

Namo tassabhagavato arahato sammāsambhuddhassa

NIBBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

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BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (ASHIN ÑĀṄAGAVESAKA)

[Notes:_____ The occurrence of fine-material *kamma* coming-into-existence and rebirth coming-into-existence, depending upon clinging-to-wrong views, clinging-to-rules & rites, clinging-to-self opinion and the occurrence of immaterial *kamma* coming-into-existence and rebirth coming-into-existence and rebirth coming-into-existence depending upon any kind of clingings, clinging-to-sensual desire etc., must be discerned in similar way. Now the *meditator* reaches into the stage of Knowledge of Discerning Cause & Condition. The Knowledge of Analysing Mentality & Corporeality and the Knowledge of Discerning Cause & Condition are the stage of full understanding on objects called *ñātapariññā*. That *ñātapariññā* means the knowledge which is capable of well discriminating on corporeality-mentality causes and results, which are objects of *Vipassanā* knowledge. If a *meditator* reached to other bank of that stage of full understanding on objects (*ñāta pariññā*), he has got lesser upstream-enterer stage resulting in securement from disaster of woeful coming-into-existence really. Therefore if a *meditator* is not interested in discerning on the occurrence of woeful *kamma* & rebirth coming-into-existence, due to presence of unwholesome formations (*a-puññābhisaṅkara*) in the continuity of corporeality-mentality of himself, it can be omitted. For a *meditator* who has got the knowledge of other bank of full understanding on objects it is not essential to discern future aggregates relating to section of speech on cyclic *dhammas* (*vaṭṭakathā*) really.

2.13 *bhavapaccayā jāti*

Coming-into-existence is the condition for birth

bhavoti panettha kammabhavova adhippeto, so hi jātiyā paccayo, na upapattibhavo.
(*Abhi-A-2-178, Vs-2-210*)

In the phrase, *bhavapaccayā jāti*, the term, *bhava*, should be meant as *kamma* coming-into-existence (*kammabhava*) because *kamma* coming-into-existence only is the source of birth (*jāti*), but not rebirth coming-into-existence which is not the source of birth. This is the meaning in accordance with olden commentaries. Sub-commentators, however, assumed by means of another method as follows._____

Pāli Quotation (Mūlaṭṭi-2-124, Mahāṭṭi-2-334)

Because the beginning of rebirth coming-into-existence called consequence corporeal and mental aggregates of newly acquired life is called *jāti* (birth), rebirth coming-into-existence is not causal *dhamma* of *jāti*. Therefore commentator said the term, *bhava*, should not be meant as rebirth coming-into-existence with relating to the phrase, *bhavapaccayā jāti*.

However, significant state of affairs (*vikāra*) which is worth saying as “the beginning of aggregates of newly acquired life” is called *jāti* with the result that unless rebirth coming-into-existence is present, *jāti* is absent. Then *jāti* is benefited by not only *kamma* coming-into-existence but also rebirth coming-into-existence. It is appropriate saying on the meaning of *bhava*. It is right._____

The commentator explained that the proximate cause of *jāti* of corporeality is present occurring corporealities in *Abhi-A-1-364* in which explained that “the growth (*upacaya*) has the proximate cause, beginning corporeality while the continuity (*santati*) has the proximate

cause, corporealities which are occurring continuously". Therefore causal *dhammas* of *jāti* are not only *kamma* coming-into-existence but also rebirth coming-into-existence. (*Mūlaṭṭi-2-124, Mahāṭṭi-2-334*)

A. Conditional Relations _____ That coming-into-existence (*bhava*) benefits birth (*jāti*) [= *kammabhava* benefits *upapattibhava*] by means of efficiency of two kinds of relations, to wit, asynchronous action (*nānākkhaṇika kamma*) are determinative dependence (*upanissaya*). (*Abhi-A-2-178, Vs-2-210*)

B. Questions and Answers _____

In this case _____ how it can be understood on the fact *kamma* coming-into-existence is casual *dhamma* of *jāti* and the answer is as follows. _____

Even though extrinsic factors are the same in occurrence of beings, significant variations, such as occurrence of inferiority, occurrence of superiority etc., can be seen with the result that the principle of nature of things called *kammabhava* is the real source of *jāti*, can be understood.

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Further explanations _____ Although these extrinsic factors, viz.,

1. sperm of the father
2. ovum of the mother
3. nutriment etc., which are capable of benefiting by means of efficiency of relation of determinative dependence etc., are the same in occurrence of beings, for instance, even between identical twins, these kinds of significant variations, viz.,
 1. inferiority called the occurrence which is worth designating as inferior status of acquired aggregates,
 2. superiority called the occurrence which is worth designating as superior status of acquired aggregates,
 3. beauty,
 4. ugliness,
 5. long longevity,
 6. short longevity,
 7. wealthiness,
 8. poorness,
 9. presence of numerous attendants
 10. presence of few attendants
 11. unhealthiness
 12. healthiness, etc.,

can be seen in daily life. These kinds of variation never lacks factors really. It is because _____ those kinds of significant variation are absent both all the time and continuum of all beings. Furthermore those factors are not other ones, except *kamma* coming-into-existence. It is because _____ there are no other causal *dhammas*, except *kamma* coming-into-existence in the continuum of beings which are arisen by *kamma* coming-into-existence. Therefore significant variations, inferiority, superiority etc., have a factor called *kamma* coming-into-existence only. It is right. _____ *Kamma* coming-into-existence is real factor of significant variations, inferiority, superiority etc., of beings.

The Buddha preached that "*kammam satte vibhajati yadidam hīnappaṇītātāya;*" (*M-3-244*) = The action (*kamma*) differentiates beings through the occurrence of inferiority and

superiority; (*M-3-244*) in *Cūḷakamma vibhanga Sutta*. Therefore the principle of nature that *kamma* coming-into-existence is the source of *jāti*, is worth understanding.

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2.14 *jātipaccayā jarāmarañam* Birth is the condition for ageing & death

Again if the nature of birth is absent, the nature of ageing & death can be absent. Nature of sorrow, lamentation, pain, grief and despair can also be absent consequently. Actually ____ only when the nature of birth is present apparently both the nature of ageing & death and nature of sorrow lamentation etc., which are relating to ageing & death in the continuum of foolish being; or nature of sorrow, lamentation etc., which are relating to ageing & death in the continuum of foolish being who comes in contact with pain, destruction of relatives (*ñātibyasana*) etc., usually arise. This nature of birth, therefore, is the source of not only ageing & death but also sorrow, lamentation etc. It should be understood in this way.

That birth benefits ageing & death, sorrow, lamentation etc., by efficiency of relation of determinative dependence only in the aspect of indirect way of preaching methodology of *Suttanta*, called *upanissaya koti*. (Due to absence of direct way of preaching in *Paṭṭhāna*, *Abhi dhamma*, it is designated as *upanissayakoti* through indirect way of preaching methodology of *Suttanta*.) (*Abhi-A-2-179*, *Vs-2-210*, *211*)

1. Why ageing & death are designated as one factor only?

Pāli Quotation (Anuṭṭ-2-97)

With relating to showing factors of dependent-origination there is a reasonable question that why ageing & death are designated as one factor only. The answer is that ____ both kinds of ageing & death are the same nature of arising through birth. During occurring in that way there is none who passes away without ageing. There is no ageing without passing away. After reaching into the static phase (*ṭhitikhaṇa*) it has got ageing and it will perish away certainly at the perishing phase (*bhangakkhaṇa*). In those two kinds of nature, death is not caused by ageing but by birth really. Those two kinds of ageing & death, therefore, are preached commonly as only one factor. It is not preached as only one factor neither due to simultaneous occurrence of both kinds of mentality-corporeality, as factor of mind-corporeality (*namarūpam*), nor due to presence of the same function of bases, as factor of six bases (*salayatana*). (*Anuṭṭ-2-97*)

2. Way of keeping in mind casual & resultant dhammas

By seeing any kind of *kamma* coming-into-existence cultivated for future coming-into-existence and occurrence of birth the *meditator* has to keep in mind causal and resultant *dhammas*. If a *meditator* prays for attainment of life of *deva* preacher in future, the birth of *deva* preacher resulting from the most favorable sensual wholesome *kamma* coming-into-existence must be kept in mind.

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If such *meditator* prays for attainment of life of *brahma*, the birth of *brahma*'s coming-into-existence resulting from fine-material wholesome absorption must be kept in mind. If such

meditator prays for attainment of life of *bhikkhu*, the birth of *bhikkhu* [=five aggregates of process of newly occurrence of next existence (*paṭisadhi*)], resulting from the most favourable sensual wholesome deed (=any kind of *kamma* coming-into-existence) must be kept in mind.

1. Due to arising of *kamma* coming-into-existence, the birth arises.

Kamma coming-into-existence is causal *dhamma*, the birth is resultant *dhamma*.

jāti (birth) ____ At the birth moment of *deva* preacher both (79) kinds of corporeal *dhammas*, viz., eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, heart-decad, sex-decad, vital nonad which are produced by *kamma* and (34) kinds of mental *dhammas*, if *paṭisandhi* is joyful with three roots (*tīhetuka somanassa*), arise as the beginning moment.

Brahmabhava ____ If the birth is fine-material coming-into-existence, corporeal *dhammas* include eye-decad, ear-decad, heart-decad, vital nonad, while mental *dhammas* include (34) kinds for first absorption consequence *paṭisandhi*; (32) kinds for second absorption consequence *paṭisandhi* (31) kinds with agreeable feeling for third absorption consequence *paṭisandhi*; (31) kinds with neutrality feeling for fourth absorption consequence *paṭisandhi* respectively.

Bhikkhu bhava ____ If the birth is *bhikkhu*'s coming-into-existence. Corporeal *dhammas* are of (30) kinds while mental *dhammas*, (34) kinds for *patsandhi* joyful with three roots.

