds of consciousness and mental concomitants are unable to occur simultaneously. However, after mental *dhammas*, which are consisting in one kind of mind moment ceased, contiguous mental *dhammas* as second mind moment arise. Therefore, the occurrence of capable of benefiting of all mental *dhammas* consisting in previous mind moment by means of absence, is called the **relation of absence** (*natthi paccaya*).

Although absence of more previously occurred consciousness are present, those consciousness are unable to benefit by means of the relation of absence. Actually, preceding consciousness which is adjacent to succeeding consciousness, is capable of benefiting to resultant *dhamma*, the succeeding one which is impossible to arise due to presence of it, by means of absence of causal *dhammas* "as giving opportunity to occur". Therefore, the commentator expounded that "which are capable of benefiting by giving opportunity to occur". (*Mūlaṭṭi.III.175*)

In this case, although causal *dhammas* have "no inner desire to give opportunity to occur" in that way, it should be recognized the fact that the word, "as giving opportunity to

occur,' is a metaphorical usage called *taddhammūpacāra* by which causal *dhammas* are intended to be said as having "inner desire to give opportunity to occur". (*Anuṭṭ.III.238*)

This is a kind of relation in which mental it benefits mentality.

Causal *dhammas* are past *dhammas* while resultant *dhammas* are momentary present *dhammas* which are reaching in three-time-phases, *uppāda-ṭhiti-bhaṅga*.

PAGE-427

2.3.23 *vigata paccaya* (the relation of disappearance)

Those contiguous *dhammas*, which had been ceased are capable of benefiting for adjacent mental *dhammas* by means of disappearance resulting in giving opportunity to occur, are called the **relation of disappearance**. (*Abhi.A.III.352*)

samanantaravigatā cittacetāsikā dhammā paṭuppannānam cittacetāsikānam dhammānam vigatapaccayena paccayo. (Paṭṭhāna.1.9)

Causal *dhammas*, called (89) kinds of preceding consciousness and (52) mental concomitants, excluding death-consciousness of Arahant, which are contiguous and disappearing ones benefit resultant *dhammas*, called (89) kinds of succeeding consciousness and (52) mental concomitants, including death consciousness of Arahant by means of **relation of disappearance**.

This is a kind of relation in which mentality benefits mentality.

Causal *dhammas* are past *dhammas* in accordance with explanation, *samanantara vigata*. Resultant *dhammas* are present *dhammas* which are existing in three-time-phases, *uppāda-ṭhiti-bhaṅga* in accordance with the explanation of commentary, "*paṭuppannananti paccuppannānam*". (*Abhi.A.rn.386*)

These **relation of absence and disappearance** are the nature of absence and lacking of preceding consciousness and mental concomitants which are causal *dhammas*. That kind of absence and lacking is a causality of opportunity to occur succeeding consciousness and mental concomitants. That causality is designated as *natthi paccaya*, *vigata paccaya* in *Pāli* usage. It should be recognized that "as if one person reaches at the top, the other one who had reached top will be fallen as natural fixed law".

2.3.24 *avigata paccaya* (the relation of non-disappearance)

It should be recognized that those *dhammas* concerning to the relation of presence, are also the relation of non-disappearance due to capability to benefit respective resultant *dhammas* by means of occurrence of non-disappearing. (It means obvious presence is called non-disappearance without ceasing yet. It is identical to the relation of presence.) (*Abhi.A.III.352*)

Due to presence of Knowledge of Omniscience (*sabbaññuta ñāṇa*) which is the cause of adornment of preaching methodology and due to presence of inner desire of disciples who are deserving to admonish and release from rounds of rebirth by means of those kinds of relations of disappearance and non-disappearance, the Buddha preached again on these two kinds of relations although these relations are basically identical with relations of absence and presence. It should be recognized similar to the fact that the Buddha preached *hetu sampayutta duka* again although *sahetuka duka* had been preached. (*Abhi.A.III.352, Vs.II.174*)

A. *natthi-vigata, atthi-avigata*

There is a reasonable question that whether *natthibhāva* (= the occurrence of absence) and *vigatabhava* (= the occurrence of disappearance) are the same each other and how are significant features between them. The answer is that — although *natthibhāva* and *vigatabhāva* are similar in lacking, due to presence of it, it is unopportunity to occur succeeding consciousness and then the process of giving an opportunity to occur resultant *dhammas* by means of absence is the occurrence of *natthi paccaya*. Due to presence of **inability** to occur succeeding natural *dhammas* unless natural *dhammas* called causal *dhammas* of themselves **are** disappearing and then the process of capable of benefiting on resultant *dhammas* by means of disappearing, is the occurrence of *vigata paccaya*. (*Mūlaṭṭ.III.175*)

PAGE-428

natthita ca nirodhānantarasuññatā, vigatatā nirodhappattatā. (Mūlaṭṭ.III.175)
abhāvamattenati hutvā abhāvamattena. pa . sabhāvavigamenati etena nirodhato parampi yato "vigata nirodhappattata" ti vuttam. (Anuṭṭ.III.238)

The occurrence of nothingness without any remains relating to those causal *dhammas* just after those causal *dhammas* ceased, is the occurrence of *natthi paccaya*, indeed. The occurrence of causal *dhammas* which had been reached to cessation, is the occurrence of *vigata paccaya*. These are significance of those relations. The nature of *natthi* is apparent at the moment of perishing stage (*bhaṅga khaṇa*) while the nature of *vigata* is apparent after cessation occurred.

atthi-avigata — The occurrence of capable of benefiting by means of presence of each specific character of causal *dhammas* is the occurrence of *atthi paccaya*. The occurrence of capable of benefiting by means of non-reaching to cessation due to presence of non-disappearance of respective specific character of causal *dhammas*, is the occurrence of *avigata paccaya*. (*Mūlaṭṭ.III.175*)

Obvious presence of causal *dhammas* is *atthi* indeed. Non-reaching to cessation of causal *dhammas* is *avigata*, indeed. (*Anuṭṭ.III.239*)

B. Hexad relations

These (24) kinds of relations can be divided into six groups according to nature,

1. six kinds of relations in which **mentality benefits mentality**, to wit, *anantara, samanantara, asevana, sampayutta, natthi, vigata*.
2. five kinds of relations in which **mentality benefits mentality and corporeality**, to wit, *hetu, jhāna, magga, kamma, vipāka*.
3. one kind of relation in which **mentality benefits corporeality**, to wit, *pacchājāta*.
4. one kind of relation in which **corporeality benefits mentality**, to wit, *purejāta*.
5. two kinds of relations in which concept and **mentality and corporeality benefit mentality**, to wit, *ārammaṇa, upanissaya*.
6. nine kinds of relations in which **mentality and corporeality benefit mentality and corporeality**, to wit, *adhipati, sahaṅgā, aññamañña, nissaya, āhāra, indriya, vipayutta, atthi, avigata*.

C. Way of grouping by means of *dhamma*

1. The relation of root is concerning to six kinds of roots (*hetu'*) and then it is a partial of mentality, indeed.
2. The relation of object is concerning **to concept and all kinds of mentalities and corporealities.** (Mentality consists of *nibbāna*)
3. In the relation of predominance, causal *dhammas* of the relation of compatible predominance concerned with a partial of mentality.
4. Those relations of *kamma-magga-jhāna* are partial of mentality.
5. The relation of objective predominance concerned with all kinds of objects which are deserving **to** respect.
6. Those relations of *anantara, samanantara, pacchājāta, asevana, vipāka, sampayutta, natthi, vigata* are mental *dhammas* only.
7. *Nibbāna* should be designated as a **partial of mental dhammas due to occurrence of non-concerning to causal dhammas, anantara** etc.
8. The relation of precompatibility is a partial of corporeality.
9. Those remaining relations are mentality and corporeality relating to causal *dhammas* which are deserving ones. (*Abhi.A.III.352*)

D. Way of grouping by means of time

1. These (15) kinds of relations, viz., *hetu, sahajāta, aññamañña, nissaya, purejāta, pacchājāta, vipāka, āhāra, indriya, jhāna, magga, sampayutta, vippayutta, atthi, avigata*, are present *dhammas* only.
2. These (5) kinds of relations, viz., *anantara, samanantara, āsevana, natthi, vigata*, are past *dhammas* only.
3. The relation of *kamma* occurs depending upon both two periods called present and past. (It means that *sahajāta kamma* is present *dhamma* while *nānākkhaṇika kamma* is past *dhamma*.)
4. Those remaining three kinds of relations, viz., *ārammaṇa, adhipati, upanissaya*, are yoking with three kinds of periods, past, present and future. It should be recognized that they are also free from time (*kāla vimutta*) because concept and *nibbāna* are designated as causal *dhammas*. (*Abhi.A.III.353*)

E. Way of grouping by means of resultant *dhamma*

1. Those relations, *ārammaṇa, anantara, samanantara, upanissaya, purejāta, āsevana, sampayutta, natthi, vigata* benefit only mental *dhammas* as resultant *dhamma*.
2. The relation of *pacchājāta* benefit only corporeal *dhammas* as resultant *dhammas*.
3. Those remaining (14) kinds of relations benefit both two kinds of mentality and corporeality as resultant *dhammas*. (*Mahāṭī.II.288*)

F. Way of grouping by means of *janaka, upatthambhaka*

1. Those kinds of relations, viz., *anantara*, *samanantara*, *anantarūpanissaya*, *pakatūpanissaya*, *āsevana*, *nānākhanika-kamma*, *natthi*, *vigata* are causal *dhammas* of *janaka* which are able to give rise to resultant *dhammas* directly but not *upatthambhaka* ones which are able to support indirectly.

