

Sampayutta Dhammāyatana

If it is Somanassa Tihetuka Paṭisandhi then there are 33 Cetasika accompanying with Paṭisandhi Viññāṇa. Among these, Phassa is included this is Paṭisandhi Manosamphassa. Paṭisandhi Viññāṇa Citta is Manāyatana. If subtract the Effect Phassa from the 33 Cetasika then there are 32 Cetasika. These Cetasika are the Dhammāyatana dhamma group they are the Sampayutta Dhammāyatana. Take note that the method is the same in every case. Discern Bhavaṅga Manosamphassa and Cuti Manosamphassa based on the same method with Paṭisandhi Manosamphassa.

Pañcadvārāvajjana Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Pañcadvārāvajjana Manosamphassa arises.

Hadaya Vatthu=Dhammāyatana is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.

2) Because of the arising of Rūpāyatana=Rūpārammaṇa, Pañcadvārāvajjana Manosamphassa arises.

Rūpāyatana=Rūpārammaṇa is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.

3) Because of the arising of Pañcadvārāvajjana Manāyatana, Pañcadvārāvajjana Manosamphassa arises.

Pañcadvārāvajjana Manāyatana is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.

4) Because of the arising of Sampayutta Dhammāyatana(=9), Pañcadvārāvajjana Manosamphassa arises.

Sampayutta Dhammāyatana(=9) is the Effect, Pañcadvārāvajjana Manosamphassa is the Effect.

(NOTES: Although the followings are written shorter, all the discernment are the same as above).

Cakkhusamphassa=Phassa accompanying with CakkhuViññāṇa

1) Because of the arising of Cakkhāyatana(=CakkhuVatthu), Cakkhusamphassa arises.

2) Because of the arising of Rūpāyatana(=Rūpārammaṇa), Cakkhusamphassa arises.

3) Because of the arising of CakkhuViññāṇa Manāyatana, Cakkhusamphassa arises.

4) Because of the arising of Sampayutta Dhammāyatana(=6), Cakkhusamphassa arises.

Sampaṭicchana Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Sampaṭicchana Manosamphassa arises.

2) Because of the arising of Rūpāyatana, Sampaṭicchana Manosamphassa arises.

3) Because of the arising of Sampaṭicchana Manāyatana, Sampaṭicchana Manosamphassa arises.

4) Because of the arising of Sampayutta Dhammāyatana(=9), Sampaṭicchana Manosamphassa arises.

Santīraṇa Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Santīraṇa Manosamphassa arises.

2) Because of the arising of Rūpāyatana, Santīraṇa Manosamphassa arises.

3) Because of the arising of Santīraṇa Manāyatana, Santīraṇa Manosamphassa arises.

4) Because of the arising of Sampayutta Dhammāyatana(=9 or 10), Santīraṇa Manosamphassa arises.

Votthapana Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Votthapana Manosamphassa arises.

- 2) Because of the arising of Rūpāyatana, Votthapana Manosamphassa arises.
- 3) Because of the arising of Votthapana Manāyatana, Votthapana Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=10), Votthapana Manosamphassa arises.

1st Javana Manosamphassa (Rūpārammaṇa Line--Kusala Javana)

- 1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), 1st Javana Manosamphassa arises.
- 2) Because of the arising of Rūpāyatana, 1st Javana Manosamphassa arises.
- 3) Because of the arising of 1st Javana Manāyatana, 1st Javana Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=32), 1st Javana Manosamphassa arises.

(Discern the remaining Javana such as 2nd Javana and the remaining Kusala Javana Vīthi & Akusala Javana Vīthi based on this method. Discern all 7 times of Javana.)

1st Tadārammaṇa Manosamphassa (Rūpārammaṇa line)

- 1) Because of the arising of Hadaya Vatthu=Dhammāyatana, 1st Tadārammaṇa Manosamphassa arises.
- 2) Because of the arising of Rūpāyatana, 1st Tadārammaṇa Manosamphassa arises.
- 3) Because of the arising of 1st Tadārammaṇa Manāyatana, 1st Tadārammaṇa Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=32), 1st Tadārammaṇa Manosamphassa arises.

(Discern the remaining MahāVipāka Tadārammaṇa or AhetukaKusalaVipāka Tadārammaṇa or Akusala Vipāka Tadārammaṇa as it arises accordingly, based on the above method. There may be changes only in the quantity of Cetasika in Sampayutta Dhammāyatana.)

Manodvārāvajjana Manosamphassa (Rupārammaṇa as object)

- 1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Manodvārāvajjana Manosamphassa arises.
- 2) Because of the arising of Rūpāyatana, Manodvārāvajjana Manosamphassa arises.
- 3) Because of the arising of Manodvārāvajjana Manāyatana, Manodvārāvajjana Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=10), Manodvārāvajjana Manosamphassa arises.