By seeing relationship between each *kamma* coming-into-existence and respective birth causal and resultant *dhammas* must be kept in mind as ____ “due to arising of *kamma* coming-into-existence, the birth arises; *kamma* coming-into-existence is causal *dhamma*, the birth is resultant *dhamma*”.

3. Unwholesome *kamma* coming-into-existence and immaterial coming-into-existence

Pāli Quotation (Abhi-A-2-242)

The practicing *bhikkhu*, who exists by distinguishing and keeping in mind well on conditioned things which are objects of *Vipassanā* knowledge, who has fulfilled with full understanding on objects (*ñātapariññā*), has got foothold in the noble admonishment of the Buddha. It can be said he has taken root resulting in designating as lesser Upstream-enterer (*cūḷasotāpaññā*) with fixed joyful destination of coming-into-existence. (*Abhi-A-2-242*)

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Therefore the practicing *meditator* who has reached into the stage of full understanding on objects is not worth occurring as the birth of woeful coming-into-existence through unwholesome *kamma* coming-into-existence. Then there is not essential to discern causal relationship between unwholesome *kamma* coming-into-existence and birth of woeful coming-into-existence really. Due to presence of unwholesome *kamma* coming-into-existence, the birth of woeful coming-into-existence etc., is possible to arise for persons who have not got the insight upto the Knowledge of Discerning Cause and Condition yet. (However, great gentlemen with great wish like *bodhisatta* (=the person who will become the Buddha in future) etc., are exceptional case.)

Similarly it may be a very few probability to arise the birth of immaterial coming-into-existence resulting from immaterial wholesome absorption *kamma*- coming-into-

existence for a *meditator* who has got the stage of full understanding on objects. It is because if common worlding person reaches into the immaterial sphere the opportunity to become ariyahood has been lost in that immaterial sphere as *Udaka* hermit and *Devīla* hermit who were designated as great losers under admonishment of the Buddha. However, after attaining ariyahood in this life, if he has to continue the journey of rounds of rebirth and then he wishes to attain immaterial coming-into-existence, he could get both immaterial coming-into-existence and the upper Noble Path-and Fruit Knowledge consequently. If a such *meditator* has opportunity to reach immaterial coming-into-existence, causal relationship between any kind of immaterial *kamma* coming-into-existence and birth of immaterial coming-into-existence has to discern as he likes. The basic meaning of birth of immaterial sphere is four mental aggregates only.

Furthermore, by seeing the occurrence of ageing & death resulting from birth in future new coming-into-existence causal relationship has to be kept in mind. During keeping in mind there are two ways of discerning, to wit, in the aspect of conventional reality & in the aspect of ultimate reality because birth, ageing & death are explained through both aspects. If way of discerning in the aspect of conventional reality is intended to perform, causal relationship could be kept in mind by seeing occurrence of ageing & death depending on birth as follows. _____

2. Due to arising of birth, ageing & death arise.

Birth is causal *dhamma*; Ageing & death are resultant *dhamma*.

If a such process of *paṭisandhi* is present apparently in one coming-into-existence, one process of death is natural fixed law indeed. It is called death in the aspect of conventional reality (*sammutimaraṇa*). Interval between those birth & death is ageing. By seeing occurrence of ageing & death, due to presence of that birth, causal relationship must be kept in mind. Those are future coming birth and future coming ageing & death indeed.

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If the way of discerning in the aspect of ultimate reality is intended to perform, phenomena of both simultaneous arising (= *jāti*), static phase (*jarā*) and perishing away (*marāṇa*) of corporeal *dhammas* within one corporeal unit should be discerned. By seeing phenomena of arising, static phase, perishing away of either all corporeal *dhammas* occurring whether (6) doors, bodily parts or throughout body as a whole or mental *dhammas* within the same mind moment, which are occurring in (6) doors by taking objects of (6) kinds accordingly, causal relationship between birth and ageing & death must be kept in mind as follows. _____

3. Due to arising of birth, ageing & death arise.

Birth is causal *dhamma*; Ageing & death are resultant *dhammas*.

The phenomenon of arising (*uppāda*) of corporeality-mentality is called *jāti*, while static phase (*thiti*), *jarā*; perishing phase (*bhanga*), *marāṇa* in the aspect of ultimate sense.

[**Notes:** _____ Remaining kinds of consciousness called *vīthimutta citta* (consciousness other than cognitive process), viz., *paṭisandhi*, life-continuum, death consciousness, are also discerned and kept in mind similarly. It should be understood especially these corporeality-mentality are corporeality-mentality of future coming-into-existence only.]

4. Sorrow, Lamentation, pain, grief and despair (*soka parideva dukkha domanassa upāyāsa*)

These, sorrow, lamentation etc., are consequence which are not directly resulted from birth. In the continuum of the Buddha and Arahants who are free from defilements, there is no opportunity to arise sorrow etc., even though they have birth for final coming-into-existence. Therefore, it can be said___ “sorrow etc., are consequence which are not directly resulted from birth”. Depending upon birth those sorrow etc., can arise in continuum of worldings. In the continuum of being who faces with dangers, destruction of relatives etc., if wise attention can not be occurred by bearing in mind the nature of corporeality, the nature of mentality, the nature of causality, the nature of result, the nature of impermanence, the nature of suffering, the nature of non-self but unwise attention occurs by taking into heart as man, woman, person, being, human being, heavenly being, *brahma*, living being, self-being, etc., or son, daughter, grand son, grand daughter, grand grand son, wife, husband, uncle, aunt, grand father, grand mother etc., or gold, silver, diamond, jewel etc., those sorrow etc., can be occurred. However, facing with various kinds of destructions, destruction of relatives etc., can occur in the continuum of being with birth only resulting in the designating as source of sorrow etc., is birth really. Thus by seeing occurrence of sorrow etc., depending upon birth causal relationship must be kept in mind as follows. _____

3. Due to arising of birth, sorrow arises. Birth is causal *dhamma*; sorrow is resultant *dhamma*.

4. Due to arising of birth, lamentation ... *R* ...despair arises.

Birth is causal *dhamma*; lamentation ... *R* ... despair is resultant *dhamma*.

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2.14.5 Way of cycle of coming-into-existence

Way of cycle of coming-into-existence throughout rounds of rebirth was preached by a way, "due to presence of ignorance, formations arise" etc, in which the ignorance is beginning while sorrow etc., are end. As mentioned in beginning section of this first method of dependent origination, however, when sorrow etc., occur the ignorance also concerns with those factors really. In accordance with the preaching that "*ā savasamudayā avijjāsamudayo* = due to arising of taints, ignorance arises", the ignorance also occurs depending upon taints. If ignorance arises, formation will arise again consequently, and so forth. Thus it should be understood (12) factors of dependent origination are cycling perpetually throughout rounds of rebirth until the path-knowledge of Arahant is attained.

2.14.6 Voidness from *kāraka vedaka*

Because this way of cycle of coming-into-existence throughout rounds of rebirth as shown in dependent-origination is only the principle of process of resultant *dhammas*, formation etc., depending upon causal *dhammas*, ignorance etc., it should be understood the principle of dependent origination is void from both *kāraka atta* (= creator self), by which a consideration that "*brahma mahābrahmā seṭṭho sajjitā*",
(*Di-1-17*)

= "He is *brahma*, great *brahma*, the most superior and can create". (*Di-1-17*) and *Vedaka attā (jīva attā)* (= living self), which can feel agreeable and disagreeable feeling, by which a consideration that....

"Self-identity of mine can speak benefit and non-benefit; it can feel agreeable feeling etc., it can realize all kinds of objects, it is worth realizing by both itself and others", (it means *jīva attā*). (*Abhi-A-2-181*)

2.14.7 Voidness from *dhuva-subha-sukha-atta*

Furthermore, because in this way of cycle of coming-into-existence throughout rounds of rebirth the ignorance has the nature of arising and perishing away it is void from nature of durability. It is also void from the nature of pleasantness (*subha*), due to occurrence of both being oppressed by defilements, taints etc., and deserving to attain defilements, lust, anger, conceit etc., which are capable of oppressing and worrying. It is also void from the nature of happiness (*sukha*), due to occurrence of being oppressed by phenomena of arising and perishing away.

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It is also void from self-identity (*atta*) which is capable of indulging one's wish, due to occurrence of relating to causal *dhammas*, taints etc., All kinds of remaining factors of dependent origination, formations etc., are also void from the nature of durability (*dhuva*) the nature of pleasantness (*subha*), the nature of happiness (*sukha*), self-identity (*atta*).

In other words, _____ the ignorance is....

1. neither self-identity (*atta*)
2. nor property of self-identity;
3. It is neither on self-identity
4. nor possessing of self-identity.

Remaining factor, formations etc., are also in similar way. Therefore it should be understood this way of cycling of coming-into-existence throughout rounds of rebirth as shown in dependent-origination, in the next method, these (12) factors of dependent-origination are void from nature of durability-pleasantness-happiness-self-identity (*dhuva-subha-sukha-atta*). (*Abhi-A-2-181, Vs-2-213*)

Furthermore, in this cycle of coming-into-existence of rounds of rebirth as shown in dependent-origination includes

1. (2) kinds of roots (*mūla*)
2. (3) kinds of periodicity (*kāla*)
3. (12) kinds of factors
4. (3) kinds of junctions
5. (4) kinds of layers
6. (20) kinds of process respectively.

2.14.8 Two kinds of roots (*mūla*)

In that cycle of coming-into-existence of rounds of rebirth there are two kinds of roots called ignorance (*avijjā*) and craving (*taṇhā*). In those kinds, the root *dhamma* called ignorance is designated as significant root *dhamma*, due to ability to perform present result called *vipāka* which is started from previous allotment called ignorance, formations and ended in feeling called consciousness-mind-matter-six bases-contact-feeling.