PAGE-430

2. The relation of *pacchājāta* is only a causal *dhamma* of *upatthambhaka* which is able to support but not *janaka* one.
3. Those remaining kinds of relations are not only causal *dhammas* of *janaka* which are able to give rise to resultant *dhammas* directly but also *upatthambhaka* ones which are able to support, maintain and to be strong. (*Mūlaṭṭi.II.288, 289*)

G. Summary of (24) kinds of relations

ārammaṇūpanissayakammatthipaccayesu ca sabbe pi paccayā samodhānam gicchanti. (Abhidhammatthasaṅgaha)

If those (24) kinds of relations are admitted appropriately, they belong in four kinds of relations, viz., *ārammaṇa*, *upanissaya*, *kamma*, *atthi*.

1. *ārammaṇa paccaya* — These two kinds of relations, *ārammaṇadhipati* and *ārammaṇupanissaya* belong in the relation of object. Those are two kinds of relations which benefit resultant *dhammas* by standing as cognizable objects.

2. *upanissaya paccaya* — These six kinds of relations, *anantara*, *samanantara*, *anantarūpanissaya*, *āsevana*, *natthi*, *vigata*, belong in the relation of determinative dependence (*upanissaya paccaya*). Causal *dhammas* occur within preceding mind moment while resultant *dhammas* occur within succeeding mind moment. Only when causality ceased, the result can rise.

3. *kamma paccaya* — These two kinds of relations, *pakatūpanissaya*, *nānākhanika kamma*, belong in the relation of *kamma*. Causality and results can be separated by many cognitive processes, many lives or many world times.

4. *atthi paccaya* — Those (16) kinds of relations which are relating to *sahajāta*, to wit, *sahajātadhipati*, *sahajāta*, *aññamañña*, *sahajāta nissaya*, *sahajāta kamma*, *vipāka*, mental nutriment, *sahajātindriya*, *rūpajīvitindriya*, *jhāna*, *magga*, *sampayutta*, *sahajāta vippayutta*, *sahajātatthi*, *sahajāta avigata*; those (7) kinds of relations which are relating to *purejāta*, to wit, *purejāta*, *purejāta nissaya*, *purejātindriya*, *purejāta vippayutta*, *purejātatthi*, *purejāta avigata*, physical nutriment; and those (5) kinds of relations which are relating to *pacchājāta*, to wit, *pacchājāta*, *pacchājāta vippayutta*, *pacchājātatthi*, *pacchājāta avigata*, physical nutriment, belong in the relation of presence (*atthi paccaya*). During both causal and resultant *dhammas* are still present obviously, those relations can benefit resultant *dhammas*.

Here, explanation on (24) kinds of relations has been finished. It will be continued to present how conditional relations (*Paṭṭhāna*) concern with the doctrine of Dependent-Origination (*paṭṭiccasamuppāda*).

PAGE-431

2.4 *Avijjāpaccayā saṅkhārā*

(Due to arising of ignorance, formation arise)

** paccayo hoti puññānam, duvidhānekadhā pana.
paresam pacchimānam sā, ekadhā paccayo matā. (Abhi-A-2-139)*

1. Ignorance benefits for arising of wholesome formations by means of efficiency of two kinds of relations, viz., object relation (*ārammaṇa paccaya*) and determinative dependence relation (*upanissaya paccaya*).
2. Ignorance benefits for arising of unwholesome formations by means of efficiency of numerous kinds of relations.
3. Ignorance benefits for arising of unwholesome formations (*āneñjābhi saṅkhāra*) by means of efficiency of only one kind of relation called determinative dependence. (*Abhi-A-2-139*).

2.4.1 *puññābhi saṅkhāra* (wholesome formation)

** tathā avijjāsammūhataṅkā kāmabhavarūpabhavasampattiyo patthetvā tāneva puññānikarontassa. (Abhi-A-2-139, Vs-2-173)*

= Due to present of strong bewilderment with ignorance, in the continuum of the person who cultivates those sensual and fine-material wholesome formations through heartfelt desire on attainment of sensual and fine-material coming-into-existences the ignorance benefits for arising of those two kinds of formations by means of efficiency of relation of determinative dependence (*upanissaya paccaya*). (*Abhi-A-2-139*)

Before (24) kinds of relations are to be explicit the righteous reader should like to recognize any one kind of previous examples which have been mentioned again.

For instance_____ Observance of eight or more Buddhist precepts (=sensual wholesome formations) were cultivated with the purpose of attainment of woman's life who can serve satisfactorily parents. That man who had no opportunity to serve satisfactorily parents has got woman's existence in present life due to those wholesome formations.

In this example, the nature of wrong knowing as woman is the ignorance, (*avijjā*) indeed. The nature of heartfelt desire to that woman's existence is the craving called *taṇhā* while the nature of strong attachment on that existence is the clinging called *upādāna*. Due to presence of strong bewilderment with that kind of ignorance, sensual wholesome formations called moral wholesome deeds were cultivated. The ignorance, wrong knowing as that woman, benefits for arising of those wholesome formations of by means of efficiency of relation of determinative dependence.

If the ignorance called wrong knowing as woman is absent, the sensual wholesome formation called observance of Buddhist precepts would not be cultivated with the purpose to attain that woman's existence. Because the ignorance called wrong knowing as woman who has opportunity to serve satisfactorily parents was present apparently heartfelt desire to that woman's existence arises in him really, resulting in cultivating moral deeds, sensual wholesome formations. The ignorance, therefore, is a relation of determinative dependence for arising of formations.

PAGE-432

2.4.2 Way of discerning

The righteous *meditator* must scrutinize ignorance, craving, clinging, formations, action by following above example. Among those, ignorance-craving-clinging are defilement round while formations-action are action round. Both *dhammas* are mind-door-cognitive processes only. By seeing how mental *dhammas* of mind-door-cognitive process belonging to action round arise depending upon mental *dhammas* of mind-door cognitive process belonging to defilement round. The righteous *meditator* must discern as.....

“due to arising of ignorance, formations arises”; the ignorance is causal *dhamma* ; the formations are resultant *dhammas*”.

Those mind-door-cognitive processes of both defilement round and action round can be arise in numerous times. Those mind-door-cognitive process of defilement round and action round can be separated by numerous cognitive process. In this case, it can be said that ignorance benefits those wholesome formations by means of efficiency of relation of natural determinative dependence (*pakatūpanissaya paccaya*) because moral deeds called sensual wholesome formations were cultivates by depending upon ignorance belonging to defilement round. The *meditator* should discern carefully by insight knowledge.

The next example ____ A practising *meditator* who had heartfelt desire to *brahmas*' existence practiced meditation on bone under instruction of his teacher in one kind of previous lives during the period, out of the admonishment of Supreme Buddha. He had got the first absorption through bone object. Then he developed that first absorption in order to become superior one, resulting in reaching into great *brahma*'s realm (*mahābrahma*).

In this example, due to presence of ignorance- craving called wrong knowing as *brahma*, heartfelt desire to that *brahma*'s life, strong obsession on that life, that first absorption of fine material sphere called wholesome formations had been cultivated through *meditator* on bone. Due to that wholesome formations he had reached into great *brahma*'s realm. That ignorance benefits for arising of those fine-material wholesome formations by means of efficiency of relation of natural determinative dependence.

PAGE-433

The next example ____ A practising *meditator* who renounced during the period, out of admonishment of the supreme Buddha developed the first absorption of fire-*kasīṇa* (*tejokasīṇa*). Then he developed that first absorption in order to become middle kind of absorption (*majjhimajhāna*), resulting in reaching into *brahmaparohitā* realm after death. In this case, due to presence of efficiency of relation of natural determinative dependence of ignorance (craving-clinging) which is the nature of strong bewilderment to attainment of *brahma*'s life , the first absorption of fire-*kasīṇa* of wholesome formation had been cultivated satisfactorily.