(NOTES: Discern all Kusala Javana Vīthi & Akusala Javana Vīthi in Rūpārammaṇa line as shown in the Nāma Kammatthāna Tables. As shown in the Tables that the quantity of Cetasika in Santīraṇa, Javana, Tadārammaṇa may vary, take them accordingly --with the exception of Phassa-- as "Sampayutta Dhammāyatana". The only difference in Sotadvāra Vīthi...etc is to replace "Rūpāyatana" with "Saddāyatana=Saddārammaṇa....etc". Discern base on the same method. Although Votthapana, Javana and Āvajjana such as Pañcadvārāvajjana & Manodvārāvajjana are not part of Vipāka Vaṭṭa, they are discerned together so that no Paramattha dhamma is left out. PañcaViññāṇa, Sampatiṭṭhāna, Santīraṇa and Tadārammaṇa Nāmakhandhā in Pañcadvāra Vīthi cannot arise by themselves without a preceding Pañcadvārāvajjana. If it is the Tadārammaṇa in Manodvāra Vīthi then it cannot arise without Manodvārāvajjana. As it is natural that Tadārammaṇa arise only subsequent to Javana, it (*Tadārammaṇa*) never arise without Javana. As for Javana, it never arise without Votthapana in Pañcadvārika Javana and never arise without Manodvārāvajjana in Manodvārika Javana. Therefore if Vipāka Nāma which are PañcaViññāṇa, Sampatiṭṭhāna, Santīraṇa, Tadārammaṇa arise then it is natural that Āvasjjana, Votthapana, Javana also arise. Therefore when the meditator discerns the Vipāka Nāma, there is no fault if he discerns Āvajjana, Votthapana, Javana together also with the purpose of not leaving out any Paramattha dhamma.)

{Notes from the interview: There are 6 types of Dhammāyatana:-

- 1) 5 Pasāda Rūpa (Transparent Element)
- 2) 16 Sukhuma Rūpa (Subtle Rūpa)
- 3) All types of Citta
- 4) All 52 Cetasika
- 5) Nibbāna
- 6) Paññatti like White Kasina, Anāpānā Nimitta, etc....

Except the 5 Pasāda Rūpa and 7 Gocara Rūpa, there are 16 Sukhuma Rūpa (28-12=16 Sukhuma Rūpa). Among these 16, Hadaya Vatthu is also included. Hadaya Vatthu is Dhammayatana.}



PHASSAPACCAYĀ VEDANĀ (Because of the arising of Phassa, Vedanā arises)

Because of the 6 types of Phassa the following 6 types of Vedanā arise:

- 1) Cakkhusamphassajā Vedanā = Vedanā produced by Cakkhusamphassa
- 2) Sotasamphassajā Vedanā = Vedanā produced by Sotasamphassa
- 3) Ghānasamphassajā Vedanā = Vedanā produced by Ghānasamphassa
- 4) Jivhāsamphassajā Vedanā = Vedanā produced by Jivhāsamphassa
- 5) Kāyasamphassajā Vedanā = Vedanā produced by Kāyasamphassa
- 6) Manosamphassajā Vedanā = Vedanā produced by Manosamphassa

Here, the meditator should know about Cakkhusamphassajā Vedanā, Cakkhusamphassapaccayā Vedanā etc...

CAKKHUSAMPHASSAJĀ VEDANĀ + CAKKHUSAMPHASSAPACCAYĀ VEDANĀ

Cakkhusamphassajā Vedanā.....atthi kusalā, atthi akusalā, atthi abyākatā (Abhidhamma-Bk. II-16, Burmese script).

Cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato (Abhidhamma-Bk.II-25, Burmese script).

Cakkhusamphassajā Vedanā.....Manosamphassajā Vedanāti etaṃ—“cakkhusamphassajā vedanā atthi kusalā, atthi akusalā, atthi abyākatā”ti evaṃ vibhaṅge agatatta cakkhudvārādisu pavattānaṃ kusalākusalabyākatavedanā “Sāriputto, Mantāniputto”ti evamādisu mātito nāmaṃ viya mātisadisavatthuto nāmaṃ. Vacannttho panettha cakkhusamphassahetu jātā vedanā cakkhusamphassajā vedanāti. Esa nayo sabbattha (Majjhima Commentary-Vol.I-225 Saṃyutta Commentary-Vol.II-15 Burmese script)

Cakkhusamphassapaccayā vedanākkhandhā atthikusaloti kāmāvacara aṭṭhakusalacittavasena veditabbo. Atthi akusaloti dvādasa akusalacittavasena veditabbo. Atthi abyākatoti tisso manodhātuyo tisso ahetuka manoviññāṇadhātuyo, aṭṭha mahāvīpākāni, dasa kāmāvacarakiriyāti catuvīsatiyā cittāni vasena veditabbo.

Tattha aṭṭha kusalāni dvādasa akusalāni ca javanavasena labbhanti, kiriyamanodhātu āvajjanavasena labbhanti. Dve vipākamanodhātuyo sampañcchanavasena, tisso vipākamanoviññāṇadhātuyo santīraṇatadārammaṇavasena, kiriyāhetukamanoviññāṇadhātu voṭṭhabbanavasena, aṭṭhamahāvīpākacittāni tadārammaṇavasena, nava kiriyacittāni javanavasena labbhanti. Sotaghāna jivhākāyadvāresupi eseva nayo (Abhidhamma Commentary-Vol.II-36 Burmese script).

Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṃ mūlapaccayaṃ katvā uppannā sampañcchanasantīraṇa voṭṭhabbanajavanavedanā. Cakkhuviññāṇasampayuttāya pana vattabbameva natthi. Sotadvārādivedanāpaccayādīsipi esevanayo (Saṃyutta Commentary - Vol.III - 5, Burmese script).

In accordance with the above Pāli and Commentary, all Vedanā their fundamental Cause being the Cakkhusamphassa which accompany with CakkhuViññāṇa which accompany with Kusala, Akusala & Abyākata(=Vipāka Kiriyā) such as:

- 1) Pañcadvārāvajjana,
- 2) CakkhuViññāṇa,
- 3) Sampañcchana,
- 4) Santīraṇa,
- 5) Voṭṭhapana,
- 6) (i) Kāmāvacara Kusala Javana
(ii) Akusala Javana
(iii) Kāmāvacara kiriyā Javana

7) Tadārammaṇa

are called **Cakkhusamphassajā Vedanā+Cakkhusamphassapaccayā Vedanā**.