After the feeling, the craving is found as "*vedanā paccayā taṇhā* = feeling is the condition for craving". In two kinds of allotments found in cycle of coming-into-existence if rounds of rebirth as shown in dependent-origination, i.e., previous allotment and posterior allotment, the ignorance is beginning of previous allotment while the craving is that of posterior allotment. Due to extending on future allotment by linking between causal *dhammas* called clinging, *kamma* coming-into-existence and resultant *dhammas* called consciousness-mind & matter-six bases-contact-feeling, which can be said rebirth coming-into-existence or birth (*jāti*), that craving is designated as significant root which is capable of extending future allotment.

In those previous cycle and posterior cycle, the former is preached by means of persons with streak of wrong views while the latter is preached by means of persons with streak of craving (*taṇhā carita*). (*Abhi-A-2-181, Vs-2-213*)

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It is right. ____ The ignorance (*avijjā*) is capable of concealing on the real nature of ultimate *dhammas* not to be known as they really are. That concealing ignorance performs not to deliver from rounds of rebirth for those persons with streak of wrong views by making wrong belief called unwise attention on objects. Therefore the ignorance can persuade persons with streak of wrong views in the rounds of rebirth. In other words ____ the ignorance of persons with streak of wrong views is capable of bringing forth rounds of rebirth.

Due to concealing on real nature of contact (*phassa*) by ignorance, the latter is capable of persuading persons with streak of wrong views in rounds of rebirth by making wrong way of taking into heart as "the self-identity contacts with object" etc.

In other words, in the continuum of persons with streak of wrong views rounds of rebirth called occurrence of formations etc., can be brought forth. (*Mūlaṭṭi-2-126*)

In this case, the *dhamma* which is capable of taking into heart wrongly as self-identity feels contacts with object; self-identity feels sensation, instead of real nature of mental impression of contact (*phassa*) and real nature of sensation of feeling (*vedana*) is not the ignorance but wrong view (*diṭṭhi*) indeed. Because that wrong view is resulted from ignorance it is metaphorical usage called *phalupacara, taddhammūpacāra* by which the name of result is applied on the name of cause. (*Anuṭṭi-2-136*)

In the next method ____ being means self-identity indeed. The opinion that "when it is dead that self-identity annihilates", is called annihilation view (*uccheda diṭṭhi*). In order to remove totally that annihilation view the first cycle of coming-into-existence until "ignorance is the condition for formations ... *R* ... the contact is the condition for feeling", is preached. The arising of resultant *dhammas*, formations etc., shows ceaseless arising of causal *dhammas*, ignorance etc. It can be said if causal *dhammas* only is terminated without resultant *dhamma*, cycle of coming-into-existence of round of rebirth is discontinuous. However, ceaseless arising in that way is shown by arising of resultant *dhamma*. It can be understood the fact that the first cycle of coming-into-existence is worth preaching in order to remove totally annihilation view because arising resultant *dhammas*, formations etc., shows clearly ceaseless arising of causal *dhammas*, ignorance etc. (*Abhi-A-2-181, Vs-2-213*)

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The second cycle of coming-into-existence of rounds of rebirth, i.e., from craving to ageing & death, is preached in order to remove the opinion called eternity view (*sassata*

diṭṭhi) that belief as "self-identity is permanent". It is because ____ it can be understood the fact that due to presence of terminating *dhamma* called ageing & death of every causal & resultant *dhamma* for one life, the second cycle of coming-into-existence shows clearly on absence of eternity. (*Abhi-A-2-181, Vs-2-213*)

In the first cycle of coming-into-existence, the phrase, "*viññāṇapaccayā nāmarūpa* = consciousness is the condition for mind-matter," shows the occurrence of corporeality and mentality of embryo at the moment of conception when bases, eye-bases etc., are incomplete. Afterwards, the occurrence of bases, eye-base etc, is shown by the phrase, "*nāmarūpa paccayā saḷāyatanam* = mind-matter are the condition for bases." Therefore, previous portion of cycle of coming-into-existence is preached with referring to beings with process of birth inside the womb (*gabbha seyyaka*) because it shows sequence of occurrence of bases which conforms to that of occurrence of bases of beings with process of birth inside the womb.

In the posterior cycle of coming-into-existence, when the phrase "*bhavapaccayā jāti* = coming-into-existence is the condition for birth" is preached six bases, eye-base etc., also include in accordance with the word, *upapattibhava, jāti*. Bases, eye-base etc., arise simultaneously at process of *paṭisandhi* in spontaneous occurring beings (*opapātika*). Therefore it can be understood the second cycle of coming-into-existence is preached with referring to spontaneous occurring beings. (*Abhi-A-2-181, Vs-2-213*)

9. Three kinds of periodicity

There are three kinds of periodicity, i.e., past, present and future.

1. Ignorance-formations are past *dhammas*,
2. Those *dhammas* from consciousness to coming-into-existence are present *dhammas*,
3. Birth-ageing & death are future *dhammas*. (*Abhi-A-2-181, Vs-2-213*)

10. Twelve kinds of factors

There are twelve kinds of factors of dependent origination, to wit, ignorance, formations, consciousness, mind-matter, bases, contact, feeling, craving, clinging, coming-into-existence, birth, ageing & death.

11. Three kinds of junctions

1. One junction between formations and consciousness of *paṭisandhi*, where past causes and present results join. (Formations are past causes while consciousness of *paṭisandhi* is present result indeed.)
2. One junction between feeling and craving, where present resultant *dhammas* and present causal *dhammas* join. (Feeling is resultant *dhamma* produced by past causes while craving is causal *dhamma* which is cultivated for future consequence round.)
3. One junction between coming-into-existence and birth, where present causal *dhammas* and future resultant *dhammas* join. (Coming-into-existence is present causal *dhamma* while birth is future resultant *dhamma*.) Thus there are three kinds of junctions in factors of dependent origination.

12. Four kinds of layers

1. Past causes, one layer, include past five factors of causal *dhammas* called ignorance, craving, clinging, formations, action.
2. Present results, one layer, include present five factors of resultant *dhammas* called consciousness, mind-matter, bases, contact, feeling.

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3. Present causes, one layer, include present five factors of causal *dhammas* called ignorance, craving, clinging, formations, action.
4. Future results, one layer, include future five factors of resultant *dhammas* called consciousness, mind-matter, bases, contact, feeling, which are designated as birth (*jāti*).
Thus there are four layers in principle of dependant origination.

13. Twenty kinds of processes

atīte hetavo pañca, idāni phalapañcakam.
idāni hetavo pañca, āyatim phalapañcakam.
 (Abhi-A-2-182, Vs-2-214)

1. Five kinds of past causal *dhammas*,
 2. Five kinds of present resultant *dhammas*,
 3. Five kinds of present causal *dhammas*,
 4. Five kinds of future resultant *dhammas*,
- Thus there are (20) kinds of processes in principle of dependent origination.

The practicing *meditator* has to discern ceaseless cycles of those natural *dhammas* called two roots, three periods, twelve factors, three junctions, four layers, twenty processes by insight knowledge.

Table 1. Showing way of cycle of coming-into-existence with present coming-into-existence as centre

3 Junctions	12 Factors	20 process	4 Layers	3 Peridicity
1 Junction »	1.Ignorance = 2.Formations =	Ignorance + Craving + Clinging Formations = Actions (<i>kamma</i>)	Past causes (1) layer	Past Life Periodic <i>Dhammas</i>
1 Junction »	3.Consciousness= 4.Mind-Matter = 5.Bases = 6.Contact = 7.Feeling =	1.Consciousness 2.Mind-Matter 3.Bases 4.Contact 5.Feeling	Present Results (1) layer	Present Life Periodic <i>Dhammas</i>
1 Junction »	8.Craving } = 9.Clinging } 10.Coming-into- existence =	Ignorance + Craving + Clinging <i>Kamma</i> coming-into-existence = Formations + Action	Present Causes (1) layer	
	11. Birth 12.Ageing-Death	Rebirth coming-into-existence = Consciousness + Mind-Matter + Bases + Contact + Feeling	Future Results (1) layer	Future Life Periodic <i>dhammas</i>

Table 2. Showing way of cycle of coming-into-existence with first past coming-into-existence as centre

3 Junctions	12 Factors	20 process	4. Layers	3. Periodicity
Junction »	1.Ignorance = 2.Formations =	Ignorance + Craving + Clinging Formations = Actions (<i>kamma</i>)	Second Past Life Causes (1) layer	Second Past Life Periodic <i>Dhammas</i>
	3.Consciousness= 4.Mind-Matter = 5.Bases = 6.Contact = 7.Feeling =	1.Consciousness 2.Mind-Matter 3.Bases 4.Contact 5.Feeling	First Past Life Results (1) layer	First Past Life Periodic <i>Dhammas</i>
1 Junction »	8.Craving } = 9.Clinging } 10.Coming-into- existence =	Ignorance + Craving + Clinging <i>Kamma</i> coming-into-existence = Formations + Action	First Past Life Causes (1) layer	
1 Junction »	11. Birth 12.Ageing-Death	Rebirth coming-into-existence = Consciousness + Mind-Matter + Bases + Contact + Feeling	Present Life Results (1) layer	Present Life Periodic <i>Dhammas</i>

It should be understood relationship of successive previous coming-into-existence similarly. Links of three successive coming-into-existence should be discerned continuously.