If the righteous person cultivates charity , morality, *samatha* and *vipassanā* practices or absorptions of fine-material sphere with the purpose of overcoming ignorance, that ignorance benefits those sensual and fine-material wholesome formations by means of efficiency of relation of natural determinative dependence. It is similar to kind of cultivating wholesome formations in a way that during performing wholesome deeds the strong wish, “*idam me puññam āsavakkhayam vāham hotu* = may this merit be achieve the Noble Path of Arahant which eradicates four taints *dhammas*”, is always performed. If the righteous person had experienced *vipassanā* practice by which ignorance (= continuity of mind- door-cognitive processes of defilement round) was discerned as *anicca* etc, through the nature of destruction-perishing away (*khaya-vaya*) in his previous life ____.

sā hi avijjam kayato vayato sammasanakāle kāmāvacarānam puññābhi sañkhārānam ārammaṇa paccayena paccayo hoti. (*Abhi-A-2-139. Vs-2-173*)

The ignorance which was discerned object of that *Vipassanā* Knowledge benefited sensual wholesome formations with predominating *Vipassanā* Knowledge by means of efficiency of relation of object (*ārammaṇa paccaya*). Only when ignorance can be taken as object *vipassanā* practice can be performed by penetrative knowing on the nature of destruction-perishing away of ignorance. Unless ignorance is taken as object or unless ignorance is known penetratively though it can be taken as object, it is impossible to arise *Vipassanā* Knowledge by taking the object of destruction-perishing away of that ignorance. It can, therefore, be said that ignorance benefits for arising of sensual wholesome formations with predominating *Vipassanā* Knowledge by means of efficiency of relation of object.

If that righteous person has got various Super-psychic Knowledge (*abhiññāṇa*) either in the previous life or present life; if the consciousness with delusion (*samoha citta*) occurring in past, future, present, internal, external can be known and seen penetratively up to ultimate nature with the help of various Super-psychic Knowledge called *cetopariyaññāṇa* (distinguishable knowledge on other's mind), *pubbenivāsaññāṇa* (knowing previous lives), *anāgatamsaññāṇa* (distinguishable knowledge on future); that ignorance benefits for arising of those fine-material wholesome formations by means of efficiency of relation of object. (*Abhi-A-2-139, Vs-2-173*)

PAGE-434

2.4.3 *āneñjābhisañkhāra* (unshakable wholesome formations)

If the righteous person had experienced various absorptions of immaterial sphere with the purpose of attainment of *brahmas* of immaterial sphere in any kind of previous lives; if absorptions of immaterial sphere were also achieved and experienced to reach those kinds of immaterial sphere; the ignorance which is wrong knowing as *brahma*'s life in immaterial sphere benefited unshakable wholesome formations called those absorptions of immaterial sphere by means of efficiency of relation of natural determinative dependence.

To be noticed ____ The opinion of this paper is that ____ if those fine-material and immaterial wholesome formations can not be found within four or five previous lives during scrutinizing successive causal and resultant *dhammas* of previous lives by sending knowledge, it is not essential to scrutinize emphatically on those *dhammas*. This is because in the aspect of range of disciple's perfection of knowledge, this knowledge of cause and condition (*paccaya pariggaha ñāṇa*) can be fulfilled after knowing on partial range of action and consequence of action (*kamma-kammavipāka*) only. (*Vs-2-237, Mahāṭṭi-2-380*). However the righteous person should like to keep in mind successive causal and resultant *dhammas* of previous lives until those periods cultivating with fertile seeds of knowledge (*vijja*) and fertile seeds of practice (*carāṇa*) .If does not mean that only when one keeps in mind in that way can he attain the Noble Path-Knowledge, Fruit-Knowledge and *nibbāna*, but for thorough understanding on efficiency of fertile seeds of perfections (*paramita*) and to be inspired with imaginative ideas only.

2.4.4 *appuññābhi sañkhāra* (unwholesome formations)

During keeping in mind successive causal and resultant *dhammas* of previous lives, if the righteous person knows and sees those defilement *dhammas* , i.e., selfish desire, wrong view, skeptical doubt (*vicikicchā*), distraction (*uddhacca*), grief (*domanassa*) through taking the object of ignorance, he must continue to discern how that ignorance benefited for arising of those unwholesome formations called defilement *dhammas*, selfish desire etc. (*Abhi-A-2-139*)

Because those unwholesome formations, selfish desire etc, are always associating with ignorance, how unwholesome formations, selfish desire etc; has to be known by taking the object of ignorance as object during pleasing with selfish desire etc. (*Mūlaṭṭ-2-289*)

For instance _____ Let us suppose a righteous person is full of satisfaction by seeing his own piles of gold. The nature of wrong knowing as gold, the ignorance, associates with that selfish desire *dhamma* really. Then if succeeding selfish desire arises by taking the object of selfish desire on piles of gold, it can be said succeeding satisfaction again by taking the object of selfish desire of previous situation is the same as the satisfaction again by taking the object of ignorance because preceding selfish desire associates with ignorance. Depending upon very strong bewilderment called wrong knowing as gold, strong selfish desires “my gold, my gold”, arises. Depending upon strong selfish desire as “my gold, my gold”, succeeding strong selfish desire as “my gold, my gold “, arise over and over again.

The nature of wrong knowing as “mine”; “gold”, the ignorance, always associates with those selfish desire *dhammas*. It can, therefore, be said that ignorance benefits for arising of defilements, selfish desire etc, by means of efficiency of relation of object. It should be understood similarly how remaining defilements, wrong view, skeptical doubts, distraction, grief etc, arise by taking the object of ignorance.

PAGE-435

Pali Quotation (Paṭṭhāna-1-134)

= Unwholesome deed is pleasurable and satisfied. Selfish desire arises by taking that object of unwholesome deed, resulting in arising of wrong view, skeptical doubt, distraction, grief, when unwholesome deed ceases, consequence registering consciousness (*vipāka tadārammaṇa*) arises. (*Paṭṭhāna-1-134*)

The nature of worldly persons, indeed is usually pleasing and satisfying on their lives by themselves. They never finish to follow various fashionable objects. They are never tired of heartfelt desiring on various kind of both living and non-living sensual desirable objects. They usually see their banker’s card (cheque card) over and over again. They are never wearisome to carry and cuddle their grand children. It is proliferation of succeeding selfish desire based on preceding selfish desire indeed. Both preceding and succeeding kinds of selfish desire always associates with the nature of wrong knowing called ignorance really. Thus during arising out Thus during arising of heartfelt desire on preceding heartfelt desire the heartfelt desire on ignorance that associates with preceding one also includes inevitably. Ignorance can, therefore, benefit unwholesome formations by means of efficiency of relation of object.

Pali Quotation (Paṭṭhāna-1-137-147)

Selfish desire is respectfully pleasurable and satisfied. Selfish desire arises by taking that object of Selfish desire, resulting in arising of wrong view. Wrong view is respectfully pleasurable and satisfied. Selfish desires arise by respectful taking that object of wrong view, resulting in arising of wrong view again. (*Paṭṭhāna-137,147*)

During arising of ignorance selfish desire and wrong view can or can not associate with it. Selfish desire can associate the consciousness with rooted in greed. Selfish desire and wrong view can associate the consciousness with wrong view (*diṭṭhigata sampayutta citta*), but not those consciousness with rooted in anger (*dosmūla citta*) and consciousness with rooted in delusion (*mohamūla citta*). The ignorance, actually always associates with all kinds of unwholesome consciousness. Whether ignorance and selfish desire, wrong view are

associating within one mind moment or not (= whether they are occurring in separate mind moments) it is intended to be said the arising of unwholesome formations, selfish desire, wrong view etc, only by taking the object of ignorance consisting in preceding cognitive process.

**asahajātassa upanissayādinā saṅkhārassa avijjā paccayo hoti. (Anuṭṭ-2-107)*

The ignorance which is not compatibility within one mind moment benefits for arising of formations by efficiency of relation of determinative dependence. (*Anuṭṭ-2-107*)

** garum katvā assādanakāle ārāmmaṇā-dhipati ārammanūpanissaye hi. (Abhi-A-2-139, Vs-2-173)*

The ignorance which can be benefit by means of efficiency of relation of object ordinarily, actually, is not succeeding compatible ignorance which associates with selfish desire, wrong view but is only preceding ignorance which can be either associating with or not associating with selfish desire, wrong view.

PAGE-436

This ignorance which is causal *dhamma* of the relation of object predominance (*ārāmmaṇā-dhipati*) and the relation of object determinative dependence (*ārammanūpanissaya*), is only ignorance associating with selfish desire-wrong view. In the aspect of causal ignorance, it is associating with selfish desire-wrong view. In the aspect of resultant selfish desire-wrong view, these are also associating with ignorance. However causal *dhammas* are preceding mind-door cognitive processes while resultant *dhammas* are succeeding mind-door cognitive processes. Impulsions of both sides belong to greed wrong view group. The nature of wrong knowing as man, woman, person, being, human being, heavenly being, *brahma* etc, is ignorance indeed. In this section of relation of object predominance and object determinative dependence that ignorance always associates with selfish desire-wrong view only.

