

Namo tassabhagavato arahato sammāsamhuddhassa

NIBBĀNA GĀMINIPATIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME III Page 551 - 600

BY

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[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.

Page-553

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.

Page-554

2.14 *jātipaccayā jarāmaraṇam*

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 (*thitikkhaṇa*) 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.

Page-555

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 (*ñātāpariññā*), 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*)

Page-556

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 **Devīḷa** 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 (**sammutimarāṇa**). 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.

Page-557

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*.

Page-558

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 attā* (= creator self), by which a consideration that "*brahma mahābrahmā seṭṭho sajitā*",
(*Di-I-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-attā*

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.

Page-559

It is also void from self-identity (*attā*) 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 (*attā*).

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

1. neither self-identity (*attā*)
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-attā*). (*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*)

Page-560

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*)

PAGE-561

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.

Page-562

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

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

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 *paccayāṅkāra 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.