Table 3. Showing way of cycle coming-into-existence with first future coming-into-existence as centre

3 Junctions	12 Factors	20 process	4. Layers	3. Periodicity
1 Junction »	1.Ignorance = 2.Formations =	Ignorance + Craving + Clinging Formations = Actions (<i>kamma</i>)	Present Life Causes (1) layer	Present Life Periodic <i>Dhammas</i>
1 Junction »	3.Consciousness= 4.Mind-Matter = 5.Bases = 6.Contact = 7.Feeling =	1.Consciousness 2.Mind-Matter 3.Bases 4.Contact 5.Feeling	First Future Life Results (1) layer	First Future Life Periodic <i>Dhammas</i>
1 Junction »	8.Craving } = 9.Clinging } 10.Coming-into- existence =	Ignorance + Craving + Clinging <i>Kamma</i> coming-into-existence = Formations + Action	First Future Life Causes (1) layer	
	11. Birth 12.Ageing-Death	Rebirth coming-into-existence = Consciousness + Mind-Matter + Bases + Contact + Feeling	Second Future Life Results (1) layer	Second Future Life Periodic <i>Dhammas</i>

It should be understood relationship of successive future coming-into-existence similarly. Links of three successive coming-into-existence, until end of future aggregates, should be discerned continuously.

14. Way of cycle of three rounds (*Vaṭṭa*)

Formation and coming-into-existence (= *kammabhava*) belong to action round (*kammavaṭṭa*) while ignorance, craving, clinging belong to defilement round (*kilesa vaṭṭa*); consciousness, mind-matter, bases, contact, feeling belong to consequence round (*vipāka vaṭṭa*). Thus, it should be understood this cycle of coming-into-existence of rounds of rebirth as shown in dependent origination with three kinds of rounds (*vaṭṭa*) always cycle throughout period with ceaseless defilement round as Ferris wheel, due to presence of causal *dhammas* perpetually. (*Vs-2-216*)

Among five kinds of past life causes, three causes, ignorance, craving and clinging, belong to defilement round while formation and *kamma* coming-into-existence belong to action round. Depending upon those defilements and action, five kinds of resultant *dhammas*, from consciousness of *paṭisandhi* to feeling, arise in this life and then due to occurrence of cycle of defilement and action which joins with consequence (*vipāka*), those are designated as round (*vaṭṭa*). The term, *vaṭṭa*, means repeated rotating over and over again. Furthermore, due to occurrence of rotating by joining with defilement called ignorance, craving, clinging and action called formation, *kamma* coming-into-existence, which are present life causal *dhammas*, five kinds of present life resultant *dhammas*, consciousness etc., are also designated as round (*vaṭṭa*).

In that cycle of coming-into-existence of rounds of rebirth, structural constituents of action (*kamma sambhāra*), which can proliferate resultant *dhammas*, which had been cultivated in previous coming-into-existence, are of (5) kinds (i.e. ignorance, craving, clinging formation, action while resultant *dhammas* called *vipāka dhamma* in this coming-into-existence are of five kinds, (i.e., consciousness, mind-matter, bases, contact, feeling,).

Structural constituents of action, which can proliferate resultant *dhammas*, which has been cultivated in present coming-into-existence, are of five kinds; Resultant *dhammas* called *vipāka dhamma* in future coming-into-existence are of five kinds.

Thus (10) kinds of *dhammas* are action (*kamma*) and (10) kinds of *dhammas* are consequence (*vipāka*). Thus the action, which is worth cultivating in two periods, past and present, is called *kamma* while the consequence of two periods, present and future, is called *vipāka*. In this way this cycle of coming-into-existence of rounds of rebirth as shown in dependent origination, called *paccayākāra vaṭṭa* (round of cause and condition) includes action (*kamma*) and consequence of action (*kamma vipāka*) only. (*Abhi-A-2-184*)

Ten kinds of action (*kamma*) _____ Ignorance, craving, clinging, and formation which belong to causal *dhammas* are association with action and then they can be said as action due to presence of the same nature with action and very beneficial on action. (*Mūlaṭṭi-2-127*) Those five kinds belong to five kinds of past causal *dhammas* and five kinds of present causal *dhammas* resulting in (10) kinds totally. In the aspect of consequence *dhammas*, those are also (10) kinds totally, resulting from five kinds of present results and five kinds of future results.

Furthermore, the action is *kamma sankhepa* (action abstract) in two periods of past and present indeed. It is the action summarized from causal *dhammas*, ignorance, craving etc. The consequence (*vipāka*) is *vipāka sankhepa* (consequence abstract) in two periods called present and future. It is the consequence summarized from consciousness etc. Thus all factors of this cycle of coming-into-existence round of rebirth occur as both action abstract and consequence abstract.

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The action belongs to action round for two periods, past and present while the consequence belongs to consequence round for two periods, present and future. Those are rotating action and rotating consequence indeed. Thus all factors of this cycle of coming-into-existence of round of rebirth occur as both action round and consequence round.

Furthermore, the action belongs to *kamma* coming-into-existence for two periods, past and present while the consequence belongs to consequence coming-into-existence (*vipākabhava*) for two periods, present and future. Thus all factors of this cycle of coming-into-existence of round of rebirth occur as both *kamma* coming-into-existence, and consequence coming-into-existence.

The action belongs to *kamma pavaṭṭa* (perpetual flow of action) for two periods, past and present while the consequence belongs to *vipāka pavaṭṭa* (perpetual flow of consequence) for two periods, present and future. Thus all factors of this cycle of coming-into-existence of rounds of rebirth occur as both *kamma pavaṭṭa* and *vipāka pavaṭṭa*.

The action belongs to *kamma santati* (continuity of action) for two periods, past and present while the consequence belongs to *vipāka santati* (continuity of consequence) for two periods, present and future. Thus all factors of this cycle of coming-into-existence of round of rebirth occur as both *kamma santati* and *vipāka santati*.

The action is called performed action (*kiriya*) for two periods, past and present while the consequence is called results of performed action (*kiriya phala*) for two periods, present and future. Thus, it should be recognized all factors of this cycle of coming-into-existence of round of rebirth occur as both performed action and results of performed action. (*Abhi-A-2-184*)

Pāli-Quotation (Abhi-A-2-184)

So far as this extent, this cycle of coming-into-existence so called factors of dependent-origination which occur depending upon respective causal *dhammas*.

1. is suffering (*dukkha*), due to being oppressed by perpetual phenomena of arising and passing away;
2. It is only impermanence (*anicca*), due to perish away after arising;

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3. It is capable of shaking by approaching to change and alteration by bending towards perishing phase from arising phase. (It is *cala dhamma* only);
4. It is only just very very short instant, due to approaching towards perishing phase just after arising. (It is *ittara dhamma* only.);
5. It has not nature of durability. (It is *adhuva dhamma* only.);

Due to presence of causal *dhammas*, resultant *dhammas* originate accordingly. It is right ____ There is neither oneself nor other out of these causal and resultant *dhammas*.

The action (*kamma*) has efficiency to proliferate resultant *dhammas*. That action is supported by ignorance, craving, clinging and formation. Therefore, due to presence of support, which can proliferate resultant *dhammas*, causal *dhammas* give rise to occur resultant *dhammas*. The Perfectly Self-Enlightened One had preached well on way of practice called Noble Eightfold Path in order to cease causal *dhammas*, ignorance etc. When

causal *dhammas*, ignorance etc., cease the roots of cycle of rounds of rebirth would be ceased. Round *dhamma* which has been ceased never cycle anymore. Thus in this Noble Admonishment, Noble Way of Practice called *sāsana brahma cariya* which belongs to three Noble Trainings, Training of Virtue, Training of Concentration, Training of Wisdom, and *magga brahmacariya* called the Noble Path, is present apparently in order to perform end of suffering of rounds of rebirth. Due to occurrence of not deserving to designate as being (=self) in this cycle of coming-into-existence of rounds of rebirth as shown in dependent-origination, neither annihilation belief nor eternity belief is absent really. (*Abhi-A-2-184*)

15.(1). The origin of truth (*saccappabhava*)

This cycle of coming-into-existence of rounds of rebirth, which rotates perpetually by joining causal *dhammas* and resultant *dhammas*, is worth understanding through ...

- (1) causal truth which is origin of resultant truth,
- (2) function,
- (3) prohibiting (*vāraṇa*),
- (4) similes,
- (5) varieties of profundity (*gambhīra*)
- (6) methods (*naya*), adequately.

Tattha yasamah kusalākusala kammam avisesena samudasaccanti saccavibhange vuttam. (*Abhi-A-2-185, Vs-2-216*)

Among those, "all mundane wholesome actions and unwholesome actions which are occurring in (31) realms as objects of taints, are generally the Noble Truth of cause of suffering (*samudaya sacca*)", preached by the Buddha in *Pāli* Text of *sacca Vibhanga* (Analysis of Truth), (*Abhi-2-115*)

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Therefore, in the phrase, *avijjā paccayā saṅkhāra*= ignorance is the condition for formation", the ignorance is also Noble Truth of cause of suffering. Formation is also the Noble Truth of cause of suffering. Thus formations, which are produced by ignorance, are *dhamma* of Noble Truth of Cause of suffering which is originated by Noble Truth of cause of suffering called ignorance.

The consciousness which is produced by formation is *dhamma* of Noble Truth of suffering, which is originated by the Noble Truth of cause of suffering called formation. (Consequence consciousness belongs to Noble Truth of suffering.)

Those *dhammas* until consequence feeling, which are produced by consciousness etc., are *dhamma* of Noble Truth of suffering which are originated by Noble Truth of suffering only.

The craving which is produced by consequence feeling is Noble Truth of Cause of Suffering which is originated by Noble Truth of Suffering called consequence feeling. The clinging which is produced by craving is *dhamma* of Noble Truth of Cause of Suffering, which is originated by Noble Truth of Cause of Suffering called craving.

Kamma coming-into-existence, rebirth coming-into-existence, which are produced by clinging are Noble Truth of Cause of Suffering, Noble Truth of Suffering, which are originated by Noble Truth of Cause of Suffering called clinging. (*Kamma* coming-into-existence is Noble Truth of Cause of Suffering while rebirth coming-into-existence is Noble Truth of Suffering.)

