

Pathana

Pathana deals with the fact of investigation of the phenomenal world prominently on the line of analytical process and conditionalism. There is a particular reference to the fact of origin and the source of consciousness existence. It says the coming into being of the sentient life is attributable to the factor of desire. This desire originates by dependence of feeling. That is to say, feeling is a condition of inducement to craving by way of object (arammanupanissaya). Hence craving is conditional. Then there is clinging, which is developed form of 'craving'. There is 4 kinds of clinging. For instance, there is a clinging to personality belief, to rules and rituals, to sensuality and to erroneous views. The mode of conditioning in this respect is sensuous craving to Direct Inducement to clinging on sensuality, this is , Pakatinupanissaya by way of conascence, mutuality, root, etc. Therefore, all in all, craving is a Decisive Support Condition that explained as phenomena arising. Conditionalism love as expressed towards parents, children, spouse, etc have underlying cause by way of clinging to objective sensuality. The same holds good for likes and dislikes.

Belief in ego-self is likewise conditioned. On account of desire to be reborn in good planes there are alms giving, observance of Sabbath, morality and what not. There is thus clinging to rules and ritual. There is general distorted attitude (vipalasa) in the mental plane in what is seen, heard and understood. On account to clinging the active side of existence, wholesome and unwholesome develops that is kamma bhava. Besides the passive side of existence develops though this process is not noticeable externally, that is rebirth process or uppatti bhava. The word bhava refers to process of existence, which is two fold in aspect, namely active side and passive side. The active side in this regard is the cause of rebirth. The passive side, on the other hand, is a sort of regenerating process of existence. All this being so, the process of existence reveals the fact of conditioned existence with ego-self. The relevant chain in this connexion consists of links such as impression, feeling, craving, clinging, process of existence as there no permanent phenomena as the mental phenomena come and go constantly according to Law of Cause. This being so there is no occasion for the function of soul independently. The impression is conditioned by the 6 bases of whom 5 bases are the five physical sense organs, and one base is mind base (manayatana). The 6 bases are conditioned by mentality and corporeality. Mentality is the conditioning agent, and as regards the mode of conditioning about the five physical bases the process involved is by way of post nascence. But as regards mind- bases (consciousness) the process involved is by way of co-nascence. That is to say, mentality condition, mind-base by way of co-nascence. The next happening in addition to the mode of conditioning so far as mentality is concerned is the happening of the sense organs as conditioned by corporeality. But the five physical sense-organs (ayatana) condition the mind base by way of pre-nascence. Corporeality arises at the time of conception simultaneously with the arising of consciousness, thereafter consciousness is a condition by way of post-nascence and nutriment. The after arising consciousness is a condition and support to the maintenance of this pre-arisen body. Similarly, it is said that that mentality is

conditioned by way of co-nascence, mutuality, association, etc. Thus corporeality and mentality are conditioned by consciousness. This implies that without consciousness, mentality and corporeality cannot be conditioned. Mentality in question is of course the resultant mental phenomena (vipaka). The consciousness under consideration results due to volitional actions during life time. The future birth hinges on the mental attitude which is adopted during life time by us.

Volitional activities are caused through ignorance. Here ignorance refers to all life-affirming actions based on ignorance. Thus ignorance the foundation of all life affirming actions. All volitional activities are termed kamma. In fact consciousness is conditioned by kamma. Kamma signifies moral and immoral action. Consciousness is conditioned by kamma. There are several modes of conditioning kamma through ignorance. The psychic phenomena of so-called personality have roots to support it, and without it cannot exist. Hence the root condition of the mind is lobha, moha and dosa and their antithesis. Kamma which is associate with phenomena is conditioned through ignorance by way of co-nascence (sahajata paccay), association (sampayutta paccaya), presence (atthi paccaya), etc. Ignorance is the condition to them by way of inducement (upanissay paccaya).

Kamma formations are conditioned through ignorance conjoined with craving, clinging. All our volitional activities without exception are conditioned through craving. Clinging is the offshoot of ignorance. Clinging is a condition of direct inducement of many kinds of wholesome and unwholesome kamma (upanissaya paccaya). For example, evil thoughts and deeds happen because of clinging to sensuous objects (kamupada). The mental attitudes such as self complacency, fanaticism, etc have connexions with clinging to rules and ritual (silabbatupadana). Clinging is a condition by way of co-nascence, association, etc. to association there with associated evil kamma. The Law of Dependant Origination who has grasp the conventional name and the person is not mere blind chance but condition and interdependent. In the chain of the modes conditioning feeling conditions craving, and this in turn condition clinging. In other words on account of feeling, and cherishing it, lust springs up but lust for feeling means clinging. All volition manifested in speech, thought, and bodily actions are brought about through clinging. Similarly, personality belief is conditioned by craving by way of co-nascence, mutuality, root, etc. Clinging is a development form of craving. All the process of becoming is conditioned by clinging. It is the karmical volition, which in turn is the seed out of which the new life springs up, just as from the mango seeds generate the mango tree.