Take note that it is the same for Sotasamphassajā Vedanā Sotasamphassapaccayā Vedanā.....etc.

Kiriyamanodhātu āvajjanavasena labbhati (Abhidhamma Commentary-Vol.II-36).

The Vedanā accompanying with Pañcadvārāvajjana is also mentioned as being produced by Cakkhusamphassa. Take note that it is a type of metaphor (pariyāya). The Vedanā accompanying with Pañcadvārāvajjana arose first and only after the perishing away of that Vedanā together with Pañcadvārāvajjana Nāma dhamma group then Cakkhusamphassa accompanying with CakkhuViññāṇa can arise. The Effect arise first and the Cause arise later. Vedanā accompanying with Pañcadvārāvajjana which arise first is supported by Cakkhusamphassa accompanying with CakkhuViññāṇa which arise subsequently. It seems to be Pacchājātapaccaya. As explained at the stage of NāmaRūpapaccayā Saḷāyatanaṃ, in Pacchājātapaccaya the Cause paccayā dhamma is Nāma dhamma and the Effect Paccayuppanna dhamma is Rūpa dhamma but now both Cause and Effect are Nāma. Therefore it is not included in Pacchājātapaccaya.

However, Pañcadvārāvajjana which reflect on the Rūpārammaṇa can arise only in the person who, being endowed with Eye Transparent Element Cakkhu Pasāda, has the condition for Cakkhusamphassa to arise. Pañcadvārāvajjana which reflect on the Rūpārammaṇa can never arise in the person who, being lacked of Eye Transparent Element Cakkhu Pasāda, has no condition for Cakkhusamphassa to arise. This is because the whole Cakkhudvāra vīthi cannot arise in the person who does not have Eye Transparent Element. Thus, by means of metaphor, it should be said that the Vedanā accompanying with Pañcadvārāvajjana is produced by Cakkhusamphassa. Take note that it is the same in Sotasamphassa supporting the Vedanā accompanying with Pañcadvārāvajjana....etc.

According to these explanations, take note that Vedanā produced by Cakkhusamphassa are all Vedanā existing in both the whole Cakkhudvāra Vīthi and the whole Manodvāra Vīthi which continue to take the Rūpārammaṇa as object. All these Vedanā are Cakkhusamphassa Vedanā. Having seen by insight that because of Cakkhusamphassa, Cakkhusamphassajā Vedanā arises, discern as follows throughout the line (according to the Nāma Kammatthāna Tables) one after another. Discern similarly in because of Sotasamphassa, Sotasamphassajā Vedanā arisesetc

- 1) Because of the arising of Cakkhusamphassa, Cakkhusamphassajā Vedanā arises.
Cakkhusamphassa is the Cause, Cakkhusamphassajā Vedanā is the Effect.
- 2) Because of the arising of Sotasamphassa, Sotasamphassajā Vedanā arises.
Sotasamphassa is the Cause, Sotasamphassajā Vedanā is the Effect.
- 3) Because of the arising of Ghānasamphassa, Ghānasamphassajā Vedanā arises.
Ghānasamphassa is the Cause, Ghānasamphassajā Vedanā is the Effect.
- 4) Because of the arising of Jivhāsamphassa, Jivhāsamphassajā Vedanā arises.
Jivhāsamphassa is the Cause, Jivhāsamphassajā Vedanā is the Effect.
- 5) Because of the arising of Kāyasamphassa, Kāyasamphassajā Vedanā arises.
Kāyasamphassa is the Cause, Kāyasamphassajā Vedanā is the Effect.
- 6) Because of the arising of Manosamphassa, Manosamphassajā Vedanā arises.
Manosamphassa is the Cause, Manosamphassajā Vedanā is the Effect.

Manosamphassa

Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti sahāvajjanavedanāya javanavedanā. Bhavaṅgasampayuttāya pana vattabbameva natthi (Samyutta Commentary-Vol. III-5, Burmese script).

In accordance with the above Commentary, Phassa which accompanies with the Bhavaṅga preceding to ManodvāraVīthi is Manosamphassā. Vedanā accompanying with the..

Anāgāta Vaṭṭa Kathā

As this stage mentions about the VaṭṭaKathā=going round in Saṃsarā, it only concern the activities being done and accumulated with the aspiration for Future life in the meditator. Therefore discern mainly that because of the arising of the Vedanā which is feeling for the new Future life, Taṇhā which is attachment to the new Future life arises. This Taṇhā together with Upādāna and Kamma Bhava (which will be explained later) are the Present Causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma being done and accumulated with aspiration for a new Future life which can be obtained before Nibbāna is attained. Therefore the meditator is to discern mainly the (Avijjā)-Taṇhā-Upādāna-(Saṅkhāra)-Kamma being done and accumulated for his own Future life only.

Some of the discernment

- 1) Because of the arising of Cakkhusamphassajā Vedanā, Rūpa Taṇhā arises.
Cakkhusamphassajā Vedanā is the Cause, Rūpa Taṇhā is the Effect.
- 2) Because of the arising of Sotasamphassajā Vedanā, Sadda Taṇhā arises.
Sotasamphassajā Vedanā is the Cause, Sadda Taṇhā is the Effect.
- 3) Because of the arising of Ghānasamphassajā Vedanā, Gandha Taṇhā arises.
Ghānasamphassajā Vedanā is the Cause, Gandha Taṇhā is the Effect.
- 4) Because of the arising of Jivhāsamphassajā Vedanā, Rasa Taṇhā arises.
Jivhāsamphassajā Vedanā is the Cause, Rasa Taṇhā is the Effect.
- 5) Because of the arising of Kāyasamphassajā Vedanā, Phoṭṭhabba Taṇhā arises.
Kāyasamphassajā Vedanā is the Cause, Phoṭṭhabba Taṇhā is the Effect.
- 6) Because of the arising of Manosamphassajā Vedanā, Dhamma Taṇhā arises.
Manosamphassajā Vedanā is the Cause, Dhamma Taṇhā is the Effect.