The birth which is produced by *kamma* coming-into-existence is *dhamma* of Noble Truth of Suffering, which is originated by Noble Truth of Cause of Suffering called *kamma* coming-into-existence. Ageing & death which are produced by birth are *dhammas* of Noble Truth of Suffering, which are originated by Noble Truth of Suffering Called birth. Thus this cycle of coming-into-existence of rounds of rebirth is worth understanding through origin of truth (*saccappabhava*). (*Abhi-A-2-185, Vs-2-216, 217*)

15.(2) How it is worth understanding through function

In this cycle of coming-into-existence of rounds of rebirth as shown in dependent-origination, the ignorance dazes beings not to know Four Noble Truths which is concealed by the former. (=It gives rise to misunderstand as man, woman, person, being, *deva*, *brahma* etc.) The ignorance is beneficial condition for arising of formations.

Similarly formations are capable of providing wholesome formation, unwholesome formation, immaterial wholesome formation (*āneñjābhisañkhāra*), bodily formation, verbal formation, mental formation. It is beneficial condition for arising of consciousness.

Consciousness knows object which is worth knowing as it's object. It is capable of taking object through special mode which is different from perception and knowledge. It is beneficial condition for arising of mind-matter.

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Mind-matter support reciprocally. Mind-matter are causal *dhammas* which are beneficial condition for arising of bases (=6 bases). Base occurs on respective object, visible object etc, on which eye-base etc., occurs. It is beneficial condition for arising of contact.

Contact (*phassa*) is capable of coming in contact with object. It is beneficial condition for arising of feeling (*vedanā*).

Feeling (*vedanā*) feels taste of object. It is beneficial condition for arising of craving.

Craving (*taṇhā*) craves on *dhama* which is worth craving. It is beneficial condition for arising of clinging.

Clinging (*upādāna*) is capable of clinging on fivefold aggregates of clinging to existence (*upādānakkhandhā*) which are objects of clinging. It is beneficial condition for arising of coming-into-existence.

Coming-into-existence give rise to occur various continuity of corporeality and mentality for various destination of coming-into-existence. It is beneficial condition for arising of birth.

Birth give rise to occur aggregates. Due to occurrence of leading towards those aggregates, it is beneficial condition for arising of ageing & death.

Ageing & death lie in the nature of withering, perishing away of aggregates. It is also beneficial condition for arising of the next coming-into-existence. It is depended factor of sorrow etc.

Therefore this cycle of coming-into-existence of rounds of rebirth has to be known through two kinds of functions of all words, ignorance etc. (*Abhi-A-2-185, Vs-2-217*)

Ageing & death ____ If ageing & death occur, sorrow etc., arise in the continuum of being who is foolish with ignorance. Therefore it is said ageing & death is depended factor of sorrow etc. If sorrow etc, occur, ignorance also associated resulting in arising of formations which are association of ignorance. Due to presence of those formations, ageing & death benefit the arising of five aggregates in new coming-into-existence by efficiency of relation of natural determinative dependence (*pakatūpanissaya paccaya satti*). Therefore it is said

that "*paccayo ca hoti bhavantarapātubhāvāya* = it is beneficial condition for arising of the next coming-into-existence. In the next method, death consciousness (=death) benefits the arising of consciousness of *paṭisandhi* by efficiency of relation of contiguity (*anantara paccaya*). Therefore it is said that "it is also beneficial condition for arising of next coming-into-existence". (*Mūlaṭī-2-128*)

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Two kinds of functions _____

Ignorance (=delusion) has the function to daze on objects of Four Noble Truths called ultimate *dhammas*. This function is specific function called *sarasa kicca* of itself. It also benefits the arising of formations. That kind of relation is the function of occurrence as origin of another *dhamma* called *dhammantara*.

Due to presence of two kinds of functions, it is said that "this cycle of coming-into-existence of rounds of rebirth has to be known through two kinds of functions of all words." It should be understood similarly on formation etc.

15(3) Prohibiting *dhamma* for wrong-belief

This phrase, "ignorance is the condition for arising of formation", is the prohibiting *dhamma* for wrong-belief as "*brahma* or Vishnu or creator provides; creator is present really"... etc.

This phrase, "formation is the condition for arising of consciousness", is the prohibiting words for wrong-belief called reincarnation of self.

[Because persons who do not understand action (*kamma*) and consequence of action (*kamma vipāka*) suggest that "self-being is present inside body", they usually believe that "when one life is terminated that self-being only transfers new coming-into-existence". In order to prohibit that wrong-belief the phrase, "new birth consciousness arises in next coming-into-existence, due to action (formation) which had been performed", is preached resulting in prohibiting for wrong-belief called self-shifting (*atta sankanti*) through the meaning that "self-shifting from this life is not true". When a person passes away a kind of belief, as "vitality is gone", is also meant the self on vitality. Some suggest that this vitality as butterfly and they usually build house for vitality called butterfly. These kinds of wrong-belief in all aspects of self are prohibited by the noble preaching, "*sañkhāra paccayā viññāṇa m* = formation is the condition for arising of consciousness".] (*Abhi-A-2-186, Vs-2-217*)

These noble words, "*viññāṇa paccayā nāmarūpam* = consciousness is the condition for arising of mind-matter" are prohibiting words for perception of compactness (*ghanasaññā*), which believes on mind-matter as solid mass of self because these words show clearly variation of bases called mind and matter. (*Abhi-A-2-186, Vs-2-217*)

A kind of perception, as single solid self without differentiating on five aggregates, corporeality-mentality, is called *ghanasaññā* (perception of compactness). As dividing on shoot sprouting from toddy-palm nut before eating, the noble preaching that "*viññāṇa paccayā namarūpam* = consciousness is the condition for arising of mind-matter" by differentiating on corporeality and mentality, leads to the meaning of prohibiting on that perception of compactness. (*Mahāṭī-2-342*)

These kinds of noble preaching, "*nāmarūpa paccayā saḷāyatanam* = mind-matter are the condition for arising of bases" etc, _____ are words that prohibit on wrong-belief as "self-identity sees; self-identity hears; self-identity smells, self-identity eats; self-identity touches; self-identity knows; self-identity contacts; self-identity feels; self-identity desires

inordinately; self-identity obsesses; self-identity arises as life; self-identity arises as birth; self-identity deteriorates; self-identity passes away; self-identity worries; self-identity cries; self-identity has pain; self-identity has grief; self-identity has despair" ... etc.

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Therefore one should endeavour to know this cycle of coming-into-existence of rounds of rebirth through prohibiting (*vāraṇa*). (*Abhi-A-2-186; Vs-2-217*)

15(4)A. It is worth understanding through similes

The character of contact, *phusana lakkhaṇa* (=the nature of coming into contact with object) is called *salakkhaṇa* (=specific character) because it is specific character of contact only. The character of mental *dhamma, namana lakkhaṇa* (=the nature of inclining towards object), is called *sāmaññā lakkhaṇa* (=general character) because it concerns with all mental *dhammas*. Those characters, *aniccatā* (=character of impermanence), *dukkhatā* (=character of suffering), *anattatā* (character of non-self), are also *sāmaññā lakkhaṇa* (=general character) because those concern with all corporeal and mental *dhammas*. Due to absence of other way of discerning rather than discerning on those specific characters and general characters of corporeal and mental *dhammas*, the inability to see on those characters are resulted from concealing of ignorance really. The ignorance is, therefore, similar to blind person.

During walking the blind person usually slips resulting from loose in foot-steps. That slipping is the source of suffering, fall down etc. Similarly, formations which arise due to ignorance are similar to slipping during going through journey of rounds of rebirth. Due to presence of ignorance, formations which are not worth performing, which are source of cycling of rounds of rebirth, are performed. Due to presence of formation which is similar to slipping, suffering of cycling (*vaṭṭa dukkha*), consciousness etc, arise consequently.

When walking blind person slips he usually falls down. The arising of consciousness of *paṭisandhi* in new coming-into-existence through formation is falling down in new coming-into-existence. The falling blind person usually has got wound. Mind-matter which arise due to consciousness are similar to that wound. It is because ___ as natural wound leaks loathsome lesions, those mind-matter leak loathsome lesions called defilements, unless *vipassanā* practice is performed in time by generalizing as three characters on those mind-matter.

When wound occurs small protuberance on top of wound usually appears in order to rupture at suitable time. The arising of bases, eye-base etc., which is conditioned by mind-matter is similar to arising of that protuberance on wound. In other words ___ when wound becomes enlarge many protuberances occur around that wound. Six sense-bases, eye-base etc., are similar to those protuberances around wound.

Protuberance on the wound can usually be suffered by touching with something. Even if dressing can touch with protuberance suffering, pain sensation etc., can be occurred.

Arising of eye-contact (*cakkhusamphassa*) etc, in bases, eye-base etc., is similar to touching with something on protuberance of wound. Arising of three kinds of feelings called agreeable, disagreeable, neutrality feelings, eye-contact-feeling (*cakkhusamphassajāvedanā*) etc., due to presence of contact, is similar to suffering caused by touching with something on protuberance of the wound. (In this case all three kinds of feeling are preached as suffering.)

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When suffering, pain sensation etc, caused by wound occur, desire to relief that pain sensation usually occurs. The arising of craving which is conditioned by feeling is similar to that desire to relief pain sensation. During curing that pain sensation, if he is foolish person without knowledge, he usually takes unfavourable medicine and nourishments. The arising of clinging which is conditioned by craving is similar to taking unfavourable medicine and nourishments of foolish person.

When wound is cured if knowledge is absent, unfavorable ointment is rubbed on body. The arising of *kamma* coming-into-existence which is conditioned by clinging is similar to rubbing with unfavorable ointment on continuity of aggregates. It is because _____ *kamma* coming-into-existence is condition for arising of birth etc., in future resulting in embedding that origin if suffering in the continuity of *upādinnakkhandhā* (= the whole body which is clung by craving and wrong-view as "I, mine").