**garum katvā assādanam rāga ditṭhisampayuttāya eva avijjāya yojetabbam. (Mūlaṭṭ-2-99, Mahāṭṭ-2-289)*

The nature of heartfelt desire on any king of coming-into-existences called those man, woman, person, human being, heavenly being, *brahma* etc, is *taṇhā* (= *rāga*) (craving) indeed. The nature of wrong belief in a way that man, woman, person, human being, heavenly being, *brahma* etc, are present really, is *ditṭhi* (wrong view). It is a kind of nature which always associates with selfish desire (*rāga*).

If the selfish desire on any kind of coming-into-existence, man, woman, person, being, human being, heavenly being, *brahma* etc, is respectfully satisfied, the heartfelt desire on ignorance which is associating with that selfish desire is also inclusive. Thus if preceding selfish desire, in the next method, those preceding selfish desire together with ignorance are respectfully satisfied, succeeding selfish desire arises; wrong view arise consequently. Those preceding selfish desire together with ignorance benefit for arising of succeeding selfish desire-wrong view by means of efficiency of relation of object predominance and object determinative dependence. In other words _____

Preceding impulsions of mind-door cognitive processes associating with selfish desire-wrong view-ignorance benefit for arising of succeeding continuity of impulsions of mind-door cognitive process associating with selfish desire-wrong view-ignorance by means

of efficiency of relation of object predominance and object determinative dependence. This kind of relation can be said ignorance benefits unwholesome formations (*apuññābhisāñkhāra*) by means of efficiency of relation of object predominance and object determinative dependence.

In the continuum of a person who commits unwholesome deeds, killing being etc., due to presence of strong bewilderment with ignorance which is capable of concealing disadvantage of coming-into-existence; who is unable to see disadvantages of unwholesome deeds due to lack of discerning on those advantages; that ignorance benefits unwholesome formations which are origin of committing unwholesome deeds by means of efficiency of relation of natural determinative dependence (*pakatūpa nissaya paccaya satti*). Ignorance benefits all kinds of unwholesome *dhammas* which are origin of committing all kinds of immoral conducts, killing being, stealing etc, by means of efficiency of natural determinative dependence. (*Paṭṭhāna-1-148; Abhi-A-2-139*). Furthermore while unwholesome formations are occurring depending upon that ignorance, every kind of unwholesome formation also consists of ignorance (= delusion) and then among those kinds of ignorance the ignorance which is associating with preceding impulses, the first impulse etc., benefit unwholesome formations, the second impulse etc, by means of efficiency of relations of contiguity (*anantara*), immediate contiguity (*samanantara*), contiguous determinative dependence (*anantarūpanissaya*), habitual recurrence (*āsevana*), absence (*natthi*), disappearance (*vigata*). (*Abhi-A-2-139, Vs-2-173*)

PAGE-437

Furthermore in the continuum of a person who commits any kind of immoral conducts randomly each unwholesome impulse (= each unwholesome formation) consists of ignorance. That ignorance benefits, associating unwholesome formation *dhammas* by means of efficiency of relation of root (*hetu*), compatibility (*sahajāta*), mutuality (*aññamañña*), dependence (*nissaya*), association (*sampayutta*), presence (*atthi*), non-disappearance (*avigata*). (*Abhi-A-2-137, Vs-2-173*)

2.4.5 Facts to be noticed

Consequence round *dhammas* of present life of practising righteous person, if *paṭisandhi* and life-continuum etc., are significantly intended to be said, are only wholesome consequence (*kusala vipāka*) indeed. Those wholesome consequence *dhammas*, *paṭisandhi* and life-continuum etc., arose due to sensual wholesome formations cultivated in previous life. However during life (*pavatti*) either sometimes wholesome consequence or sometimes unwholesome consequence can occur accordingly. Because those unwholesome consequence can arise frequently through unwholesome formations cultivated in previous lives, those unwholesome formation must be kept in mind during keeping in mind previous corporeality-mentality. By seeing how those unwholesome formations arose due to ignorance _____ causal and resultant *dhammas* must be kept in mind as follows: _____

Due to arising of ignorance, unwholesome formations arise.

Ignorance is causal *dhammas*; unwholesome formations are resultant *dhammas*.

Furthermore causal and resultant *dhammas* can be kept in mind continuously by seeing both how unwholesome formations arose, due to arising of ignorance and how consequence round *dhammas*, *paṭisandhi* consciousness of woeful existence etc., arose due to those unwholesome formations with the help of insight knowledge sent towards successive previous lives.

During keeping in mind the principle of dependent-origination of this present life as centre ____ in accordance with explanation, “*avijjā saṅkhārā atīto addhā*”, ____ ignorance and formations were past periodic *dhammas*. Therefore only those kinds of ignorance, wholesome and unwholesome formations, unshakable formations (*āneñjābhisaṅkhāra*), which had been cultivated in previous successive lives throughout rounds of rebirth are emphatically explained and presented as priority in this work. Among (12) factors of dependent-origination _____

1. ignorance, formations are past periodic *dhammas*; while
2. consciousness, mind-matter, six-bases, contact, feeling, craving, clinging, *kamma* coming-into-existence are present periodic *dhammas*;
3. birth, aging-death are future periodic *dhammas* respectively.

After keeping in mind principle of causal relationship of these past, present, future periodic *dhammas*, the righteous person can keep in mind both previous successive lives and future successive lives until end by sending penetrative knowledge systematically.

PAGE-438

The formations which are origin of some consequence round, present life *paṭisandhi* etc., are sensual wholesome formations (*kāmāvacara puññābhisaṅkhāra*) only. Now the righteous person has to keep in mind causal relationship between those sensual wholesome formations and some consequence round *dhammas*, *paṭisandhi* consciousness etc., beforehand. After keeping in mind above all (12) factors of dependent origination thoroughly previous successive lives can be kept in mind similarly.

When the righteous person sees how *paṭisandhi* consciousness of fine-material sphere arises due to fine-material wholesome formation (*rūpāvacara puññābhisaṅkhāra*), how *paṭisandhi* consciousness of immaterial sphere arises due to immaterial unshakable wholesome formation (*arūpāvacara āneñjābhisaṅkhāra*), and how *paṭisandhi* consciousness of woeful existence arises due to unwholesome formations, he can keep in mind causal relationship of those *dhammas* systematically. Among three kinds of formations, i.e., wholesome formation, unwholesome formation and unshakable wholesome formation, one kind of formation only can give rise to occur *paṭisandhi* consciousness for one coming-into-existence specifically. Therefore causal relationship must be kept in mind by seeing how appropriate kind of *paṭisandhi* consciousness arises due to specific kind of formation for specific coming-into existence accordingly. It should be understood the fact all three kinds of formations can not give rise to occur a single *paṭisandhi* consciousness in one coming-into-existence.

Unless Four Noble Truth are known and seen penetratively until the end of rounds of rebirth or unless the ignorance is removed together with roots by the tweezers called the Noble Path of Arahant, the ignorance will be present apparently throughout future rounds of rebirth.

Unless the ignorance is removed together with roots throughout the period, the suffering of rounds of rebirth which is called continuity of perpetual processes of causal relationship of aggregates (*khandhā*), bases (*āyatana*), elements (*dhātu*), will be wrongly recognized, known, believed as bliss, resulting in cultivating wholesome formations, unwholesome formations and unshakable wholesome formations which are origin of those suffering of rounds of rebirth all the time really.

By scrutinizing how action round (*kamma vaṭṭa*) called formations (action) arose in previous life due to presence of defilement round (*kilesa vaṭṭa*) called ignorance (craving, clinging) _____ causal and resultant *dhammas* must be discerned and kept in mind in a way

that _____ “due to arising of ignorance, formations arise; the ignorance is causal *dhammas*, formations are resultant *dhammas*”, etc. In this case previous life ignorance and formations arose generally in sequence of continuity of mind-door cognitive processes as follows: _____

2.4.6 Mind-door cognitive processes of defilement round and action round

	mind-door advertence	(7) times of impulsions	(2) times of registering
defilement round	12	20	12
action round	12	34	34

For worldling persons ignorance usually arise as (20) mind and mental concomitants of greed wrong view group generally. Sometimes it usually arises as (19) mind and mental concomitants without pleasurable interest (*pīti*). Sometimes it usually arise (22/21) mind and mental concomitants with sloth-torpor (*thinamiddha*). Those are four kinds of unwholesome consciousness rooted in greed with wrong view (*lobhamūla diṭṭhigata sampayutta citta*). Sometimes four kinds of unwholesome consciousness rooted in greed without wrong view (*lobhamūla diṭṭhigata vippayutta citta*) can also arise and the righteous person should like to discern as they really occur. Registering consciousness can or can not fall in him. If it falls after (7) times of impulsion with pleasurable interest those two times of registering consciousness also consist of pleasurable interest. If impulsion are not associated with pleasurable interest, those registering consciousness are also not associated with pleasurable interest. All (11) kinds of registering consciousness can arise accordingly. In this table only one kind of registering (*somanassa santīraṇa tadārammaṇa*) is shown as example.

