

Five Aggregates of the second future coming-into-existence can be resulted from the action cultivated in the first future coming-into-existence. Five aggregates of the third future coming-into-existence can be resulted from the action cultivated in the second future coming-into-existence successively. It must be scrutinized and kept in mind in order to know and see exactly by himself. During discerning in that way, discerning must be performed by tracing the object of sign which appears in impulses of near death-consciousness. Because the object of impulses of near death-consciousness is the object which appears in mind through the efficiency of action which will give rise to occur resultant *dhammas* in future, that object of impulses of near death-consciousness is key point to find causative action. Above examples for way of discerning on future coming-into-existence are presented by following general rules of principle of dependent-origination.

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### **17. Second method of discerning on dependent-origination in reverse order**

In some cases, the way of preaching on cessation of cycle of rounds of rebirth in such way that "*avijjāyatveva asesavirāgaṇirodhā saṅkhāra nirodho*" etc., is termed *paṭiloma paṭicca samuppāda* (=dependent-origination in reverse order). In this case it does not mean on that way of dependent-origination in reverse order. It should be recognized second method of discerning on dependent-origination in reverse order means "keeping in mind causal and resultant *dhammas* from the end of ageing & death as beginning upto ignorance in reverse order".

After keeping in mind mentality and corporeality, a such *meditator* has reached on to other bank of knowledge of Analysing Mentality-Corporeality. Then in the insight of that *meditator*, both the phenomenon of reaching into static phase called ageing of conditioned things which are designated as mind-matter only, and the phenomenon of perishing away called death of conditioned things are seen and causal *dhammas* of those mentality and corporeality are kept in mind by means of dependent-origination in reverse order in a way that \_\_\_\_ "these ageing & death can arise only when birth is present; birth can also arise only when *kamma* coming-into-existence is present; coming-into-existence can also arise only when clinging is present; clinging can also arise only when craving is present; craving can also arise only when feeling is present; feeling can also arise only when contact is present; contact can also arise only when bases are present; bases can also arise only when mind-matter are present; mind-matter can also arise only when consciousness is present; consciousness can also arise only when formations are present; formations can also arise only when ignorance is present" ... etc. In the continuum of practicing *meditator* who keeps in mind cause and condition in that way skeptical doubt called *vicikiccha* can be removed thoroughly. (*Vs-2-235*)

In this method, causal and resultant *dhammas* have to be kept in mind from ageing & death of future period as beginning until ignorance of first previous coming-into-existence in reverse order. Successive previous coming-into-existence and successive future coming-into-existence can be discerned by insight knowledge as shown in this method similarly.

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### **18.A. Third method of discerning on dependent-origination in order (*anuloma paṭicca samuppāda*)**

As a man who curls up creeper finds the middle part of creeper and then he Cuts and curls up until tapering end of creeper and uses as he likes, the Buddha also preached from the middle of cycle of coming-into-existence; i.e, feeling, as beginning, in a way that \_\_\_\_

how craving arises due to presence of feeling; how clinging arises due to presence of craving; how coming-into-existence arises due to presence of clinging; how birth arises due to presence of **kamma** coming-into-existence; how ageing & death, sorrow, lamentation, suffering, grief and despair arise due presence of birth successively.

According to this method, after keeping in mind present feeling, the **meditator** has to discern and keep in mind arising of craving due to presence of that feeling and so forth. In this way of discerning \_\_\_\_

1. feeling, craving, clinging, coming-into-existence belong to "**Present dhammas**";
2. birth, ageing & death, sorrow, lamentation, suffering, grief and despair belong to "**Future dhammas**".

This method can also be applied for successive previous coming-into-existence and successive future coming-into-existence as follows. \_\_\_\_

### **B. Towards successive previous coming-into-existence**

1. **First previous coming-into-existence** = feeling, craving, clinging, coming-into-existence;
2. **Present coming-into-existence** = birth, ageing & death, sorrow etc.,

1. **Second previous coming-into-existence** = feeling, craving, clinging, coming-into-existence;

2. **First previous coming-into-existence** = birth, ageing & death, sorrow etc.,

Thus it should be understood for successive previous coming-into-existence in similar way.

### **C. Towards successive future coming-into-existence**

1. **First future coming-into-existence** = feeling, craving, clinging, coming-into-existence;
2. **Second future coming-into-existence** = birth, ageing & death, sorrow etc.,

1. **Second future coming-into-existence** = feeling, craving, clinging, coming-into-existence;

2. **Third future coming-into-existence** = birth, ageing & death, sorrow etc.,

Thus it should be understood for successive future coming-into-existence in similar way.

*\* majjhato pana paṭṭhāya yāva pariyosāna pavattā desanā chaḷaṅgā dvisandhi tisankhepā. (Mahāṭṭ-2-245)*

= This noble preaching on dependent-origination which includes the middle part, feeling, as beginning until ageing & death is the way of preaching with (6) factors, i.e, feeling, craving, clinging, coming-into-existence, birth, ageing & death.