Dhammataṇhā:- Dhammataṇhā is the Taṇhā attachment to Citta, Cetasika, Rūpa dhamma (except the 5 objects which are Colour, Sound, Smell, Taste and Tangible) and various Paññatti objects.



TAÑHĀPACCAYĀ UPĀDĀNA

(Because of the arising of Tañhā, Upādāna arises)

There are 4 types of Upādāna which are: (1) Kāmupādāna, (2) Diṭṭhupādāna, (3) Sīlabbatupādāna and (4) AttaVādupādāna.

(1) **Kāmupādāna**:- Tañhā craving for the 5 sense Kāma objects is called Kāma Tañhā. The subsequent Kāma Tañhā which is firm and strong as it is supported by the preceding intense Kāma Tañhā by means of Upanissaya Paccaya Satti is called Kāmupādāna.

(2) **Diṭṭhupādāna**:- The subsequent Diṭṭhi which holds firmly to wrong views Miccha Diṭṭhi such as Natthika Diṭṭhi, Ahetuka Diṭṭhi, Akiriya Diṭṭhi (except Sīlabbatupādāna and AttaVādupādāna) which reject Kamma and its Effect, believing that there is no result of Kamma is Diṭṭhupādāna.

(3) **Sīlabbatupādāna**:- The wrong view Miccha Diṭṭhi which holds firmly the view that by practising practices such as Dog Practice, Ox Practice....etc one can be purified from Kilesa and can be freed from Saṃsāra is called Sīlabbatupādāna.

(4) **AttaVādupādāna**:- The wrong view which holds firmly that there is Atta (=soul) is AttaVādupādāna. The view holds that there is Creator, Parama Atta and the Created, Jīva Atta it also holds that either one or all 5 Khandhas is Atta. This is also called Sakkāya Diṭṭhi and Atta Diṭṭhi.

In this stage the meditator must discern to realize by insight that because of Tañhā, which is part of Kilesa Vaṭṭa and is being accumulated especially with the aspiration for Future life, Upādāna arises. Let us say, if the meditator is accumulating Kilesa vaṭṭa and Kamma Vaṭṭa with the aspiration to attain life as Dhamma Teaching Deity (Dhamma Kathika Deva), then after having seen by insight that with the Kāma Tañhā, craving for the animate and inanimate sense objects (Kāma Vatthu) which will be obtained in the Dhamma Teaching Deity life as the fundamental cause, Kāmupādāna arises (=having Kāma Tañhā-- craving for Dhamma Teaching Deity life-- as the fundamental cause, Kāmupādāna -- clinging to Dhamma Teaching Deity life -- arises), discern as follows:

- 1) Because of the arising of Kāma Tañhā, Kāmupādāna arises.
Kāma Tañhā is the Cause, Kāmupādāna is the Effect.

Another way of discernment:- Holding the view that Dhamma Teaching Deity rightly exist is Sakkāya diṭṭhi. In some cases, it is also called Loka Samaññā Atta view=Atta view using the common worldly vocabulary. If the Bhava Tañhā craving for Dhamma Teaching Deity life is accompanied with Sakkāya Diṭṭhi=Atta Diṭṭhi which holds the view as *(there is)* "Dhamma Teaching Deity", then after having seen by insight that because of that Bhava Tañhā, AttaVādupādāna or Diṭṭhupādāna arises discern as follows:

- 2) Because of the arising of Bhava Tañhā, AttaVādupādāna arises.
Bhava Tañhā is the Cause, AttaVādupādāna is the Effect.

or,

Because of the arising of Bhava Tañhā, Diṭṭhupādāna arises.
Bhava Tañhā is the Cause, Diṭṭhupādāna is the Effect.

Another Type Of Discernment

A) The RūpaTañhā which is being extremely delighting in the Rūpārammaṇa which will be obtained in the Dhamma Teaching Deity life is called Kāma Tañhā.

- B) The Rūpa Taṇhā that arises together with the Sassata Diṭṭhi which holds the Rūpārammaṇa as permanent, eternal is Bhava Taṇhā.
 C) The Rūpa Taṇhā that arises together with Ucheda Diṭṭhi which holds the view that the Rūpārammaṇa is ended and ceased when one dies is Vibhava Taṇhā.

In this way, Rūpa Taṇhā are of three types which are Kāma Taṇhā, Bhava Taṇhā and Vibhava Taṇhā. Similarly each of the Sadda Taṇhā → Dhamma Taṇhā are also of these three types. The discernment:

- 1) Because of the arising of Rūpa-(Kāma) Taṇhā, Kāmupādāna arises.
Rūpa-(Kāma) Taṇhā is the Cause, Kāmupādāna is the Effect.
- 2) Because of the arising of Rūpa-(Bhava) Taṇhā, Diṭṭhupādāna arises.(Sassata diṭṭhi)
Rūpa-(Bhava) Taṇhā is the Cause, Diṭṭhupādāna is the Effect.
- 3) Because of the arising of Rūpa-(Vibhava) Taṇhā, Diṭṭhupādāna arises.(Ucheda diṭṭhi)
Rūpa-(Vibhava) Taṇhā is the Cause, Diṭṭhupādāna is the Effect.