Change to worse of wound is swelling, redness, and arising of pus. It is resulting from rubbing with unfavourable ointment. The arising of birth (*jāti*) which is conditioned by coming-into-existence is also similar to change to worse of wound. It is because _____ birth occurs in the next coming-into-existence resulting in similar to change to worse of wound called previous body and that birth can cause various kinds of suffering which are similar to swelling etc.

The arising of ageing & death which are conditioned by birth are similar to growing old and ruption of wound which are caused by change to worse of wound. In other words, it is similar to rupturing of wound which is different from original condition of wound. When wound rupture automatically itself without squeezing it can occur after growing old. Therefore if it is meant the nature of ruption, it is finished to say the nature of growing old by preaching methodology called *avinābhāva* (=inevitable method). Therefore, ageing & death (= two kinds of growing old and death) are similar to ruption of wound, said in commentary.

In the next method _____ if it is said *bheda* (=rupture), it concerns with different occurrence called significant condition of wound rather than original condition. Therefore the ruption called different occurrence (*visadisuppatti*) is the simile of ageing while the ruption called breaking down is the simile of death respectively. (*Abhi-A-2-186, Vs-2-218*)

15(4)B. Showing the next kind of simile

When cycle of coming-into-existence is explicit by similes, the method mentioned above is called *ekādiṭṭhāna* (=the method with various similes which depend on blind one). Now coming method is called *nānādiṭṭhāna* (=the method with various similes which depend on different bases, eye cataract, silk worm, cocoon etc.

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The eye which is concealed by cataract usually becomes blind totally or even though a weak sight it usually sees wrongly. Similarly, the person who is covered with ignorance does not know on four Noble Truths, the Noble Truth of suffering etc, totally. Even though a trace of four Noble Truths is known, he usually knows wrongly (*micchāpaṭipatti*) without knowing up to the field of ultimate sense really. The ignorance is, therefore, similar to eye cataract.

As cocoon secreted by silkworm winds around silkworm itself, the foolish worldling suppressed and concealed by ignorance, who does not know four Noble Truths, winds around himself with formations called *ponobbhāvika* which gives rise to occur new coming-into-existence in order to cycle in the rounds of rebirth. Due to presence of winding around by formations it is cycling in rounds of rebirth. Formations are, therefore, similar to silk of cocoon.

As young prince can exist as kingdom only when anyone of high official of the royal court gives guidance, teaching etc, the consciousness can exist destinations called next coming-into-existence only when formations confiscate and benefit consciousness in order to occur consequence. As the young prince can not exist as kingdom without chief in high official of the royal court, consciousness can not exist in destination of next coming-into-existence without confiscation of formations. Therefore the consciousness which is confiscated by formations is similar to young prince who is confiscated by high officials of the royal court etc. In this simile, impossibility to occur steadfastness without confiscation is the same occurrence between object of comparison (*upamāna*) and subject of comparison (*upameyya*).

As magician shows various kinds of magic, consciousness can perform any kind of three signs called sign of action, sign of action performance (*kamma nimitta*), sign of destination (*gatinimitta*), which are origin of arising of new coming-into-existence. In the next method _____ it can take object of any kind of three signs through initial application (*vitakka*) which is associating *dhamma* of consciousness of *paṭisandhi*. It can give rise to occur various kinds of mind-matter, figurine of deva, figurine of mankind, figurine of game animal, figurine of bird etc. The consciousness is, therefore, similar to magician. (*Abhi-A-2-186, Vs-2-218*)

Pāli Quotation (Anuṭṭ-2-138)

It means that because consciousness of *paṭisandhi* takes object of anyone of three signs, sign of action, sign of action performance, sign of destination, which were taken by impulsions of near death-consciousness of previous life, it is said that consciousness of *paṭisandhi* takes object and weigh pros and cons although it can not weigh pros and cons variously, through metaphorical usage on the object which is causal *dhamma*, which is worth weighing pros and cons by impulsions of near death-consciousness of previous life. In other words _____ *sampayuttēna vā vitakkena vitakkanto* (*Mahāṭṭ-2-343*) = it means that it is weighed pros and cons by initial application (*vitakka*) which is associating *dhamma* of consciousness of *paṭisandhi*. In this case, the words, "weigh pros and cons" means taking object indeed. (*Anuṭṭ-2-138, Mahāṭṭ-2-343*)

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As all forest grown up in fertile soil flourish well, among (6) bases, mind-base (*manāyatana*) can flourish only when it reposes on mentality called mental concomitants (*cetasika*) while corporeal bases, eye-base etc., can flourish only when it repose on respective corporealities within same corporeal unit. (Eye-transparent element within eye-decad can exist only when it reposes on remaining nine kinds of corporealities within the same eyes-decad and then it can flourish well. It should be understood ear-transparent-element etc., similarly.) Bases are, therefore, similar to big forest. (*Abhi-A-2-186, Vs-2-218*)

In olden ages fire-drill (device for kindling fire) and a stick which is twirled in a fire-drill to kindle a flame are put into use for attainment of fire. As kindling fire can be attained only when fire-drill and stick rub each other frequently, the contact (*phassa*) can arise only when internal bases, eye-base etc., and external bases, sight-base (*rūpāyatana*) etc., come in contact with each other. Contact (*phassa*) is, therefore, similar to kindling fire.

As every thing which contacts with fire burns, in the continuum of person who encounters with contact (*phassa*) the burn called feeling arises. Feeling (*vedanā*) is, therefore, similar to burning.

As a thirster who drinks salty-water never satisfy to thirst, the person who has got feeling never satisfy to thirst of craving (*taṇhā*) resulting in thriving of craving. Craving is, therefore, similar to thirst.

As a thirster has huge thirst for water, the person who has thirst for various objects through craving always longs for various kinds of coming-into-existence which are available with various objects. That longing for something is sensual clinging and views clinging of that person. (Rules & rites clinging and self-opinion clinging belong to views clinging.)

As fish clings on fish-hook, due to presence of longing for bait attached on fish-hook, various kinds of coming-into-existence are clung, due to presence of clinging.

As sprout arises when seed is present, birth arises when coming-into-existence is present.

As falling down of growing tree will occur certainly in one day, in the continuum of being with apparent birth, ageing & death will arise certainly.

Therefore, it should be endeavoured in order to understand worthily on this cycle of coming-into-existence through similes mentioned in this way. (*Abhi-A-2-186, 187, Vs-2-218*)

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15(5) Four kinds of profundity (*gambhīra*)

There are four kinds of profundity, viz.,

1. *atthagambhīratā* = profundity of result = profundity of meaning,
2. *dhammagambhīratā* = profundity of cause = profundity of Pāli Texts,
3. *desanāgambhīratā* = profundity of verbal preaching = profundity of knowledge which is capable of preaching,
4. *paṭivedhagambhīratā* = profundity of penetrative knowledge and principle which is worth knowing penetratively, respectively.

1. *atthagambhīratā*

Though some lakes are not profound, it seems to be profound, due to presence of full of decaying grasses and foliages. This principle of dependent-origination, actually, is unlike that kind of lakes but seems to be profound and difficult *dhamma* resulting from profound and difficult occurrence.

Among those four kinds of profundity, the meaning of *atthagambhīra* is as follows

Due to presence of birth, ageing & death are for sure result but not vanity. It is because --- as if birth is present, ageing & death are resulted certainly indeed. [These are *anvaya* (=words in order) that shows arising of ageing & death, due to presence of birth.] Ageing & death never occur depending on other sources, excluding birth. For a person without birth, those ageing & death never arise indeed. [These are *byatireka* (=words in reverse order) because it is prohibited by the word, *na* (=never).] Thus it is concluded in *Anuṅṅkā-2-139* that with regarding to two phrases, *anvaya* (words in order) and *byatireka* (words in reverse order) it is evidence of presence of causal *dhamma* called birth for ageing & death.

Depending upon only this variety called the state of affair of occurrence of ageing & death, due to presence of birth, ageing & death occur together in future continuously. Due to occurrence of difficulty to know penetratively on this principle called due to presence of birth, ageing & death occur together in future continuously", it is very profound (*gambhīra*).

Similarly the principle called "due to presence of coming-into-existence, birth occurs together in future continuously" is very profound **R** The principle called "due to presence of ignorance, formations occur together in future continuously" is very profound. This cycle of coming-into-existence is therefore profound through result (*atthagambhīra*). In profundity of result, the resultant *dhamma* of causal *dhamma* should be designated as *attha*.

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* *hetuphale ñāṇam atthapaṭisambhida*. (Abhi-2-307)

= "The knowledge that realizes on result of causality is called *atthapaṭisambhida* (=penetrative knowledge on result)" preached by the Buddha. (Abhi-A-2-187, Vs-2-219)

Such kind of birth, hell, the animal, the ghost, human being, deva etc., benefit ageing & death by efficiency of such kind of relation. Due to occurrence of difficulty to know the principle of arising of ageing & death depending upon that kind of birth and that kind of relation appropriately, it means it is very profound. (*Mūlaṭṭ-2-130*). It should be understood profundity of resultant *dhammas* in this way etc.

2. *dhammagambhīratā*

Ignorance benefits various kinds of formations by efficiency of various kinds of relations through both such state of affair and such moment. Due to occurrence of difficulty to know on that state of affair and that moment, the phenomenon of capable of benefiting for arising of formations by ignorance is very profound (*gambhīra*). Similarly, the phenomenon of capable of benefiting for arising of consciousness by formation ... **R** ... the phenomenon of capable of benefiting for ageing & death by birth is very profound. This cycle of coming-into-existence is, therefore, very profound through causality (*dhamma gambhīra*). It is right.