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One junction between feeling and craving and one junction between coming-into-existence and birth can be found and this way of preaching consists of two junctions.

1. one layer as feeling (=consciousness, mind-matter, bases, contact, feeling);

2. one layer as (ignorance) craving, clinging (formations), *kamma* coming-into-existence = action;
3. one layer as birth (=consciousness, mind-matter, bases, contact, feeling),  
can be found, in this way this method of preaching consists of three layers.  
(*Mahāṭṭ-2-243*)

#### D. One junction - two layers

\* *samyojaniyesu bhikkhave dhammesu assādānupassino viharato taṇhā pavaṭṭati. taṇhāpaccayā upādānam ... (Sam-1-312, 315)*

= *Bhikkhus* ... in the continuum of *bhikkhu* who discerns *dhammas* which are deserving to arise fetters (*samyojaniyesu*) as pleasingness, craving becomes flourished. Due to arising of craving, clinging arises ...

Thus it is preached until the end of ageing & death.

Above way of preaching on dependent-origination consists of one junction and two layers only in accordance with explanation of sub-commentary called *Mahāṭṭika*.

\* *majjhato paṭṭhāya yāva pariyosānā pavattā desanā, ekasandhi dvisankhepā. (Mahāṭṭ-2-245)*

There is only one junction between *kamma* coming-into-existence and birth. It consists of two layers, i.e., one layer as (ignorance) craving, clinging, (formation), *kamma* coming-into-existence and one layer as consciousness, mind-matter, bases, contact, feeling which can be designated as birth, ageing & death.

Although it consists of one junction and two layers only it is complete noble preaching really. It should be recognized it is also complete noble preaching methodology because one can discern causal and resultant *dhammas* of successive previous coming-into-existence and successive future coming-into-existence in similar way, resulting in the same meaning found in other ways of preaching methodology of dependent-origination with three junctions and four layers.

#### E. lokasutta (discourse on world)

In the commentary called *Visuddhi Magga Volume 2 pp.233, 234*, it is explained that after discerning on causal *dhammas* of corporeality through cause and condition of corporeal *dhammas* produced by *kamma*-mind-temperature-nutrient, which are present in (6) doors and (42) bodily parts, causal *dhammas* of mentality have to be kept in mind and instruction is as follows. \_\_\_\_\_

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*Pāli Quotation (Vs-2-234) (Sam-1-300)*

=Seeing-consciousness arises based on eye-base and sight-base. Due to coincidence of these three factors, i.e., eye-base, sight-base, seeing-consciousness, contact arises; due to arising of contact, feeling arises; due to arising of feeling, craving arises; *Bhikkhus* .... This is *dukkha samudaya dhamma* (=the origin of suffering). (*Sam-1-300*)

It should be understood similarly on remaining bases and doors. This way of preaching methodology is found in *dukkha sutta* (Discourse on Suffering). Then way of cycling of rounds of rebirth, from the middle as beginning until end of cycle, is preached in *loka sutta* as follows. \_\_\_\_\_

#### F. Arising of world

***Pāli Quotation (Sam-1-301)***

= Seeing-consciousness arises based on eye-base and sight-base. Due to coincidence of these three factors, i.e., eye-base, sight-base, seeing-consciousness, contact arises; due to arising of contact, feeling arises; due to arising of feeling, craving arises; due to arising of craving, clinging arises; due to arising of clinging, coming-into-existence arises; due to arising of coming-into-existence, birth arises; due to arising of birth, ageing & death, sorrow, lamentation, suffering, grief, despair arise consequently.

*Bhikkhus* .... this is the arising of world indeed. (It should be understood similarly on remaining bases and doors.) (***Sam-1-301***)

**G. Cessation of world**

***Pāli Quotation (Sam-1-302)***

= Seeing-consciousness arises based on eye-base and sight-base. Due to coincidence of these three factors, i.e., eye-base, sight-base, seeing-consciousness, contact arises; due to arising of contact, feeling arises; due to arising of feeling, craving arises;

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due to total cessation of craving through the Path of Arahant, clinging ceases; due to total cessation of clinging, coming-into-existence ceases; due to total cessation of coming-into-existence, birth ceases; due to total cessation of birth, ageing & death, sorrow, lamentation, suffering, grief and despair cease totally. Thus total cessation of suffering of cyclic *dharmas* occur. *Bhikkhus* ... this is the cessation of world indeed. (***Sam-1-302***)

In accordance with above preaching, the practicing *meditator* can discern and keep in mind causal and resultant *dharmas* from the middle part, bases, as beginning until the end, birth, ageing & death etc, with the help of penetrative knowledge. Similarly causal and resultant *dharmas* of successive previous coming-into-existence and successive future coming-into-existence can be kept in mind systematically.