PAGE-439

It should be recognized similarly for mind-door cognitive process of formation. Here sensual wholesome formation of mankind only is presented as priority of examples. Those consciousness of mind-door cognitive process of formation can associate with knowledge and pleasurable interest accordingly. As shown in tables of Meditation on Mentality, Volume II, numbers of mental *dhammas* of formations can be varied as (34/33/33/32) accordingly. Registering consciousness can or can not fall in him. All (11) kinds of registering consciousness can fall accordingly. In this table only one kind of registering consciousness, great consequence registering associating joyful with knowledge (*somanassa sahaḡata ñāḡasampayutta mahā vipāka tad-ārammaṇa*), is shown as example. The righteous person should like to discern those kinds of consciousness as they really arose in previous live.

It should be recognized the fact _____

1. mind-door cognitive processes of those defilement round are meant as “*ignorance*” and
2. mind-door cognitive processes of those action round are meant as “*formations*” respectively.

Each kind of compactness (*ghana*) of both sides has to be broken down by penetrative knowledge and it must be reached up to ultimate nature. Because five-doors-cognitive processes (*pañcadvāra vīthi*) can not give rise to occur *paṭisandhi*, mind-door-cognitive process only is presented in this work.

As mentioned in the first method of explanation of the term *paṭicca samuppāda*, in this world it is unable to arise a single-resultant *dhamma* due to a single causal *dhamma* ... *R* ... (*Abhi-A-2-140*) [Please see page 16,17, Volume III.]

It should, therefore, be recognized that the ignorance is meant as the whole mind-door cognitive process of defilement round which are predominated with ignorance while on the

formation, as the whole mind-door cognitive process of action round which are predominated with volitional formation respectively. By breaking down mental compactness (*nāmaghana*) called bulk of mentality of both kinds of cognitive processes which are occurring as causal and resultant *dhammas*; by keeping in mind each *dhamma* up to the field of ultimate nature with the help of penetrative knowledge; by seeing principle of causal relationship of those ultimate *dhammas*; _____ both causal and resultant *dhammas* must be kept in mind in a way that _____

“due to arising of ignorance, formations arise; ignorance is the causal *dhamma*: formations are resultant *dhammas*;” etc. It should be understood similarly on how consciousness arises due to formation.

PAGE-440

2.4.7 A reasonable question

In this case, there is a reasonable question that _____ why the ignorance with undesirable consequence called *aniṭṭha phala* and great faults should become causal *dhamma* of wholesome formation and unshakable wholesome formation without fault but the nature of giving rise to desirable consequence. The bitter seed of neem tree (= margosa tree) can not give rise to grow sugar-cane really _____.

This is a reasonable question.

The answer _____ Why not? It is appropriate causal *dhamma* really. It is true _____. In the world there are apparent causal *dhammas* which are.

1. either opposite or
2. not opposite;
3. either same or
4. different from their resultant *dhammas*.

Those resultant *dhammas* are not mere consequence *dhammas* belonging to consequence round.

In the world there are both apparent causal *dhamma* which are opposite of resultant *dhammas* by means of *ṭhāna* (lying, existing), *sabhāna* (specific characteristic), *kiicca* (function) etc., and apparent causal *dhammas* which are not opposite of resultant *dhammas* in *ṭhāna*, *sabhāva*, *kiicca*.

ṭhānaviruddha _____ Preceding consciousness benefits for arising of succeeding consciousness by means of efficiency of relation of contiguity (*anantara paccaya*) etc. In that phenomenon preceding consciousness is the opposite causal *dhamma* of succeeding consciousness by lying (existing) apparently. (This is the causal *dhamma* in the aspect of the Supreme Buddha’s admonishment.) Previous learning, technology etc., is important factor of later learning, technology etc., (This is the causal *dhamma* in the aspect of mundane situation.) This is the opposite causal *dhamma* by means of *ṭhāna* (= lying, existing). (*Abhi-A-2-141*)

* *ṭhānaviruddhoti athitāviruddho. (Mūlaṭṭi-2-100)*

In this case, according to the opposite causal *dhamma* by means of *ṭhāna* (*ṭhānaviruddha*) _____ it must be meant as the opposite causal *dhamma* by means of apparent lying (= existing) (*atthitāviruddha*). (*Anuṭṭi-2-110*)

sabhāvaviruddha ____ The action (*kamma*) is the opposite causal *dhamma* of corporeal *dhamma* by means of specific characteristic (*sabhāva viruddha*). Volition is designated as action (*kamma*). That volitional action is mental *dhamma* indeed. It has the specific characteristic, inclining towards object (*namana lakkhaṇa*). Corporeal *dhamma*, actually, has the specific character, change and alteration called different occurrence of continuity of preceding and succeeding corporealities due to opposite factors, heat, coldness etc.

PAGE-441

Mental *dhamma* is the *dhamma* which is capable of taking object (*sārammaṇa dhamma*) but corporeal *dhamma* is the *dhamma* which is incapable of taking object (*anāramaṇa*). The action (*kamma*) has the specific characteristic, the nature of urging (*cetanā sabhāva*) (= the nature of exhortation in order to reach associated *dhamma* on object). Corporeal *dhamma*, however, has the nature of change and alteration (*ruppana lakkhaṇā*). Thus the causality, action is opposite to the resultant corporeal *dhammas* by means of specific characteristic. The causality, action which has opposite specific character benefits for arising of resultant corporeal *dhammas*. (This is the causal *dhamma* in the aspect of the Supreme Buddha's admonishment.)

Milk has sweet flavour; it can extinguish potency of bile; it has the nature of arising of sweet effect. Yogurt, on the other hand, has sour flavour; it can proliferate potency of bile; it has the nature of arising of sour effect. Thus milk is the opposite to yogurt through nature. The causality, milk which has opposite nature benefits for arising of resultant *dhamma*, yogurt with opposite nature. (This is the causal *dhamma* in the aspect of mundane situation.) (*Abhi-A-2-141; Mūlaṭṭi-2-100; Anuṭṭi-2-110*).

kiccaviruddha ____ Light is an essential factor for arising of seeing-consciousness. (*cakkhuvīññāṇa*). The light is incapable of taking object because it is corporeal *dhamma*. Seeing consciousness, on the other hand, is capable of taking object and distinguishing object (visible object). The light with function of incapable of distinguishing object is the causal *dhamma* with opposite function of seeing-consciousness which has the function of capable of distinguishing object. Some basic constituents, molasses etc., which lack the function of intoxication, are also causal *dhammas* with opposite function of alcohol which has the function of intoxication. (*Abhi-A-2-141, Mūlaṭṭi-2-100*)

ṭhāna-aviruddha

cakkhurūpādayo pana cakkhuvīññādīnam ṭhānaviruddhā paccayā. (Abhi-A-2-141)

Eye-clear-sensitivity, visible object etc, are not opposite causal *dhammas* of seeing-consciousness etc., by means of apparent existing (lying), in the next method, the formers etc, are not opposite causal *dhammas* of the latter through lying place. (*Abhi-A-2-141*)

ṭhānaviruddhoti atthitāviruddho. (Mūlaṭṭi-2-100)

ṭhānanti dharamānatā adhippetāti vuttam ṭhānaviruddhoti atthitāviruddho ti. (Anuṭṭi-2-110)

In above explanation of *ṭhāna aviruddha*, it is explained that ____ depended base corporeality and object corporeality are not opposite causal *dhammas* of respective mental *dhammas* by means of apparent existing (lying) (= *ṭhāna aviruddha*), in the next method, the formers etc, are not opposite causal *dhammas* of the latter through lying place. Furthermore in the causal *dhamma* of *ṭhāna aviruddha*, it is explained that preceding

consciousness is the opposite causal *dhamma* of succeeding consciousness by means of apparent existing (*atthitāviroddha*), according to sub-commentator Sayadaws.

In this case, it is essential to vet the fact which *dhamma* is the opposite causal *dhamma* of which one through apparent existing. In the commentary it is explained that preceding consciousness is the opposite causal *dhamma* of succeeding consciousness through apparent existing (*ṭhānaviroddha paccaya*).