Another way:- As both the Bhava Taṇhā which accompanies with Sassata Vāda and the Vibhava Taṇhā which accompanies with Ucheda Vāda are based on Atta Vāda = the Taṇhā which comes to arise having held that Rūpārammaṇa as Atta, it can be discerned as follows:

- 1) Because of the arising of Rūpa-(Bhava) Taṇhā, AttaVādupādāna arises.
Rūpa-(Bhava) Taṇhā is the Cause, AttaVādupādāna is the Effect.
- 2) Because of the arising of Rūpa-(Vibhava) Taṇhā, AttaVādupādāna arises.
Rūpa-(Vibhava) Taṇhā is the Cause, AttaVādupādāna is the Effect.

Discern Sadda Taṇhā → Dhamma Taṇhā base on the same method. Let s say, if the meditator is accumulating the Pāramī seed with the aspiration to attain life as a monk in the Future life who can propagate the Sāsanā then discern it base on the method for discerning the Dhamma Teaching Deity life as mentioned above. Sīlabbatupādāna is rare to arise in disciples of the Buddha (*i.e. Buddhist*).

The Vīthis of Taṇhā and Upādāna Manodvāra Vīthi

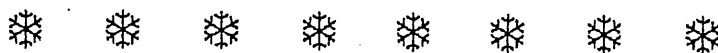
	manodvārāvajjana	javana 7x	tadārammaṇa 2x
Rūpa-(Kāma) Taṇhā	12	20	12 11 34 33
Upādāna	12	20	12 11 34 33

Javana and Tadārammaṇa in which Pīti is not included can sometimes arise. Discern precisely in the Kilesa Vaṭṭa group which is being accumulated for the Future.

Take Note

It is very difficult for Diṭṭhupādāna, Sīlabbatupādāna and Attavādupādāna to arise in a meditator whose insight has attained up till NāmaRūpaParicchedañāna and Paccayapariggahañāna. Mostly, only Kāmupādāna arises. Therefore it may be enough to discern only because of Taṇhā, Kāmupādāna arises.

However there is no Kilesa nor any Upādāna which has never arisen before in the NāmaRūpa continuity process of a living being in the beginningless rounds of Saṃsarā. Therefore in discerning that because of the arising of the Past Cause, the Past Effect arises, the meditator is to discern the arising of the various Diṭṭhi and various Upādāna produced by Taṇhā as they arose in those lives.



UPĀDĀNAPACCAYĀ BHAVO

(Because of the arising of Upādāna, Bhava arises)

Bhava:- There are 2 types of Bhava--(1) Kamma Bhava and (2) Upapatti Bhava. Kamma Bhava is the cause of arising Upapatti Bhava is the arising (becoming).

The Kusala Kamma or Akusala Kamma which are being accumulated in the Present life with an aspiration for Future life is called Kamma Bhava. This is the Cause of arising Bhava this is the Cause of arising. The Vipāka 4 Nāmakkhandhā and Kammaja Rūpa which are going to arise in the Future produced by that Kusala Kamma or Akusala Kamma are called Upapatti Bhava. These are the arising (becoming) Bhava these are the arising (becoming).

The Saṅkhāra=Kamma--which are the Puññābhisaṅkhāra or Apuññābhisaṅkhāra or Āneñjābhisaṅkhāra being accumulated in the Present life to obtain the Upapatti Bhava i.e. the Vipāka Nāmakkhandhā and Kammaja Rūpa that are going to arise in the Future life--is called Kamma Bhava. The meditator must discern to realize by insight that by having the (Avijjā, Taṇhā) Upādāna as the fundamental Cause of those Kamma Bhava & Upapatti Bhava, they(the Kamma Bhava & Upapatti Bhava) arise. In "Kamma Bhava", discern mainly the Kusala Nāma group where the Kusala Cetanā is predominant and is being accumulated for one s Future life.

One can also discern Akusala Cetanā group that has arisen. One can discern that with Taṇhā attachment to misconduct Ducarita as the fundamental cause, Upādāna clinging to misconduct Ducarita arises with that Upādāna clinging as the fundamental cause, the committing of misconduct Ducarita Kamma=Akusala Saṅkhāra arise because of that Akusala Kamma(Kamma Bhava), the 5 Khandha called Upapatti Bhava will arise in Apāya in the Future.

It is very rare for AttaVādupādāna, Ditṭhupādāna and Sīlabbatupādāna to arise in meditators who have reached this stage. Mostly, only Kāmupādāna may arise. It is the Kāmupādāna craving for the 5 Khandha or 6 sense objects of the Future life such as the monk s life or Dhamma Teaching Deity s life. Discern to realize by insight that because of that Kāmupādāna, Kamma Bhava Upapatti Bhava arise.

Essential Points

As this is the stage to discern the Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma which are being accumulated with an aspiration for Future life, it is enough to take as object any single group of (Avijjā) Taṇhā, Upādāna, (Saṅkhāra) Kamma which is being accumulated for the new Future life. It means any one of the Kamma from the many Kamma which are being accumulated with aspiration for new Future life and which one remembers & preferred. Therefore:

- 1) the wrong knowing as a Future "monk life" or "Dhamma Teaching Deity life" is Avijjā.,
- 2) the craving for that life is Taṇhā,
- 3) the clinging to that life produced by that Taṇhā is Upādāna=Kāmupādāna,
- 4) with that Kāmupādāna as the fundamental cause, the Dāna or Sīla or Bhāvanā being accumulated is Saṅkhāra and (5) Kamma=Kamma Bhava (it refers to Kamma Satti force).