**H. Examples of way of discerning**

**1. Present coming-into-existence** = bases, contact, feeling, craving, clinging, coming-into-existence;

**2. First future coming-into-existence** = birth, ageing & death, sorrow, lamentation, suffering, grief and despair.

**1. First previous coming-into-existence** = bases, contact, feeling, craving, clinging, coming-into-existence;

**2. Present coming-into-existence** = birth, ageing & death, sorrow, lamentation, suffering, grief and despair;

**1. Second previous coming-into-existence** = bases, contact, feeling, craving, clinging, coming-into-existence;

**2. First previous coming-into-existence** = birth, ageing & death, sorrow, lamentation, suffering, grief and despair;

Thus causal and resultant *dhammas* of successive previous coming-into-existence can be discerned and kept in mind.

**1. First future coming-into-existence** = bases, contact, feeling, craving, clinging, coming-into-existence;

**2. Second future coming-into-existence** = birth, ageing & death, sorrow, lamentation, suffering, grief and despair;

Thus causal and resultant *dhammas* of successive future coming-into-existence can be discerned and kept in mind in this way, this preaching methodology found in *laka sutta* is also complete way of preaching really.

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### 19. Fourth method of discerning on dependent-origination in reverse order (*paṭiloma paṭiccasamuppāda*)

As a man who curls up creeper finds the middle part of creeper and then he cuts and curls up until the root and uses as he likes, the Buddha also preached from the middle of cycle of coming-into-existence, i.e., four kinds of nutriment (*āhara*) which belong to present action round (*kammavaṭṭa*) as beginning until ignorance in reverse order.

In accordance with this preaching, the practicing *meditator* has to discern and keep in mind *kamma* coming-into-existence (=formation) which belongs to action round, which is cultivated for attainment of any kind of future coming-into-existence. Then origin of four kinds of nutriments called *kamma* coming-into-existence as beginning until ignorance which is root of all *dhamma* must be kept in mind. In this method causal and resultant *dhammas* of successive previous coming-into-existence and successive future coming-into-existence can also be discerned and kept in mind in reverse order. Examples of way of discerning are as follows. \_\_\_\_

**1. Present coming-into-existence** = *kamma* coming-into-existence, (clinging), craving, feeling, bases, mind-matter, consciousness.

**2. First previous coming-into-existence** = formation, ignorance.

**1. First previous coming-into-existence** = *kamma* coming-into-existence, (clinging), craving, feeling, bases, mind-matter, consciousness.

**2. Second previous coming-into-existence** = formation, ignorance.

Thus causal and resultant *dhammas* of successive previous coming-into-existence can be discerned and kept in mind.

**1. First future coming-into-existence** = *kamma* coming-into-existence, (clinging), craving, feeling, bases, mind-matter, consciousness.

**2. Present coming-into-existence** = formation, ignorance.

**1. Second future coming-into-existence** = *kamma* coming-into-existence, (clinging), craving, feeling, bases, mind-matter, consciousness.

**2. First future coming-into-existence** = formation, ignorance.

Thus causal and resultant *dhammas* of successive future coming-into-existence can be discerned and kept in mind. If one can discern and kept in mind in this way, this way of preaching methodology found in *āhāra sutta (Sam-1-253)* is also complete way preaching

because it has some basic meaning as found in other noble preachings with three junctions and four layers.

Five methods of discerning on dependent-origination finished \_\_\_\_\_

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If a *meditator* is able to discern past existences successively and future existences successively in accordance with five different methods of discerning on Dependence-Origination which are presented up to this section, it can be said that the knowledge of acquiring on causal relationship (*paccaya pariggaha ñāṇa*) has been fulfilled in the continuum of that *meditator*. Those actions (*kamma*) and results of actions have been partially known by penetrative knowledge.

However there are some *meditators* who have not got satisfaction yet and are very interested in the conditional relations. For those *meditators* it will be presented principles of conditional relations again in order to understand the profound nature of causal relationship and how causal *dhammas* benefit cooperatively resultant *dhammas*.

It should not be suggested the fact that only when these conditional relations mentioned as follows are precisely understood, can the knowledge of acquiring on causal relationship be fulfilled. If a *meditator* can discern how resultant *dhammas* occur due to presence of causal *dhammas* it will be sufficient to attain the knowledge of acquiring on causal relationship. It will be presented continuously in this section in order to attain penetrative knowledge which is able to reach profound essence of principles of causal relationship.

It is essential to memorize gist of twofold groups, threefold groups etc which are teaching methodology of elder teachers successively in order to understand detailed account of principles of causal relationship. Also the *Pāḷi* Text of *Paṭṭhāna niddesa* and interpretations should be studied thoroughly. Here it will be presented on twofold groups of various kinds of relations.

