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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 *kammapavaṭṭa* 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 *kammasantati* 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". (*Mūlaṭṭi-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, "*saṅkhāra 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 nāmarūpam* = 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. (*Mahāṭṭi-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 **upādinakkhandhā** (= 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 **ponobbhava** 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 *dhmma* 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 *dhmma*, which is worth weighing pros and cons by impulsions of near death-consciousness of previous life. In other words \_\_\_\_\_ *sampayuttena vā vitakkena vitakkanto* (*Mahāṭṭ-2-343*) = it means that it is weighed pros and cons by initial application (*vitakka*) which is associating *dhmma* 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

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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 *Anuṭṭkā-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. (*Mūlaṭṭi-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 *dhammapaṭisambhida* (= 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 (*sabbāññutañña*).

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 taṇhā pavaṭṭati. taṇhāpaccayā upādānam ... (Sam-1-312, 315)*

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

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 worldling 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 *saḷāyatana* 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 (*kiṇṇa 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*. (*Mūlaṭṭi-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. (*Mūlaṭṭi-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 sātheyya*); 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., *sammutimarāṇa* (death in conventional reality) which is one death in one life and *khaṇikāmarāṇa* (momentary death) which is death in every moment called *uppāda-ṭhiti-bhanga*. The nature of dissolution by means of *sammutimarāṇa* and *khaṇikāmarāṇa* 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 khañṭī. (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 saṅkhāranirodho* = 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.