_____ In the term, *dhamma gambhīra*, the word, *dhamma* means causality. (Abhi-A-2-187, Vs-2-219)

* *hetumhi ñāṇam dhammapaṭisambhida*. (Abhi-2-307)

= "The knowledge that realizes on causal *dhammas*, ignorance etc., is called *dhamma paṭisambhida* (= penetrative knowledge on causality)", preached by the Buddha. (Abhi-2-307)

3. *desanāgambhīratā*

Due to presence of property to know Four Noble Truths for disciples with matured controlling faculties through their individual preference; due to occurrence of deserving to preach by various state of affairs, *anulomadesanā* (preaching methodology in order), *paṭilomadesanā* (preaching methodology in reverse order) etc.; this preaching on dependent-origination is very profound (*desanā gambhīra*). Those various kinds of preaching methodology, *anulomadesanā*, *paṭilomadesanā* etc., are unable to be grasped by other knowledge out of Knowledge of Omniscience (*sabbaññutañña*).

1. In some *sutta*, the noble preaching is accomplished through in order (*anuloma*), from the beginning of ignorance up to the end, ageing and death.
2. In some *sutta*, the noble preaching is accomplished through in reverse order (*paṭiloma*), from the beginning of ageing & death up to the end, ignorance.

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3. In some *sutta*, the noble preaching is accomplished through both in order and reverse order. [These ways of preaching found in number 1, 2, and 3 are noble preaching with three junctions and four layers.]
4. In some *sutta*, the noble preaching is accomplished through in order, from the beginning of middle upto the end, ageing & death.
5. In some *sutta*, the noble preaching is accomplished through reverse order, from the beginning of middle upto end, ignorance.
6. In some *sutta*, the noble preaching is accomplished by containing three junctions, four layers. [It is found in number 1, 2, 3.]
7. In some *sutta*, the noble preaching is accomplished by containing two junctions, three layers. [It is found in number 4, 5.]
8. In some *sutta*, the noble preaching is accomplished by containing one junction, two layers. Those kinds are as following _____

* *samyojaniyesu bhikkhave dhammesu assādānupassino viharato taṅhā pavaṭṭati. taṅhāpaccayā 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 ...

This way of preaching, until end of ageing & death, contain one junction only, i.e., between *kamma* coming-into-existence and birth, and two layers, i.e., present cause one layer and future results one layer. This cycle of coming-into-existence of rounds of rebirth as shown in dependent-origination is, therefore, very profound through preaching methodology (*desanā gambhīra*). (*Abhi-A-2-187, Vs-2-219*)

4. paṭivedhagambhīratā

Each factor of dependent-origination, ignorance etc., has got specific character. That specific character has to be known and seen penetratively by knowledge. That specific character of each factor of dependent-origination is very profound due to occurrence of difficulty to subscribe thoroughly and due to difficulty to know. This cycle of coming-into-existence is therefore very profound through the nature which is worth knowing penetratively.

It will be explicit. _____ In this cycle of coming-into-existence, the nature of ignorance, to wit, the nature of opposite to knowledge which is capable of realizing; the nature of opposite to knowledge which is capable of seeing real nature of object called ultimate *dhamma* through experience of oneself; the nature of capable of concealing on Four Noble Truths not to be known penetratively; are very profound.

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The nature of formation, to wit, the nature of capable of organizing causal *dhammas* for arising of results; the nature of confiscating causal *dhammas* (respective mind and mental concomitants) in order to accomplish various functions of wholesome and unwholesome deeds; the nature of occurrence together with lust (it refers unwholesome formation); The nature of occurrence without lust (it refers to wholesome formation and unshakable formation); are very profound.

The nature of consciousness, i.e., the occurrence of voidness of self-identity is very profound. It is right. _____

"*Bhikkhus* ... the worldly person who lacks general knowledge called *āgamasuta* (knowledge through learning) and *adhigamasuta* (knowledge through practice) accepts grasps, finishes and considers wrongly consciousness throughout very infinite rounds of rebirth, as "my property"; this consciousness is mine; this consciousness is I; this consciousness is my self-identity." (*Sam-1-321*)

Thus it is preached that consciousness is the significant basis of wrong consideration as self. Therefore, the nature of voidness of self of consciousness is very profound.

Furthermore, due to presence of strong belief on object called occurrence of consciousness with anxiety as "self is capable of understanding; self is capable of cycling over and over again.." etc.; and due to presence of taking into heart exceedingly as reincarnation, both the nature of absence of anxiety of consciousness and the nature of arising of consciousness at the moment of *paṭisandhi* without reincarnation are also very profound.

The nature of synchronous arising, the nature of asynchronous arising, the nature of arising without separation each other, the nature of inclining towards object, the nature of change to worse of mind-matter are also very profound. (*Abhi-A-2-187-188, Vs-2-219*)

Due to presence of dissociation of mentality for corporeality and vice versa, the nature of specific occurrence (*vinibbhoga sabhāva*) is present between mentality and corporeality. Due to presence of association of mentality for mentality, the nature of non-specific occurrence (*avinibbhoga sabhāva*) is present in mental *dhammas*. If the nature of non-specific occurrence through synchronous arising (*ekuppāda*), synchronous cessation (*ekanirodha*) is desired it is available between corporeality and corporeality. In other words

_____ It should be recognized that both the nature of specific occurrence between mentality and corporeality is due to inability to occur simultaneously in realm of mindless being (*asaññāsatta*) with corporeal aggregate only and immaterial realms with four mental aggregates and the nature of non-specific occurrence between mentality and corporeality is due to presence of simultaneous occurrence of mentality and corporeality in five-groups-existence with five aggregates.

(*Mūlaṭṭ-2-130*)

In above words of commentary, the nature of inclining towards object refers to mentality while the nature of change to worse refers to corporeality.

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Six kinds of internal bases called *salāyatana* are worth designating as the relation of controlling faculty. Thus the nature of occurrence of chief through the relation of controlling faculty; the nature of destructible occurrence, the nature of door-like occurrence, the nature of field-like occurrence, the nature of presence of objects, visible-object etc., of those six bases are very profound.

(*Abhi-A-2-188; Vs-2-219*)

Denotation of bases, eye-base etc, which possess the characteristic called conformity to show clearly visible-object etc., those strike on doors, eye-door etc., is called *visayabhāva* (=the nature of presence of objects, visible-object etc). The nature of recognizing on object of mind-base is called *visayibhāva*. It means that due to presence of adaptable characteristic for appearance of visible-object, the occurrence of presence of visible-object is *visayibhāva* of eye. It should be understood similarly on ear etc. (*Mūlaṭṭ-2-131*)

The nature of capable of coming into contact with object; the nature of impingement on object; the nature of arising through coincidence of three factors i.e., base, object, consciousness, of contact (*phassa*) are very profound. (*Abhi-A-2-188, Vs-2-219,220*)

The nature of impingement on object called *samghaṭṭana* concerns with five kinds of contact, eye-contact etc. The nature of capable of coming into contact with object (*phusana*)

and coincidence of three factors (*sangatisannipāta*) concern with all six kinds of bases. Among those kinds of nature, the nature of capable of coming into contact with object called *phusana* is the specific character of contact while the nature of impingement on object called *samghaṭṭana* is function (*kiCCA rasa*), the nature of arising through coincidence of three factors, i.e., base, object, consciousness, is manifestation in the insight of *meditator* called *upaṭṭhānākāra paccupaṭṭhāna*. (*Mūlaṭī-2-131*)

The nature of capable of feeling the taste of object, the nature of agreeable occurrence, disagreeable occurrence, neutral occurrence, the next method, the nature of *nijjīva* (=the nature of capable of feeling but not vitality (*jīva*) of *vedanā* (=feeling) are very profound. (*Abhi-A-2-188, Vs-2-220*)

The nature of capable of feeling the taste of object (*ārammaṇa sānubhavanatṭha*) is the function of feeling (*vedanā*) while the nature of sensation but not vitality (*jīva*) is specific character of feeling. Due to presence of variation through character and function, the nature of feeling is divided as two kinds, i.e., *anubhavanatṭha*, *vedayitatṭha*, in the commentary. (*Mūlaṭī-2-131*)

The nature of exceeding attachment on various kinds of objects, various kinds of coming-into-existence of craving with pleasurable interest; the nature of accepting and grasping the object by much stronger craving, in the next method, due to capable of following abruptly towards favorite object out of control, the nature of same occurrence with mountain torrent, as every strangling liana can twine around nearest plant, the craving also can twine around, desires to nearest object and then nature of same occurrence with strangling liana;

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The nature of same occurrence with river in accordance with proverb "*sabbā nadī vanka nadī* = every river is crooked", because craving has numerous crookedness called wile, pretence (*māyā sūtheyya*); the nature of some occurrence with ocean, due to difficulty to get beyond; the nature of difficulty to be filled to its capacity of craving are very profound. (*Abhi-A-2-188, Vs-2-220*)

The nature of capable of clinging fixedly on four objects of clinging (*upādāna*); the nature of confiscating on objects of sensual clinging by means of strong obsession on those objects; the nature of wrong way of taking into heart constantly on objects of views clinging, rules and rites clinging, self-opinion clinging; the nature of difficulty to overcome difficult journey of wrong-views (*diṭṭhikantāra*), due to presence of preaching by the Buddha as difficult journey of wrong views (*Abhi-1-94*), in the next method, the nature of difficulty to get beyond four kinds of clinging, due to occurrence of capable of taking fixedly on objects; of four kinds of clinging are very profound. (*Abhi-A-2-188, Vs-2-220*)

The nature of congregation; the nature of capable of providing to occur resultant *dhammas*; the nature of capable of throwing into four kinds of conception, five kinds of destination, seven kinds of birth consciousness (*viññāṇa ṭhiti*), nine kinds of coming-into-existence of *kammabhava* (*kamma* coming-into-existence are very profound. (*Abhi-A-2-188, Vs-2-220*)

The nature of newly origination of aggregates in one coming-into-existence; the nature of completion of bases; the nature of occurrence as falling into mother's womb; the nature of obvious occurrence through complete form & shape of birth (*jāti*) are very profound. (*Abhi-A-2-188, Vs-2-220*)