### 2.15.1 The cause of ignorance (*avijjā*)

#### A. Four kinds of large *sahajāta*

Causal *dhammas* of these relations called *sahajāta-nissaya-aṭṭhi-avigata* are —

1. (89) kinds of consciousness, (52) kinds of mental concomitants which are beneficial to each other, four mental aggregates of process of NONE (*paṭisandhi*) and during life (*pavatti*).
2. Four great elements which are beneficial to each other.
3. In five-groups-existence four mental aggregates of process of NONE and heart-base, which are beneficial to each other.
4. When it occurs in five-groups-existence, four consequent consciousness of immaterial sphere, (10) kinds of two-fivefold consciousness, (75) kinds of consciousness and (52) mental concomitants, excluding death consciousness of Arahant, four mental aggregates of process of NONE and during life, which are

capable of benefiting for CPM, CPK of process of NONE

5. Four kinds of great elements which are capable of benefiting for derived corporealities (*upādārūpa*).

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Those resultant *dhammas* are

1. (89) kinds of consciousness, (52) kinds of mental concomitants, four kinds of mental aggregates of process of NONE and during life, which are supported by each other,
2. Four great elements which are supported by each other,
3. In five-groups-existence, four mental aggregates of process of NONE and heart-base, which are supported by each other,
4. CPM, CPK of process of NONE, which are supported by mental aggregates,
5. derived corporealities which are supported by great elements.

### **B. Four kinds of middle *sahajāta***

- (1) In the relation of *aññamañña*, **causal *dhammas* are** those causal *dhammas* found in 1, 2, 3, of *sahajāta*.

**Resultant *dhammas* are** those resultant *dhammas* found in 1, 2, 3 of *sahajāta*.

- (2) In the relation of *vipāka*, **causal *dhammas* are** —
  1. (36) kinds of consequent consciousness, (39) kinds of mental concomitants, four mental aggregates of process of NONE and during life, which are beneficial to each other,
  2. When it occurs in five-groups-existence Four consequent consciousness of immaterial sphere, (10) kinds of two-fivefold-consciousness, (20) kinds of consequent consciousness, excluding death consciousness of Arahant, (38) kinds of mental concomitants, four kinds of mental aggregate of process of NONE and during life which are beneficial for consequent CPM (*vipāka citta*), CPK of process of NONE,
  3. Four mental aggregates of process of NONE of five-groups-existence, which are beneficial for heart-base,

**Resultant *dhammas* are** —

1. (36) kinds of consequent consciousness, (38) kinds of mental concomitants, four mental aggregates of process of NONE and during life which are supported by each other.

2. CPM, CPK of process of NONE, which are supported by consequent mental aggregates
3. Heart-base which is supported by mental aggregates of process of NONE of five-groups-existence,
  - (iii) In the relation of *sampayutta*, **causal dhammas are** — those causal *dhammas* found in 1, *sahajāta*,  
**Resultant dhammas are** — those resultant *dhammas* found in 1, *sahajāta*,
  - (iv) In the relation of *vipayutta*, **causal dhammas are** — those causal *dhammas* found in 3, 4, *sahajāta*,  
**Resultant dhammas are** — those resultant *dhammas* found in 3, 4, *sahajāta*.

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C. Seven kinds of small *sahajāta*

- (i) In the relation of *hetu*, **causal dhammas are** — greed, hate, delusion; greedlessness, hatelessness, non-delusion,  
**Resultant dhammas are** — (71) kinds of consciousness with roots, (52) kinds of mental concomitants, excluding delusion in two kinds of consciousness rooted in delusion, CPM, CPK of process of NONE,
- (ii) In the relation of *adhipati*, **causal dhammas is** — any one kind of among 3 kinds, 4 kinds, called intention, effort, consciousness investigation (*paññā*) at the moment of benefiting as the relation of predominance.  
**Resultant dhammas are** — (52) kinds of impulses, excluding two impulses rooted in delusion, impulse of “genesis of mirth” (*hasituppāda javana*) of Arahant; (51) kinds of mental concomitants, excluding predominant ones and scepticism, CPM at the moment of predominance of any kind occurs.
- (iii) In the relation of *kamma*, **causal dhamma is** a mental concomitant called volition (*cetanā*).  
**Resultant dhammas are** — (89) kinds of consciousness, (51) kinds of mental concomitants excluding volition, CPM, CPK of process of NONE.
- (iv) In the relation of *āhāra*, **causal dhammas are** — contact, volition, consciousness.  
**Resultant dhammas are** — (89) kinds of consciousness, (52) kinds of mental concomitants, CPM, CPK of process of NONE.
- (v) In the relation of *indriya*, **causal dhammas are** — vitality, consciousness, feeling, faith, effort, mindfulness, one-pointedness, reason.  
**Resultant dhammas are** — (89) kinds of consciousness, (52) kinds of mental concomitants, CPM, CPK of process of NONE.
- (vi) In the relation of *jhāna*, **causal dhammas are** — initial application, sustained application, pleasurable interest, feeling, one-pointedness.



**Resultant dhammas are** — (79) kinds of consciousness, excluding two-fivefold-consciousness, excluding (10) kinds of two-fivefold-consciousness, (52) kinds of mental concomitants, CPM, CPK of process of NONE.