The monk life s or Dhamma Teaching Deity life s 5 Khandhā which will be obtained produced by that Kamma Bhava is Upapatti Bhava this is the Future Jāti.

If the meditator is a Samatha Yānika person, i.e. one who has Jhāna, then after having made an aspiration for or having inclined the mind towards the Brahmā state of existence (Bhava) Brahmā Khandhā which is corresponding and appropriate to the Jhāna which he prefers --be it whether it is a lower Jhāna or a medium Jhāna or a superior Jhāna--, discern in the same way to realize that because of that Avijjā- Taṇhā-Upādāna-(Jhāna) Saṅkhāra-Kamma, the Brahmā Bhava Brahmā

Khandhā will be obtained. For the meditators who still have Future rounds of Saṃsāra, the Upapatti Bhava which is the Brahmā Bhava Brahmā Khandhā will be found.

The Avijjā, Taṇhā, Upādāna, Saṅkhāra and Kamma are not the same between each meditator. The meditator is to discern according to his own aspiration made or mental inclination, based on the same method for discerning the monk life or Dhamma Teaching Deity life mentioned above.

Some of the discernment

- 1) Because of the arising of Kāmupādāna, Kamma Bhava arises.
Kāmupādāna is the Cause, Kamma Bhava is the Effect.
- 2) Because of the arising of Kamma Bhava, Upapatti Bhava arises .
Kamma Bhava is the Cause, Upapatti Bhava is the Effect.

Manodvārika Javana Vīthi Citta Process

	manodvārāvajjana	javana 7x	tadārammaṇa 2x
1)Kāmupādāna	12	20	12 34
2)KammaBhava (Kusala)	12	34	34 12
3) Upapatti Bhava	The Future Khandhā produced by that KammaBhava		

For “Kamma Bhava” in the above Table, only Kusala Kamma Bhava is shown as an example. However, the meditator is to discern the Kusala Kamma Bhava or Akusala Kamma which had arose, arise and will arise in one s own NāmaRūpa process accordingly, in the 3 periods. If it is Jhāna Kamma Bhava then understand that in:

- 1) 1st Jhāna Kamma Bhava = 34
- 2) 2nd Jhāna Kamma Bhava = 32
- 3) 3rd Jhāna Kamma Bhava = 31
- 4) 4th Jhāna Kamma Bhava = 31
- 5) Arūpa Jhāna Kamma Bhava = 31.



BHAVAPACCAYĀ JĀTI

(Because of the arising of Bhava, Jāti arises)

Bhavoti panettha kammabhavova adhippeto. so hi jātiyā paccayo na upapatti bhavo (Vism, XVII, 270) - In "Bhavapaccayā Jāti", "Bhava" is the Kamma Bhava which can produce Jāti. That Kamma Bhava is the true root cause of Jāti. Upapatti is not the real cause of Jāti.

Upapattibhavupapattiyeva jātīti āha "na upapatti bhavo" (Mahā Ṭīka-Vol.II-334, Burmese script) as the arising of Upapatti Bhava is Jāti, the Commentary mentioned it as "Upapatti is not the real Cause of Jāti".

Therefore, as for "Jāti", take the initial first arising of the Future 5 Khandhā called Upapatti Bhava as "Jāti". It means the beginning first arising of Paṭisandhi 5 Khandhā.

Let s say, if the meditator discerned by insight that because of the White Kasiṇa 4th Jhāna Kamma Bhava he will obtain the Future Brahmā Bhava Jāti. Then, as there are no Nose Transparent Element, Tongue Transparent Element, Body Transparent Element and Bhāva Rūpa (Gender Determining Rūpa) in that Brahmā Bhava Jāti 5 Khandhā, he should be able to discern by insight the absence of Ghāna Dasaka Kalāpa, Jivhā Dasaka Kalāpa, Kāya Dasaka Kalāpa and Bhāva Dasaka Kalāpa. Discern it carefully.

- 1) Because of the arising of Kamma Bhava, Jāti arises.
Kamma Bhava is the Cause, Jāti is the Effect.



The discernment of Paṭicca Samuppāda 1st Method shown to this extent is the method of putting the Present period in the centre (*of the Paṭicca Samuppādu cycle*). Base on this method the meditator can discern the successive Pasts by putting one Past life in the centre. The meditator can also discern the successive Futures by putting one Future life in the centre.



FOUR METHODS OF TEACHING PAṬICCA SAMUPPĀDA

Just like 4 creeper-gatherers collecting creepers, the Buddha taught Paṭicca Samuppāda in 4 methods which are:

- 1) from the beginning till the end
- 2) from the middle till the end
- 3) from the end till the beginning
- 4) from the middle till the beginning.

(1) From the beginning till the end=Anuloma Paṭicca Samuppāda 1st method

Among the 4 persons who are gathering creepers, one of them found the root of the creeper first. This man cuts it at the root and pulls the whole creeper till the tip (=its end) then he takes it away and uses it appropriately. Similarly the Buddha taught the Paṭicca Samuppāda from Avijjā i.e. the beginning till Jarā-Maraṇa i.e. the end as:

Iti kho Bhikkhave Avijjāpaccayā Saṅkhārā.....Jātipaccayā JarāMaraṇaṃ -Thus, Bhikkhus, because of the arising of Avijjā, Saṅkhāra arisesbecause of the arising of Jāti, Jarā-Maraṇa arises (Mahā Taṇhāsankhaya Sutta,Majjhima Nikāya Vism XVII-29).