PAGE-442

The causal *dhamma* called preceding consciousness is absent during arising of resultant *dhamma* called succeeding consciousness with three-time-phases, *uppāda-ṭhiti-bhanga*. Therefore the meaning of “opposite causal *dhamma* through apparent existing” has to be vetted. In this case, some teachers of other school of thought (*keci ācariya*) suggested that the term, *ṭhāna*, means *paṭisandhi ṭhāna* (= lying place of process of newly occurrence of next existence), *bhavanga ṭhāna* (lying place of life-continuum), *cuti ṭhāna* (lying place of death-consciousness). *Mūlaṭṭhāna Sayadaw* rejected that opinion of teachers of other school of thought (*kecivāda*) and explained that because the preceding life-continuum benefits the succeeding life-continuum with the same lying place, the preceding impulsion benefits the succeeding impulsion with the same lying place by means of efficiency of relation of contiguity etc, those lying place called *paṭisandhi ṭhāna*, *bhavanga ṭhāna*, *javana ṭhāna* are not desirable opposite causal *dhammas* through lying place (*ṭhāna viroddha paccaya*). (*Mūlaṭṭhāna-2-100*)

In this case, therefore, the explanation, “preceding consciousness benefits succeeding consciousness by means of nature of *ṭhānaviroddha*”, means that because only when the causal *dhamma*, preceding consciousness ceases can the resultant succeeding consciousness arise, while the latter is present apparently with three-time-phases called *uppāda-ṭhiti-bhanga* the causality, preceding consciousness is absent through three-time-phase called *uppāda-ṭhiti-bhanga*. Thus causal consciousness is not existing (lying) apparently (*aṭṭhāna*) but resultant consciousness is still existing (lying) apparently, resulting in occurrence of opposite nature, i.e., *aṭṭhāna*, *ṭhāna* between causal and resultant *dhammas*. Thus the causal *dhamma* benefits for arising of resultant *dhamma* by means of the opposite nature of non-existing (*aṭṭhāna*), existing (*ṭhāna*). It should be deduced the meaning in this way. However it should be vetted on these explanations for wise persons.

sabhāva aviroddha, kicca aviroddha _____

Preceding impulsion etc, are non-opposite causal *dhammas* of succeeding impulsion etc, by means of both specific characteristic (*sabhāva*) and function (*kicca*). Preceding impulsion etc, have the same specific characters as succeeding impulsions etc., i.e., the same wholesome impulsions or the same unwholesome impulsions or the same indifferent impulsions or the same joyful impulsions or the same hateful impulsions or the same neutral impulsions (*upekkhājavana*). Both have the same functions of impulsions (*javana kicca*), resulting in absence of opposition. Preceding impulsions benefits succeeding impulsions by means of efficiency of relation of contiguity, habitual recurrence (*āsevana*) etc. When the first registering consciousness benefits the second registering consciousness by means of efficiency of relation of contiguity etc, causal *dhamma* is non-opposite to resultant *dhamma* through both specific-characteristic and function. In this case non-opposite means they have the same specific character and function.

As there are the opposite and non-opposite causal *dhammas* apparently in the world, there are also the same causal *dhammas* (*sadisa paccaya*) and the different causal *dhamma* (*asadisa paccaya*) apparently in the world.

sadisa paccaya _____ The corporeal *dhamma* with the same temperature (*sadisa utu*) is causal *dhamma* of corporeality produced by temperature (*utuja rūpa*) while the corporeal *dhamma* with the same nutriment (*sadisa ojā*) is causal *dhamma* of corporeality produced by nutriment (*āhāraja rūpa*). [It means *utuja rūpa* and *āhāraja rūpa* which are produced by the same temperature and nutriment (*sabhāga utu, sabhāga āhāra*).] This is how causal *dhamma* is the same as resultant *dhamma* through nature (*dhamma*).

PAGE-443

Causal *dhammas*, seed of fragrant rice etc, are the causal *dhammas* (*sadisa paccaya*) of resultant *dhammas*, fruits of fragrant rice etc. The causality, seed of fragrant rice and the resultant fruits of fragrant rice are the same in nature. This is how causal and resultant *dhammas* are the same in nature as a worldly simile indeed. (*Abhi-A-2-141*)

asadisa paccaya _____ Corporeal and mental *dhammas* have different nature. Corporeal *dhamma* with different nature is causal *dhamma* of mental *dhamma* and vice versa. It refers to relation of object and relation of basic pre-compatibility (*vatthu purejāta*) etc, during benefiting of corporeality from arising of mentality and to relation of post-compatibility (*pacchājāta*) etc, during benefiting of mentality for maintenance of corporeality. Cow's bodily hair and goat's bodily hair are causal *dhamma* of Bermuda grass, *Cynodon dactylon*. Those causal *dhammas*, horn, yogurt, sesame dough etc, are different causal *dhammas* of some resultant *dhammas*, grass, fragrance, straw etc. (*Abhi-A-2-141*)

Furthermore _____ such causal *dhammas* are

1. *viruddha* = opposite causal *dhammas*,
2. *aviruddha* = non-opposite causal *dhammas*,
3. *sadisa* = same causal *dhammas*,
4. *asadisa* = different causal *dhammas* of such resultant *dhammas*. Those resultant *dhammas* are not mere consequence *dhamma* (*vipāka dhamma*) of those causal *dhammas* really. It should, therefore, be recognized the fact that even though it has undesirable effect certainly and it occurs with faults through nature with relating to consequence *dhamma* which can be arisen by itself, this ignorance is capable of benefiting to those wholesome formation, unwholesome formation, unshakable wholesome formation by means of existing (lying) place (*ṭhāna*), function (*kiicca*), specific characteristic (*sabhāva*), which are occurring as both the opposite, non-opposite causal *dhammas* and the same, different causal *dhammas* accordingly. (*Abhi-A-2-141*)

A person is bewildered in these five circumstances, viz., (1) death (2) conception (3) rounds of rebirth (*samsāra*) (4) character of conditioned things (*sañkhāra lakkhaṇā*) (5) resultant *dhammas* which are arising based on causal *dhammas* (= *paṭicca samuppanna dhamma*). That person cultivates those three kinds of formations surely. It can, therefore, be known the fact this ignorance is causal *dhamma* of all three kinds of formations.

1. **Bewilderment in death** _____ Due to inability to distinguish and reason in death called destruction of aggregates in a way that “destruction of aggregates are designated as death” in all kinds of lives by insight knowledge, the person with bewilderment in death thinks

diversely about various ideas that _____ “being is dead; being transfers to other place (= other coming-into-existence)” etc. (*Abhi-A-2-142*)

2. **Bewilderment in conception** _____ Due to inability to distinguish and reason in conception in a way that “apparent arising of aggregates is designated as birth (*jāti*)” in all kinds of coming-into-existence, the person with bewilderment in conception thinks diversely about various ideas that _____ “being has got conception; new form and shape of body of being arises apparently” etc. (It is similar to a kind of idea that “mankind is born through ovum and sperm of parents” etc. (*Abhi-A-2-142*))

PAGE-444

In this world some persons hold wrong belief in a way that “as new clothes are worn after old and faded ones are abandoned, the self (*atta*) takes reincarnation with new body by searching happiness after abandoning old body”. (*Number 22 verse, Bhagavāgīti Section 11*). It means that kind of belief. (*Translation by Pyi Sayadaw-4-98*)

3. Bewilderment in rounds of rebirth (*samsāra*)

Perpetual processes of arising and passing away of continuity of corporeality-mentality, aggregates, bases, elements is called *samsāra* (rounds of rebirth). Due to inability to distinguish and reason on that *samsāra* as “perpetual processes of arising and passing away of continuity of aggregates, bases elements” _____ the person with bewilderment in rounds of rebirth thinks diversely about various ideas that _____ “this being goes from this world to next world; he comes from other world to this world,” etc. (*Abhi-A-2-142*)

4. Bewilderment in characters of conditioned things (*saṅkhāra lakkaṇā*)

Due to inability to distinguish and reason both specific characters and general characters called *anicca, dukkha, anatta* of conditioned things, the person with bewilderment in characters of conditioned things thinks diversely on them as self-identity (*atta*), property of self identity, permanence (*dhuvā*), comely one (*subhā*), happiness (*sukkha*) etc. (*Abhi-A-2-142*)

5. Bewilderment in resultant *dhammas* which are arising based on causal *dhammas*

Due to inability to distinguish and reason how resultant *dhammas*, formations etc, arise depending on causal *dhammas*, ignorance etc., the person with bewilderment in resultant *dhammas* which are arising based on causal *dhammas* (= *paṭicca samuppanna dhamma*) thinks diversely about various ideas that _____ “self-identity is both perceptive and non-perceptive; that self-identity only does itself and commands others to do; that self-identity arises during *paṭisandhi* (= it can take conception); those creators of that self identity, i.e., very fine sub-particle (*paramāṇumyū*), *paramesvā*, great *brahma* etc, accomplish controlling faculties, eye etc, through well establishing embryo at the moment of conception etc; due to completion with controlling faculties, eye etc, that self-identity come into contact with object, and feels and performs craving called hanger for, pine for; it is obsessive and performs link between the previous and the next coming-into-existence; that self identity takes reincarnation in the next coming-into-existence again”; and

“as fixedly permanent continuity of undestructable ruby balls, coloured glass balls which are strung by unbreakable string, all kinds of beings designated as “*atta* (self-identity) incline to various coming-into-existences, heavenly being, human being etc, due to fixedly permanent coincidence which can be said consecutive arising of self-identity called *atta* in

one destination (*gati*) after another, one birth (*jāti*) after another, one coming-into-existence after another accordingly”. (*Abhi-A-2-142*)

Because the ignorance performs to be blind though one is not blind that being establishes three kinds of formations through thinking diversely about various ideas as shown in these ways.