- (vii) In the relation of *magga*, **causal dhammas are** — knowledge, initial application, right speech, right action, right livelihood, effort, mindfulness, one-pointedness, wrong view.

**Resultant dhammas are** — (71) kinds of consciousness with roots, (52) kinds of mental concomitants, CPM with roots, CPK of process of NONE with roots.

#### **D. Eight or Eleven kinds of the relation of *ārammaṇa***

- (i) In the relation of *ārammaṇa*, **the causal dhammas are** six kinds of objects. In other words, (89) kinds of consciousness, (52) mental concomitants, (28) kinds of corporealities, which are present, past and future *dhammas*, and *nibbāna*, concept, which are free from time.

**Resultant dhammas are** — (89) kinds of consciousness, (52) mental concomitants.

- (ii),(iii) In these relations of *ārammaṇādhīpati* and *ārammaṇūpanissaya*, **causal dhammas are** — (18) kinds of real corporealities which are desirable, most regardful and present, past, future *dhammas*; (84) kinds of consciousness, excluding (2) kinds of consciousness rooted in hate, (2) kinds of consciousness rooted in delusion, touching-consciousness; (47) kinds of mental concomitants, excluding hate, envy, stinginess, remorse, scepticism; and *nibbāna* which is free from time.

**Resultant dhammas are** — (8) kinds of impulses rooted in hate, which are most regardful; (8) kinds of impulses of great wholesome deeds; (4) kinds of impulses of great indifference with knowledge; (8) kinds of supra-mundane consciousness; (45) kinds of mental concomitants, excluding hate, envy, stinginess, remorse, scepticism, two boundless states.

- (iv-viii) In these relations of *vatthārammaṇa purejāta nissaya*, *vatthārammaṇa-purejāta*, *vatthārammaṇa purejāta vippayutta*, *vatthārammaṇa purejātattṭhi*, *vatthārammaṇa purejāta avigata*, **causal dhamma is** — the heart-base (*hadaya vatthu*) which is synchronous arising with 17<sup>th</sup> consciousness backward counted from death-consciousness.

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**Resultant dhammas are** — in five-groups-existence, when the relation of *ārammaṇa purejāta nissaya* is obtained, mind door advertence (*manodvārāvajjana*); (29) kinds of impulses of sensuous sphere; (11) kinds of registering, two kinds of impulses of super-psychic knowledge; (44) mental concomitants, excluding envy, stinginess, remorse, three abstinences, two boundless states.

- (ix-xi) In these relations of *ārammaṇa purejāta*, *ārammaṇa purejātattṭhi*, *ārammaṇa purejāta-avigata*, **causal dhammas are** — (18) kinds of real corporealities which are presented ones.

**Resultant dhammas are** — in five-groups-existence, when the relation of *ārammaṇa-purejāta* is available, (53) kinds of consciousness of sensual sphere;

two kinds of impulses of super-psychic knowledge; (50) mental concomitants excluding two boundless states.

**E. Seven kinds of the relation of *anantara***

- (i-v) In these relations, *anantara*, *samanantara*, *anantarūpanissaya*, *natthi*, *vigata*, **causal dhammas are** — (89) kinds of preceding consciousness excluding death consciousness of Arahant, (52) kinds of mental concomitants.

**Resultant dhammas are** — (89) kinds of succeeding consciousness; including death-consciousness of Arahant; (52) mental concomitants.

- (vi) In the relation of *āsevana*, **causal dhammas are** — (47) kinds of preceding impulses of mundane ones, excluding last impulse; (52) kinds of mental concomitants.

**Resultant dhammas are** — (51) kinds of succeeding impulses, excluding first impulse; (52) kinds of mental concomitants.

- (vii) In the relation of *kamma*, **causal dhammas are** — those volitions consisting in four Noble Paths.

**Resultant dhammas are** — four Noble Fruits (*phala*) adjacent to Noble Paths; (36) mental concomitants.

**F. Six kinds of the relation of *vatthu* (base)**

- (i-v) In these relations, *vatthu purejāta-nissaya*, *vatthu purejāta*, *vatthu purejāta-vipayutta*, *vatthu purejātaṭṭhi*, *vatthu-purejāta avigata*, **causal dhammas are** — six-bases during life (*pavatti*)

**Resultant dhammas are** — When those occur in five-groups existence, (85) kinds of consciousness, excluding four consequent consciousness of immaterial sphere; (52) kinds of mental concomitants.

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- (vi) In the relation of *vatthu purejātindriya*, **causal dhammas are** — eye-base which is synchronous arising with previous life-continuum, which is middle life-span;...R...; body-base which is synchronous arising with previous life-continuum, which is middle lifespan.

**Resultant dhammas are** — (10) kinds of two-fivefold-consciousness (*dve pañca viññāṇa*), seven primary mental concomitants (in all consciousness).