(2) From the middle till the end = Anuloma Paṭicca Samuppāda 2nd method

Another one of the 4 persons found the middle of the creeper first. He cuts the creeper at the middle and having pulled only the upper part, he takes it away and uses it appropriately. Similarly the Buddha taught:

Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānaṃ. Tassupādāna paccayā bhavo. Bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ - That person who delights much in that Vedanā feeling, welcomes it saying heartily as “it is good, it is good...”, remains attached to it then, Nandi the delight arises in him. Nandi the delight in Vedanā is Upādāna. Because of the arising of Upādāna in that person, Bhava arise. Because of the arising of Bhava, Jāti arise. Because of the arising of Jāti, JarāMaraṇa arise.

In this way the Buddha taught the Paṭicca Samuppāda beginning from Vedanā which is the middle till JarāMaraṇa which is the end (Vism XVII-30).

(3) From the end till the beginning = Paṭiloma Paṭicca Samuppāda 1st method

Another one of the 4 persons found the tip of the creeper first. Pulling the tip, he follows it until the root, takes the whole creeper and uses it appropriately. Similarly the Buddha questioned:

Jātipaccayā jarāmarāṇanti iti kho panetaṃ vuttaṃ. Jātipaccayā nu kho bhikkhave jarāmarāṇaṃ no vā, kathaṃ vā ettha hotīti.

Jātipaccayā bhante jarāmarāṇaṃ, evaṃ no ettha hoti jātipaccayā jarāmarāṇa nti.

Bhavapaccaya jāti.....Avijjāpaccayā saṅkhārāti it kho panetaṃ vuttaṃ. Avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṃ vā ettha hotīti.

Avijjāpaccayā bhante saṅkhārā, evaṃ no ettha hoti avijjāpaccayā saṅkhārā ti - “With Jāti as Cause, JarāMaraṇa arise”, so it was said. Bhikkhus, is there JarāMaraṇa with Jāti as Cause or not, how do you consider it?

With Jāti as Cause, JarāMaraṇa arise, Bhante. Thus we acknowledge: “With Jāti as Cause, JarāMaraṇa arise”.

“With Bhava as Cause, Jāti arise”.....

“With Avijjā as Cause, Saṅkhāra arise”, so it was said. Bhikkhus, is there Saṅkhāra with Avijjā as Cause or not, how do you consider it?

With Avijjā as Cause, Saṅkhāra arise, Bhante. Thus we acknowledge: "With Avijjā as Cause, Saṅkhāra arise".

In this way the Buddha taught Paṭicca Samuppāda starting from JarāMaraṇa which is the end till Avijjā which is the beginning (Vism. XVII, 31).

(4) From the middle till the beginning = Paṭiloma Paṭicca Samuppāda 2nd method

Another one of those 4 creeper gatherers found the middle of the creeper first. Having cut it at the middle he traces it downwards until the root, takes it away and uses it appropriately. Similarly the Buddha taught:

Ime kho bhikkhave cattaro āhārā kim nidānā kiṃ samudayā kiṃ jātikā kiṃ pabhavā. ime cattaro āhārā taṇhā nidānā taṇhā samudayā taṇhā jātikā taṇhā pabhavā. Taṇhā cāyaṃ bhikkhave kiṃ

nidānā.....Vedanā...Phasso...Saḷāyatanaṃ...NāmaRūpaṃ...Viññāṇaṃ...Saṅkhārā kiṃ nidānā.....Saṅkhārā Avijjā nidānā Avijjā samudayā Avijjā jātikā Avijjā pabhavā - Bhikkhus, what do these 4 Āhāra have as their root Cause Nidāna? their origin Samudayā when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga)? their genesis Jāti ? their source, Pabhava?

These 4 Āhāra have Taṇhā as their root Cause Nidāna Taṇhā as their origin Samudayā when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga) Taṇhā as their genesis Jāti Taṇhā as their source Pabhava.

Taṇhā...Vedanā...Phassa...Saḷāyatana...NāmaRūpa...Viññāṇa...

What does Saṅkhāra has as its root Cause Nidāna? its origin Samudayā when comes together with other Causes (which are Gati-Upadhi-Kāla-Payoga)? its genesis Jāti? its source Pabhava?

Saṅkhāra has Avijjā as its root Cause Nidāna Avijjā as its origin Samudayā when comes together with other Causes (which are Gati-Upadhi-Kāla-Payoga) Avijjā as its genesis Jāti Avijjā as its source Pabhava (Saṃyutta-Vol.I-253, Burmese script and *Majjhima Nikāya*).

Thus the Buddha taught Paṭicca Samuppāda from the 4 Āhāra or from Kamma Bhava or from Taṇhā which are the middle till Avijjā which is the beginning (Vism., XVII, 32).

Among the above 4 methods of Paṭicca Samuppāda teachings, the first one which is Anuloma Paṭicca Samuppāda 1st Method of teaching it from the beginning Avijjā till the end JarāMaraṇa is already shown in this book. Now the Anuloma Paṭicca Samuppāda 2nd Method which is taught from the middle till the end will be further shown.

2) Anuloma Paṭicca Samuppāda 2nd Method

Sa kho so bhikkhave kumāro vu ḍ ḍhimanvāya indriyānaṃ paripākamanvāya pañcahi kāmagaṇehi samappito samaṅgībhūto paricārati. Cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. Sotaviññeyyehi saddehi...Ghānaviññeyyehi gandhehi...Jivhāviññeyyehi rasehi...Kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati anupaṭṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttiṃ paññāvimuttiṃ yathābhutaṃ nappajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati, ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppaṭṭhati nandī. Yā vedanāsu nandī tadupādānaṃ. Tassupādāna paccayā bhavo. Bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ sokaparideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa

dukkhakkhandhassa samudayo hoti - Bhikkhus, that boy grows up and with faculties mature, is delighted, being endowed with 5 sense pleasures which are colour that is known by CakkhuViññāṇa, sound that is known by SotaViññāṇa, smell that is known by GhānaViññāṇa, taste that is known by Jivhā Viññāṇa, tangible that is known by KāyaViññāṇa which are pleasant, delightful, endearing, likable, connected with KāmaRāga.