PAGE-445

For instance _____ as congenital blind goes both right and wrong path on the ground; as he goes both mound and depression in the ground; as he goes uneven land; similarly _____ due to the one’s eye of wisdom was blinded by ignorance, that stupid person cultivates wholesome formation sometimes or unshakable wholesome formation sometimes.

Pali Quotation (Abhi-A-2-142, 143)

yathāpināma = A comparable worldly simile is that _____

apariṇāyako samāno = if any guide is absent,

jaccandho naro = the congenital blind person

yāti = usually goes

maggenapi = through either right path

ekadā = sometimes or

unmaggenāpi = wrong path

ekadā = sometimes.

tathā = Similarly,

apariṇāyako samāno = if virtuous friend and teacher who can lead to right course of *nibbāna* is absent, in the next method,

apariṇāyako samāno = if the wisdom up to the Path-Knowledge of Arahant which can reach to *nibbāna* is absent,

bālo = the stupid person with eye of wisdom which is blinded by covering of ignorance,

samsaram = *samsaranto* = who is caught in a vicious cycle

samsāre = of *samsāra* which is worth designating as incessant processes of arising and perishing away of continuity of aggregates-bases-elements,

karoti = usually does

puññampi = either wholesome deeds

ekadā = sometimes or

apuññamapi = unwholesome deeds

ekadā = sometimes.

yadā ca = In such period when the Supreme Buddha’s admonishment is shining and spreading

dhammam ñatvā = due to penetrative knowing and seeing on *dhamma* which can show clearly Four Noble Truths by experiential knowledge with right view

(*sappūrisūpanissayena* = with the help of efficiency of relation of determinative dependence called virtuous person), in the next method,

dhammam ñatvā = due to penetrative knowing and seeing on *nibbāna* which is the most honourable *dhamma* among all kinds of natural *dhammas*

(*maggāññeva* = with the help of the most purified and Supreme Noble Path-Knowledge only),

so bālo = that stupid worldly person with eye of wisdom which is blinded by covering of cloud of ignorance

abhisamessati = will know and see penetratively

saccāni = on the remaining Noble Truths.

tadā = At the time when Four Noble Truths are known and seen penetratively by experiential knowledge with right view

carissati = (he) is going to dwell

upasanto = with peacefulness but not any worry by defilements,

avijjūpasamā = due to absolute extinguishment of ignorance. (*Abhi-A-2-142, 143*)

PAGE-446

A comparable worldly simile is that _____ if any guide is absent, the congenital blind person usually goes through either right path sometimes or wrong path sometimes.

Similarly, if virtuous friend and teacher who can lead to right course of *nibbāna* is absent, in the next method, if the wisdom up to the Path-Knowledge of Arahant which can reach to *nibbāna* is absent, the stupid person with eye of wisdom which is blinded by covering of ignorance, who is caught in a vicious cycle of *samsāra* which is worth designating as incessant processes of arising and perishing away of continuity of aggregates-bases-elements, usually does either wholesome deeds sometimes or unwholesome deeds sometimes.

In such period when the Supreme Buddha's admonishment is shining and spreading due to penetrative knowing and seeing on *dhamma* which can show clearly Four Noble Truths by experiential knowledge with right view with the help of efficiency of relation of determinative dependence called virtuous person), in the next method, due to penetrative knowing and seeing on *nibbāna* which is the most honourable *dhamma* among all kinds of natural *dhammas* with the help of the most purified and Supreme Noble Path-Knowledge only), that stupid worldly person with eye of wisdom which is blinded by covering of cloud of ignorance will know and see penetratively on the remaining Noble Truths.

At the time when Four Noble Truths are known and seen penetratively by experiential knowledge with right view (he) is going to dwell with peacefulness but not any worry by defilements, due to absolute extinguishment of ignorance. (*Abhi-A-2-142, 143*)

Because the formation which gave rise to occur *paṭisandhi* of present life of righteous *meditator* was sensual wholesome formation only, by scrutinizing how sensual wholesome formation was cultivated in previous life through ignorance which was also cultivated in that previous life _____ causal and resultant *dhammas* must be kept in mind before hand in a way that _____

“due to arising of ignorance, formation arises.”

“ignorance is causal *dhamma*; formation is resultant *dhamma*”. Only when the knowledge can be sent towards successive previous lives and causal and resultant *dhammas* can be kept in mind later stages, causal relationship must be kept in mind again by seeing how remaining kinds of formations arose accordingly, due to arising of ignorance. In present period, however, only causal and resultant *dhammas* occurring from previous ignorance, formation upto future birth, ageing-death must be kept in mind straight through as priority.

PAGE-447

2.5 sañkhāra paccayā viññāṇam**Due to arising of formation, consciousness arises.**

Those kinds of consciousness which are arisen due to formations are “(32) kinds of mundane consequence consciousness (*lokiya vipāka viññāṇa*). Those kind are,

- | | |
|-------------------------------------------------------------------|-------------|
| 1. unwholesome consequence consciousness without root-cause | (7) kinds |
| 2. wholesome consequence consciousness without root-cause | (8) kinds |
| 3. great consequence consciousness | (8) kinds |
| 4. Fine-material Sphere consequence consciousness | (5) kinds, |
| 5. Immaterial Sphere consequence consciousness | (4) kinds, |
| totally | (32) kinds. |

If those (32) kinds are counted in brief in the next method, those are (6) kinds of consciousness-elements, viz., seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness, mind-consciousness-element.

There are (5) kinds of wholesome consciousness, viz., seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness and (5) kinds of unwholesome consequences, viz., seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness. If two kinds of wholesome and unwholesome consequence are added together, these are (10) kinds in total, which are called two five-fold consciousness (10) (*dvepañcaviññāṇa*). Remaining (22) kinds of consequence consciousness, excluding those two five-fold-consciousness (10), are designated as mind-consciousness-element (*manoviññāṇa dhātu*).

In other words _____ those kinds of consequence consciousness which are arisen due to formations are *paṭisandhi* (= process of newly occurrence of next existence, called process of NONE) - *bhavanga* (life-continuum) - *cuti* (death) – *pañcaviññāṇa* (fivefold-consciousness) - *sampaṭicchana* (receiving) – *santīraṇa* (investigating) – *tadārammaṇa* (registering) consequence consciousness. In the continuum of righteous *meditator* it is impossible to arise both kinds of consequence consciousness of Fine-material Sphere and Immaterial Sphere in present human’s existence. Those kinds of consequence consciousness could be occurred, only in either previous successive lives of rounds of rebirth or in future life of rounds of rebirth, if essential factors could be united. Those kinds of consequence consciousness, viz., (7) kinds of unwholesome consequence consciousness without root-cause, (8) kinds of wholesome consequence consciousness without root-cause, (8) kinds of great consequence consciousness, totally (23) kinds of consequence consciousness only can be occurred in present life accordingly.