**G. Four kinds of relations of *pacchājāta***

- (i-iv) In these relations, *pacchājāta*, *pacchājāta vipayutta*, *pacchājātaṭṭhi*, *pacchājāta avigata*, **causal dhammas are** — when these occur in five-groups-existence, (85) kinds of succeeding consciousness, first life-continuum etc, excluding four consequent consciousness of immaterial sphere; (52) kinds of mental concomitants.

**Resultant dhammas are** — corporealities produced by one cause (*ekaja kāya*), i.e., CPK; corporealities produced by two causes (*dvija kāya*), i.e., CPK and CPM; corporealities produced by three causes (*tija kāya*), i.e., CPK, CPM, CPT; corporealities produced by four causes (*catuja kāya*), i.e., CPK, CPM, CPT, CPN, which are synchronous arising with preceding consciousness, consciousness of process of NONE etc, which are reaching into static phase (*thiti*) of corporealities.

**H. Six kinds of relations of *nānākhaṇika kamma***

- (i) In the relation of *nānākhaṇika-kamma*, **causal dhammas are** — (21) kinds of wholesome actions, (12) kinds of unwholesome actions, which had been occurred in the past.

**Resultant dhammas are** — (36) kinds of consequent consciousness; (38) kinds of mental concomitants; CPK of process of NONE; CPK of mindless being; CPK during life (*pavatti*).

- (ii-v) In these relations, *nānākhaṇika-kamma anantara, samanantara, naṭṭhi, vigata*, **causal dhammas are** — those volitions consisting in four Noble Paths.

**Resultant dhammas are** — four Noble Fruits adjacent to Noble Paths; (36) kinds of mental concomitants.

- (vi) In the relation of *nānākhaṇika-kamma upanissaya*, **causal dhammas are** — (21) kinds of wholesome actions, (12) kinds of unwholesome actions which had been occurred in the past.

**Resultant dhammas are** — mental aggregates consisting in (36) kinds of consequent consciousness, (38) kinds of mental concomitants.

#### I. Three kinds of relations of *rūpa āhāra*

- (i-iii) In these relations of *rūpa āhāra, rūpa āhāraṭṭhi, rūpa āhāra avigata*, **causal dhammas are** — nutriment which are produced by four causes, *kamma*, mind, temperature, nutriment.

**Resultant dhammas are** — corporealities produced by four causes, which are consisting in the same or different corporeal units, excluding nutriment of the same corporeal unit.

#### J. Three kinds of relations of *rūpajīvitindriya*

- (i-iii) In these relations of *rūpajīvitindriya, rūpajīvitindriyaṭṭhi, rūpajīvitindriya avigata*, **causal dhammas are** — physical vital controlling faculty.

**Resultant dhammas are** — (8), (9) kinds of CPK within same corporeal units, excluding physical vital controlling faculty itself.

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#### K. The relation of *pakatūpanissaya*

**Causal dhammas** of the relation of *pakatūpanissaya* are — (89) kinds of powerful consciousness; (52) kinds of mental concomitants; (28) kinds of corporealities; some concepts (*paññatti*) which are deserving to occur as causal *dhamma*.

**Resultant dhammas are** — (89) kind of consciousness, (52) kinds of mental concomitants.

Here it had been finished to present twofold groups of conditional relations.

### 2.15.2 Explanation in brief

The *meditator* must memorize above twofold groups in order to understand thoroughly on the philosophy of conditional relations. If it is so it can be easily understood how causal *dhammas* benefit the occurrence of resultant *dhammas* accordingly.

Those kinds of relations which are concerning to *sahajāta* are those kinds of *dhammas* in which causal and resultant *dhammas* are synchronous arising. Among those synchronous arising *dhammas*, associating *dhammas* (*sampayutta*) and dissociating

*dhammas* (*vippayutta*) are included. Four mental aggregates of process of NONE and during life are *sampayutta dhamma* which are synchronous arising and associating with each other. Although mentality and corporeality are synchronous arising, those are *vippayutta dhamma* (dissociating *dhammas*) but not associating ones.

Those kinds of relations which are concerning to *ārammaṇa*, are those *dhammas* which are capable of benefiting to consciousness and mental concomitants by standing as objects which are causes to be known. In this relation of object, causal and resultant *dhammas* are both synchronous and asynchronous arising with each other.

In those kinds of relations which are concerning to *anantara*, causal and resultant *dhammas* never arise simultaneously. They are separated as preceding and succeeding mind moments. Those kinds of relations, which are concerning to *vatthu* (base) are those causal *dhammas* which are capable of benefiting of dependence bases in order to give rise to mental *dhammas*. During both kinds of causal and resultant *dhammas* are existing, causal *dhammas* benefit the occurrence of resultant *dhammas*.

In those relations which are concerning to the relation of *pacchājāta* causal *dhammas* occur later, resultant *dhammas* occur beforehand. Those are separated by one mind moment. In those relations which are concerning to the relation of *nānākhaṇika kamma*, causal *dhammas* and resultant *dhammas* are separated by various mind moments. The wholesome action of Path and the consequent Fruit are adjacent to each other. Mundane wholesome actions, unwholesome actions and their respective consequences are separated by many mind moments. It may be separated by many lives or many world times accordingly.