The nature of finishing off; the nature of destruction; the nature of dissolution; the nature of change to worse by death; of ageing & death (*jarāmaraṇa*) are very profound. (*Abhi-A-2-188, Vs-2-220*)

These four kinds of nature mentioned above are not concern with ageing but with death only. In two kinds of factors, ageing and death, due to significant occurrence of death, the commentary shows profundity of death only. It is right. _____ It should be recognized that the occurrence of growing old, the person with broken teeth etc., due to used up of new occurring corporeality and mentality, is called ageing (*jarā*). In other words, due to suitable to say voidness of newly occurrence as the nature of finishing off, it should be recognized that the nature of finishing off is explained for ageing while the nature of change to worse is explained for both kinds of ageing & death. In the next method, the occurrence of capable of finishing and destruction through continuity of corporeality and continuity of mentality is the nature of ageing. There are two kinds of death, i.e., *sammutimaraṇa* (death in conventional reality) which is one death in one life and *khaṇikāmaraṇa* (momentary death) which is death in every moment called *uppāda-ṭhiti-bhanga*. The nature of dissolution by means of *sammutimaraṇa* and *khaṇikāmaraṇa* of corporeality and mentality, and the nature of change to worse as death is called the nature of *bheda vipariṇāma* (=dissolution and change to worse) of death indeed. It means those nature of ageing & death are very profound due to difficulty to know for practicing *meditator*. (*Mūlaṭṭi-2-131*)

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These are four kinds of profundity of noble preaching called dependent-origination. The practicing *meditator* has to endeavour in order to know these four kinds of profundity appropriately.

Furthermore there are four methods called *atthanaya*, i.e., *ekattanaya*, *nānattanaya*, *avyāpāra naya*, *evamdhammatānaya* in this cycle of coming-into-existence. The *meditator* has to discern those four kinds of methods called *atthamaya* according to commentary, *Abhi-A-2-188, 189, Vs-2-220, 221*.

It has been presented on those four methods in this section of Fifth Method of Dependent-Origination page (213 Myanmar Text) and the *meditator* should like to endeavour in order to know penetratively by right knowledge of himself.

16(A). Towards successive previous coming-into-existence - successive future coming-into-existence

As shown in tables on page 563, 564, 565, (Myanmar Text) the *meditator* has to keep in mind causal and resultant *dhammas* of successive previous coming-into-existence and successive future coming-into-existence by insight knowledge.

This way of discerning on dependent-origination in order called the first method is the noble preaching which instructs how to keep in mind causal and resultant *dhammas* of three successive coming-into-existence in which present coming-into-existence as centre for three periods as follows : _____

1. **First previous coming-into-existence** = ignorance, formations;
2. **Present coming-into-existence** = consciousness, mind-matter, six bases, contact, feeling, craving, clinging, *kamma* coming-into-existence;
3. **Future coming-into-existence** = birth, ageing & death - sorrow, lamentation, suffering, grief, despair.

However only discerning about this extent it is not finished the function of keeping in mind causal *dhammas*. It must be continued to discern through discerning as characteristic, function, manifestation, proximate causes, mentioned in volume IV, Section of Tetrads, Characteristic etc, (*lakkhaṇādi catukka*). By alluding this method successive previous coming-into-existence can be discerned.

Examples _____

1. **Second previous coming-into-existence** = ignorance, formations;
2. **First previous coming-into-existence** = consciousness, mind-matter, six bases, contact, feeling, craving, clinging, *kamma* coming-into-existence;
3. **Present coming-into-existence** = birth, ageing & death --- sorrow, lamentation, suffering, grief, despair.

1. **Third previous coming-into-existence** = ignorance, formations;
2. **Second previous coming-into-existence** = consciousness, mind-matter, six-bases, contact, feeling, craving, clinging, *kamma* coming-into-existence;
3. **First previous coming-into-existence** = birth, ageing & death-sorrow, lamentation, suffering, grief, despair.

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So far as this extent, way of discerning and keeping in mind causal and resultant *dhammas* of previous coming-into-existence successively, can be understood. There is only a noticeable point is that ---- an action (*kamma*) cultivated in one coming-into-existence can give rise to occur two or three or many times of coming-into-existence as resultant *dhamma* of *paṭisandhi*.

so hetu so pabhavo, tam mūlam sāva sāsane khantī. (sumedhā Therī gathā, verse number-523)

Under the Noble Admonishment of The Supreme Buddha called *Koṇāgamana*, three ladies friendship called *Dhanañjānī, Khemā, Sumedhā*, had been offered a building for *samghā*. It is explained that those wholesome volitions of building-offering gave rise to occur aggregates of human being & heavenly beings numerous times continuously for a lady who will become *Sumedhā Therī* in the time of Supreme Buddha called *Gotama*.

Thus a kind of action which had been cultivated successfully in one life through attaining supporting factor of efficiency of relation of habitual recurrence (*āsevana paccaya satti*) can give rise to resultant *dhammas* continuously, aggregates of *paṭisandhi* in numerous coming-into-existences. If it is so, it should be recognized the fact that causal relationship between first previous coming-into-existence and present coming-into-existence; causal relationship between second previous coming-into-existence and first previous coming-into-existence are general statement only. In other words, every resultant *dhamma* is originated from any kind of previous coming-into-existences, i.e., adjacent or very far ones, whatever it may be, it can be designated as previous causal *dhamma* generally. It should, therefore, be recognized the usage of first previous, second previous etc., are applied for respective previous coming-into-existence for arising of resultant *dhamma* appropriately.

Then causal and resultant *dhammas* of future successive coming-into-existence must be discerned and kept in mind one after another. There is uncertainty of future coming-into-existence for false person with final coming-into-existence (*pacchima bhavika*) as *Mahadhana*, a son of wealthy person. If *vipassanā* practice can be performed in order to eradicate three obsessions, obsession of craving, obsession of conceit, obsession of wrong-views in this very life, there is no future coming-into-existence for that practicing *meditator*. Unless any kind of obsession is removed, future coming-into-existence is present surely. It is essential to perform *vipassanā* practice by discerning future corporeality and mentality in order to remove defilements which are led by craving-conceit-wrong views obsessing on future aggregates.

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Because the object of impulses of near death-consciousness is the object which appears in mind through the action for occurrence of next future coming-into-existence, by tracing that object and finding which kinds of ignorance, craving-clinging-formations-action causal and resultant *dhammas* of new future coming-into-existence must be kept in mind. During discerning in that way, it is essential to discern termination of corporeality and mentality will be occurred at which kind of coming-into-existence in future. For some *meditator* the journey of rounds of rebirth will be terminated in the first future coming-into-existence, while for some *meditators*, it will be terminated in the second future coming-into-existence. Some *meditator* may be similar to very famous devotee at the time of Buddha, king *Sakka* who had got the Fruit-Knowledge of Upstream-enterer and he will continue to seven times of coming-into-existences in future. For some *meditators* who are false person with final coming-into-existence as *Mahadhana*, a son of wealthy person, will continue to journey of rounds of rebirth for long time. Some *meditators* can terminate the journey of rounds of rebirth in this life, resulting from absence of efficiency of action at impulses of near death-consciousness. If none of three objects, i.e., action, sign of action performance, sign of destination will appear at impulses of near death-consciousness, there is no future coming-into-existence to be continued for that *meditator*.

Only when the end of journey or rounds of rebirth can be discerned in that way _____ can the *meditator* know and see penetratively on both phenomena of

1. causal relationship in a way that how resultant *dhammas* arise apparently due to presence of causal *dhammas* and
2. causal relationship in a way that how resultant *dhammas* cease with the nature of non-reappearance in future called *anuppāda nirodha*, due to total cessation of causal *dhammas* with the nature of non-reappearance in future called *anuppāda nirodha* through the Path-Knowledge of Arahant. At that time he is able to discern the way of discerning on dependent-origination in reverse order as "*avijjāyatveva asesavirāganirodhā sañkhāranirodho* = due to total cessation of ignorance with the nature of non-reappearance in future, total cessation of formations with the nature of non-reappearance in future occurs" etc.

16.(B) Examples for way of discerning on future coming-into-existence

1. **Present coming-into-existence** = ignorance, formations;
 2. **First future coming-into-existence** = consciousness, mind-matter, bases, contact, feeling, craving, clinging, *kamma* coming-into-existence;
 3. **Second future coming-into-existence** = birth, ageing & death etc.,
-
1. **First future coming-into-existence** = ignorance, formations;
 2. **Second future coming-into-existence** = consciousness, mind-matter, bases, contact, feeling, craving, clinging, *kamma* coming-into-existence;
 3. **Third future coming-into-existence** = birth, ageing & death etc.

Thus it should be understood on way of discerning future coming-into-existence successively. During discerning in that way, it can be occurred for successive future resultant *dhammas*, due to presence of *kamma* coming-into-existence in present or actions cultivated in various kinds of previous coming-into-existences appropriately.

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 asesavirāganirodhā sañkhāra 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 feeling; how coming-into-existence arises due to presence of feeling; 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 chaḷangā 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 taṅhā pavaṭṭati. taṅhāpaccayā 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 *Mahāṭṭka*.

* *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-nutriment, 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 *dhammas* 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 *dhammas* from the middle part, bases, as beginning until the end, birth, ageing & death etc, with the help of penetrative knowledge. Similarly causal and resultant *dhammas* 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 cittaja rūpa*), 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 sceptis, 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 purejātattḥi*, *vatthārammaṇa purejāta avigata*, **causal dhamma is** — the heart-base (*hadaya vatthu*) which is synchronous arising with 17th 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 sensual 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 purejātattḥi*, *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*, *naṭṭhi*, *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 (*ṭhiti*) 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** — nutriments 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

“*dvipañcaviññāṇesu (pañcaviññāṇesu) 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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hetupacchimakam 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 citta 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 *nānākhaṇḍika 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 saḥagata*), — 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*, *rūpajīvitindriyaṭṭhi*, *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)