Pali Quotation (Abhi-A-2-142, 143, Vs-2-177)

The preaching methodology of dependent-origination, actually, is the preaching showing how rounds of rebirth cycles (*vaṭṭakathā desanā*). It is impossible to arise four kinds of consciousness of the Noble Fruit (-moment) called Supra-mundane consequence consciousness (*lokuttara vipāka viññāṇa*) in that section of preaching showing how rounds of rebirth cycles. Therefore according to the term, *viññāṇa* (= consciousness) only mundane kinds of consequence consciousness should be inferred but not Supra-mundane consequence consciousness. (*Abhi-A-2-143, Vs-2-177*)

PAGE-448

2.5.1 How it can be known?

There is a question how consequence consciousness arises due to formation. The answer is as follows:_____

Pali Quotation (Abhi-A-2-143, Vs-2-177)

If well cultivated action (*kamma*) is absent, the resultant *dhamma*, consequence consciousness can not arise and then it can be known the arising of consequence consciousness due to formation. The consciousness produced by this formation is consequence consciousness only. Consequence consciousness can never arise without well cultivate action *dhamma (kamma)* really. If it can arise without the latter, all kinds of consequence consciousness can arise in the continuum of all kinds of beings. Those never, actually, arise in the continuum of all kinds of being. Thus this meaning, “due to formation, this consequence consciousness arises”, can be understood. (*Abhi-A-2-143, Vs-2-177*)

1. *kāmāvacara puññābhisañkhāra* (sensuous sphere wholesome formation)_____

Wholesome volition through charity, wholesome volition through morality, wholesome volition through practice with preliminary concentration (*parikamma bhāvanā*) and practice with access concentration (*upacāra bhāvanā*); wholesome volition through *vipassanā* practice, which were cultivated and surrounded by ignorance, craving, clinging in previous life, were great wholesome volitions called *kāmāvacara puññābhi sañkhāra*. Those are volitions associating with (8) kinds of great wholesome consciousness indeed. Due to arising of those great wholesome volitions, (8) kinds of wholesome consequences without root-cause, (8) kinds of great consequences, totally (16) kinds of consequence consciousness arise. (*Abhi-1-104, 116*)

Those are consequence consciousness with the functions of *paṭisandhi-bhavangacuti* (process of newly occurrence of next existence-life-continuum-death) and seeing-consciousness (hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness), receiving consciousness, investigating consciousness, registering consciousness, which arise by taking (6) kinds of objects appropriately.

2. *rūpāvacara puññābhi sañkhāra* (Fine-material Sphere wholesome formation)

Due to arising of (5) kinds of Fine-material Sphere wholesome volitions called *rūpāvacara puññābhi sañkhāra*, (5) kinds of Fine-material Sphere consequence consciousness arise. Those are consequence consciousness with functions of *paṭisandhi-bhavanga-cuti*, which are arising in (15) realms of Fine-material Sphere, excluding mindless being (*a saññasatta*). In the realm of mindless being, corporeal *paṭisandhi* called vital nonads corporeal units (*jīvitānavaka kalāpa*) only are produced by that Fine-material Sphere wholesome formation. (*Abhi-1-116*)

3. *a puññābhi sañkhāra* (unwholesome formation)

Due to arising of (12) kinds of unwholesome volitions called *a puññābhi sañkhāra* (7) kinds of unwholesome consequence consciousness without root-cause arise. Those are various consequence consciousness called seeing-consciousness (hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness) which arise by taking (6) kinds of undesirable objects (*anittārammaṇa*) appropriately, and various

investigating consequences consciousness with neutrality feeling (*upekhāsahagata santīraṇa vipāka viññāṇa*) which have functions of *paṭisandhi-bhangacuti* in woeful realms. (*Abhi-1-116*)

PAGE-449

4. *āneñjābhi sañkhāra* (unshakable wholesome formation)

Due to arising of (4) kinds of Immaterial Sphere wholesome volitions called *āneñjābhi sañkhāra*, (4) kinds of Immaterial consequence consciousness arise accordingly. Those are consequence consciousness with functions of *paṭisandhi-bhanga-cuti* in Immaterial Sphere accordingly. (*Abhi-1-117*)

2.5.2 Consequence consciousness of *pavatti* (during life) and *paṭisandhi*

These are varied as two kinds, viz.,

1. consequence consciousness occurring during life,
2. consequence consciousness occurring during *paṭisandhi*.

Among those two kinds, these (13) kinds of consequence consciousness without root-cause (*ahetuka vipāka viññāṇa*), viz.,

- | | |
|---------------------------------------------|----|
| 1. two-fivefold-consciousness | 10 |
| 2. receiving consciousness | 2 |
| 3. joyful investigating consciousness | 1 |

are occurring during life (*pavatti*) only in five-groups-existence (*pañcavokāra nbhūmi*). These are wholesome consequences without root-cause viz., fivefold-consciousness, receiving-consciousness, investigating-consciousness, joyful investigating registering consciousness, which arise by taking desirable object and moderate desirable object; and unwholesome consequence without root-cause, viz., fivefold-consciousness, receiving consciousness which arise by taking undesirable object and moderate undesirable object indeed.

Those (19) kinds of *paṭisandhi* consciousness, which are capable of performing functions of *paṭisandhi, bhavanga, cuti, santīraṇa, tadāramaṇa* (= process of NONE, life continuum, death, investigating, registering accordingly, Arise accordingly both during life and during *paṭisandhi* in three realms called Sensuous Sphere, Fine-material Sphere, Immaterial Sphere. (*Abhi-A-2-144,145*)

2.5.3 Nature of Things

In the continuum of person with gradually matured controlling faculties, who has got *paṭisandhi* (process of Newly Occurrence of Next Existence) through either wholesome consequence consciousness in joyful existences (*sugati bhūmi*) or unwholesome consequence consciousness in woeful existences (*duggatibhūmi*), those fivefold consciousness, seeing-consciousness etc, which are wholesome consequences, arise by taking objects, visible object etc, which are either desirable or moderate desirable objects striking each clear-sensitivity, eye-clear-sensitivity etc, after finishing respective functions, i.e., functions of seeing (*dassana kicca*), function of hearing (*savanna kicca*), function of smelling (*ghāyaṇakicca*), function of licking (*sāyanakicca*) function of touching (*phusanakicca*) depending on clear-sensitive-corporeality (*pasāda rūpa*), eye-clear-sensitivity etc.

Similarly various unwholesome consequence fivefold-consciousness also arise by taking fivefold-objects (*pañcārammaṇa*), visible object etc, which are either undesirable or moderate undesirable ones. These (10) kinds of two-fivefold-consciousness have got fixed doors, fixed objects, fixed depended bases, fixed lying places and fixed functions respectively. (*Abhi-A-2-145*)

PAGE-450

1. All seeing-consciousness always arise by taking only visible-object, depending on eye-clear-sensitivity, and lying place of fivefold-consciousness in the eye-door after performing the function of seeing.
2. All hearing-consciousness always arise by taking only audible-object, depending on ear-clear-sensitivity, and lying place of fivefold-consciousness in the ear-door after performing the function of hearing.
3. All smelling-consciousness always arise by taking only olfactory-object, depending on nose-clear-sensitivity, and lying place of fivefold-consciousness in the nose-door after performing the function of smelling
4. All tasting-consciousness always arise by taking only sapid-object, depending on tongue-clear-sensitivity, and lying place of fivefold-consciousness in the tongue-door after performing the function of tasting.
5. All touching-consciousness always arise by taking only tactile-object, depending on body-clear-sensitivity, and lying place of fivefold-consciousness in the body-door after performing the function of touching.

Then seeing-consciousness of unwholesome consequence takes undesirable and moderate undesirable visible-objects, while that of wholesome consequence takes desirable and moderate desirable visible-objects. It should be understood similarly on hearing-consciousness of both unwholesome and wholesome consequences etc. It should, therefore, be recognized as follows: _____

1. By taking desirable and moderate desirable visible-objects, seeing-consciousness of wholesome consequence, receiving-consciousness, investigating consciousness, registering-consciousness arise. By taking undesirable and moderate undesirable visible-objects, seeing-consciousness of unwholesome consequence, receiving-consciousness, investigating-consciousness, registering-consciousness arise.
2. By taking desirable and moderate desirable audible-objects, hearing-consciousness of wholesome consequence, receiving-consciousness, investigating consciousness, registering-consciousness arise. By taking undesirable and moderate undesirable audible-objects, hearing-consciousness of unwholesome consequence, receiving-consciousness, investigating-consciousness, registering-consciousness arise.
3. By taking desirable and moderate desirable olfactory-objects, smelling-consciousness of wholesome consequence, receiving-consciousness, investigating consciousness, registering-consciousness arise. By taking undesirable and moderate undesirable olfactory-objects, smelling-consciousness of unwholesome consequence, receiving-consciousness, investigating-consciousness, registering-consciousness arise.
4. By taking desirable and moderate desirable sapid-objects, tasting-consciousness of wholesome consequence, receiving-consciousness, investigating consciousness, registering-consciousness arise. By taking undesirable and moderate undesirable sapid-objects, tasting-consciousness of unwholesome consequence, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

5. By taking desirable and moderate desirable tactile-objects, touching-consciousness of wholesome consequence, receiving-consciousness, investigating consciousness, registering-consciousness arise. By taking undesirable and moderate undesirable tactile-objects, touching-consciousness of unwholesome consequence, receiving-consciousness, investigating-consciousness, registering-consciousness arise.

Thus it should be recognized respectively.

PAGE-451