Those relations which are concerning to the relation of *rūpa āhāra* are those kinds of relations which show how nutritional elements and nutriment benefit successive occurrence of corporealities with nutriment as eight factor (*ojaṭṭhamaka rūpa*). Those relations which are concerning to the relation of *rūpa jīvitindriya* are those kinds of relations which show how vitality within each corporeal unit produced by *kamma* benefits remaining CPK of the same corporeal unit before perishing away. In this relation the causal *dhamma*, vitality and resultant *dhammas*, CPK of same corporeal unit are synchronous arising and perishing away.

The relation of *pakatūpanissaya* is concerning with enormous situations. Causal and resultant *dhammas* might be separated by many mind moments, many cognitive processes, many lives or enormous world times.

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It would be suggested that if above explanation in brief would be understood. conditional relations which are continued to present could be easily understood

### 2.15.2 Notes to be understood beforehand

“*dvipaṇcaviññāṇesu (paṇcaviññāṇesu) jhanangāni na labbhanti.*”  
(*Abhidhammatthasaṅgaha*)

Although *vedanā* (feeling) and *ekaggatā* (one-pointedness of mind), which are same name with factors of absorption (*jhāna-aṅga*) are associating with (10) kinds of two-fivefold-consciousness, those *vedanā* and *ekaggatā* are not deserving to get the name of factor of absorption and they are unable to occur as causal *dhammas* of the relation of absorption. Factor of absorption is a *dhamma* which is able to take the object so as to enter fixedly and penetratively into the object, each sign of *samatha* etc. It is essential to obtain the help of

initial application (*vitakka*) at the beginning of taking the object. Only when initial application, which is able to apply associating mental *dhammas* on to the object is present, mental *dhammas* can take the object penetratively and fixedly. Those mental *dhammas* without initial application are unable to take the object penetratively and fixedly. In accordance with the explanation, *vitakka pacchimakam hi jhānam nāma*. (*Abhi-A-I-304*), the basic factors of absorption with at least initial application are able to benefit as the relation of absorption (*jhāna paccaya*).

*avīriyesu balāni na labhanti*. (*Abhidhammatthasaṅgaha*)

= Those *dhammas* without effort are not deserving to be designated as *bala* (= strength) due to lack of strength. Therefore, although one-pointedness (= strength of concentration) is associated with those consciousness of 16 kinds, i.e., five-doors-advertence, two-fivefold-consciousness, receiving and investigating, which are not associated with effort, that mental concomitant, one-pointedness is not designated as *bala* (= strength). In accordance with the explanation of commentary, “*vīriya pacchimakam balaṃ*”, and in accordance with the explanation of *paramattha vinicchaya*, “*balaṃ vīriya pacchimaṃ*”, group of mental *dhammas*, which are associated with at least effort, are deserving to be designated as *bala* (= strength).

In the *Pāḷi* Text of *Dhammasaṅgani*, it is explained that three kinds of controlling faculties can be found in those 16 kinds of consciousness mentioned above, *tīṇi indriyāni* (*Abhi-I-106*). For instance, in the mind moment called seeing-consciousness, there are eight mental *dhammas*. Among those eight kinds, only three kinds, *manindriya*, *upekkhindriya*, *jīvitindriya*, are deserving to be designated as controlling faculties (*indare*). (see *Abhi-I-104*). Although *ekaggatā* (one-pointedness of mind) is associating with that seeing-consciousness, it was not preached on *samādhindriya* (controlling faculty of concentration). It should, therefore, be recognized that not only the one-pointedness associating with scepticism but also the one-pointedness associating with those (16) kinds of consciousness which are lacking effort, are not deserving to be designated as *indriya* (controlling faculty).

According to *Abhidhammatthasaṅgaha*, “*ahetukesu maggaṅgāni na labbhanti*”, those kinds of rootless consciousness (*ahetuka citta*) are unstable in the function of taking respective object due to lack of association with roots (*hetuka*). Due to lack of stability to take respective object and ability to take superficially, those rootless *dhammas* are not deserving to be designated as *magga* (path) leading to joyful existence or woeful existence. According to explanation of commentary,

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*hetupacchimako maggo nāma*. (*Abhi-A-I-304*), only the *dhamma*, which is associated with at least root (*hetu*), can be designated as *magga* (path). Although these mental concomitants, initial application, effort, one-pointedness, which are similar to basis of factors of path (*maggaṅga*), are associating with rootless consciousness appropriately, those mental concomitants are unable to benefit as the relation of *magga*.

According to *Abhidhammatthasaṅgaha*, “*vicikicchā citte ekaggatā maggindriya balabhāvaṃ na gacchati*,” although the mental concomitant called one-pointedness (*ekaggatā*), which is associating with scepticism, is concentrating, that one-pointedness is unable to fix on the object due to loose attachment of scepticism on object. It is unable to occur continuously for long time as many mind moments but a few moment only. Therefore the

one-pointedness associating with scepticism is unable to benefit as the relation of *indriya* (controlling faculty). The stage of strength (*bala*) can not be reached in that situation.

### 2.15.3 Way of discerning on conditional relations

In this paper, discerning on causal relationship by fifth method has been presented from five aggregates of process of NONE (*paṭisandhi pañcakkhandha*). Now it will also be presented on those five aggregates of process of NONE as beginning and how conditional relations benefit the occurrence of those aggregates. Firstly corporeality-group would be presented as beginning. It should be recognized that these explanations refer to mankind essentially. Because most *meditators* are persons with three roots (*tīhetuka*), only the person with three roots would be presented essentially, as an example.

#### A. CPK of process of NONE of person with three roots = corporeality group (29)

Previously the *meditator* should discern on way of the occurrence of five aggregates of process of NONE of present life due to previous causal *dhammas* called, ignorance, craving, clinging, *kamma*-formation, action, and way of occurrence of those aggregates of process of NONE due to present causal *dhammas*. Especially the occurrence of corporeality group called (30) kinds of CPK must be discerned by penetrative knowledge as mentioned in fifth method of *paṭiccasamuppāda*. Only when the occurrence of resultant *dhamma* due to presence of causal *dhammas* are seen by knowledge in that way, the nature of conditional relations between causal and resultant *dhammas* should be discerned and scrutinized by penetrative knowledge. Unless way of occurrence of resultant *dhamma* due to causal *dhammas* is seen by knowledge, conditional relations could not be understood really.

*kammaja rūpa* — Resultant *dhammas* called (29) kinds of CPK of process of NONE of person with three roots in sensuous sphere, excluding heart-base (*hadaya vatthu*), occur and stand by means of these (25) kinds of relations, viz.,

1. variety of relation of mentally *sahajāta*.....12
2. variety of relation of corporeality *sahajāta* .....5
3. variety of relation of *pacchājāta*.....4
4. variety of relation of *rūpa jīvitindriya*.....3
5. variety of relation of *nānākhaṇika kamma* .....1

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#### How do they occur and exist —

1.(a) These resultant *dhammas*, viz., 29 kinds of CPK of process of NONE of person with three roots in sensuous sphere, excluding heart-base, are conditioned by means of influence of *sahajāta*, *nissaya*, *vipāka*, *vippayutta*, *aṭṭhi*, *avigata* of causal *dhammas*, i.e., respective mental *dhammas* of process of NONE (if mentally agreeable feeling is associated, 34; if neutrality feeling is associated, 33),

(b) by means of influence of *hetu* of three roots, greedlessness, hatelessness, non-delusion which are “three” roots consisting in mental *dhammas* of process of NONE,

(c) by means of influence of *sahajāta-kamma* of volition (*cetanā*) which is consisting in mental *dhammas* of process of NONE,

(d) by means of influence of *āhāra* of contact, volition, consciousness which are consisting in mental *dhammas* of process of NONE,

(e) by means of influence of *indriya* of vitality, consciousness, feeling (mentally agreeable feeling or neutrality feeling), faith, effort, mindfulness, one-pointedness, investigation which are called “**eight**” mental controlling faculties consisting in mental *dhammas* of process of NONE,

(f) if **CPK** are synchronous arising with process of NONE associating with joyful (*somanassa sahagata*), — by means of influence of *jhāna* of initial application, sustained application, pleasurable interest, agreeable feeling, one-pointedness which are “**five**” factors of absorption;

if CPK are synchronous arising with process of NONE associating with neutrality feeling — by means of influence of *jhāna* of initial application, sustained application, neutrality feeling, one-pointedness which are “**four**” factors of absorption,

(g) by means of influence of *magga* of investigation, initial application, effort, mindfulness, one-pointedness which are five factors of path; (varieties of relation of mentally compatibility = 12 kinds);

2. by means of influence of *sahajāta*, *aññamañña*, *nissaya*, *aṭṭhi*, *avigata* of four great elements within same corporeal units which are of three kinds, (varieties of relation of corporeally compatibility = 5 kinds);

3. by means of influence of *pacchājāta*, *vippayutta*, *aṭṭhi*, *avigata* of succeeding mental aggregates consisting in the first life-continuum, (varieties of relation of *pacchājāta* = 4),

4. by means of influence of *rūpajīvitindriya*, *rūpajīvitindriyāṭṭhi*, *rūpajīvitindriya avigata*, of physical vital controlling faculty of same corporeal units, (varieties of relation of *rūpajīvitindriya* = 3);

5. by means of influence of *nānākhaṇika kamma* of any kind of action which had been done in any kind of previous lives as wholesome deed of sensuous sphere, (variety of relation of *nānākhaṇika kamma* = 1)