That boy, on seeing Colour which is pleasing, is attached to it if it is not pleasing then Dosa Citta arise on that Colour Rūpārammaṇa he abides without Kāyagatāsati, with a narrow mind. He does not realize as it really is, the Arahatta Phala Citta where the inferior Akusala cease totally without remainder and the Arahatta Phala Paññā which is freed. That person, favouring Rāga and opposing Dosa, experience whatever feelings whether pleasant or painful or neither-painful-nor-pleasant. That person delights in that Vedanā feeling, welcomes it saying heartily as "it is good, it is good", remains attached to it. Being delighting in that Vedanā, saying it heartily, remaining attached to it then NandīRāga the delight arises in him. NandīRāga the delight in Vedanā is Upādāna. Then in him occurs: with Upādāna as Cause, Bhava arises with Bhava as Cause, Jāti arises with Jāti as Cause, JarāMarāṇa, Soka, Parideva, Dukkha, Domanassa, Upāyāsa arise. Thus is the arising of the aggregate of suffering (entirely without happiness). (It is similar for Sotadvāra....etc). (Mahā Taṇhāsankhaya Sutta).

In accordance with the above teaching, the Paṭicca Samuppāda can be discerned:

- 1) either beginning with Saḷāyatana
- 2) or beginning with Vedanā

This discernment is the same with the discernment from Saḷāyatana till JarāMarāṇa in the Anuloma Paṭicca Samuppāda 1st Method.

Understand that in discerning the successive Futures until the end of the rounds of Saṃsāra:

- 1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the Present,
- 2) Jāti-JarāMarāṇa are the 1st Future.

Then, if there is still Future rounds of Saṃsāra:

- 1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 1st Future,
- 2) Jāti-JarāMarāṇa are the 2nd Futureetc.

One can also change to discern towards the Past rounds of Saṃsāra. In discerning towards the successive Past rounds of Saṃsāra. In discerning towards the successive Past rounds of Saṃsāra by directing the insight:

- 1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 1st Past,
- 2) Jāti-JarāMarāṇa are the Present then

- 1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 2nd Past,
- 2) Jāti-JarāMarāṇa are the 1st Past then

- 1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 3rd Past,
- 2) Jāti-JarāMarāṇa are the 2nd Pastetc.

It is the discernment of linking 2 lives. If able to discern like that=if able to discern from the successive Pasts till the last Future then one can understand the similarity with the Paṭicca Samuppāda 1st Method. The reasons are that:- Jāti is Viññāṇa-NāmaRūpa-Saḷāyatana-Phassa-Vedanā and because Avijjā is included in Taṇhā-Upādāna and Saṅkhāra is included in Kamma

Bhava. Or in other words, Taṇhā-Upādāna-Bhava are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. Therefore for the meditators who are proficient in both the Paṭicca Samuppāda 5th Method (taught at the beginning stage of Paṭicca Samuppāda) and the Anuloma Paṭicca Samuppāda 1st Method, this Anuloma Paṭicca Samuppāda 2nd Method will be easy.

3) From the end till the beginning=Paṭiloma Paṭicca Samuppāda 1st Method

Here, the Paṭicca Samuppāda is taught in reverse order from JarāMaraṇa which is the end till Avijjā which is the beginning. The Paṭiloma sequence is:

- 1) JarāMaraṇa
- 2) Jāti
(the above 2 are of the Future period)
- 3) Bhava
- 4) Upādāna
- 5) Taṇhā
- 6) Vedanā
- 7) Phassa
- 8) Saḷāyatana
- 9) NāmaRūpa
- 10) Viññāṇa
(the above group, from 3 to 10, is of the Present period)
- 11) Saṅkhāra
- 12) Avijjā
(the above, 11 & 12, are of the Past period)

Moreover, if the meditator wants to further discern towards the Future then he can discern as follows:

JarāMaraṇa-Jāti are of the 2nd Future group of states,

Bhava-Upādāna-Taṇhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Future group of states,

Saṅkhāra-Avijjā are of the Present group of states.

In this way, having linked the Causal Relationships, discern the Causes and Effects until the last Future.

Also, the meditator can discern towards the Past rounds of Saṃsarā by sending the insight:

JarāMaraṇa-Jāti are of the Present period group of states,

Bhava-Upādāna-Taṇhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Past period group of states,

Saṅkhāra-Avijjā are of the 2nd Past period group of states.

In this way the meditator can discern the Causes & Effects as far as he can, having sent the insight towards the successive Pasts. This is the discernment of Causes and Effects, having linked the Causal Relationship between 3 lives. This discernment is also not difficult for those who is proficient in the Anuloma Paṭicca Samuppāda 1st Method. It is just discerning in reverse order.

Some examples of the discernment

Having seen by insight that JarāMaraṇa is produced by Jāti, discern the Cause and Effect as follows:

Because of the arising of Jāti, JarāMaraṇa arise.

Jāti is Cause, JarāMaraṇa is the Effect.

Also, after having seen by insight that because of the arising of Kamma Bhava, Jāti arises, discern the Causes and Effect as follows:

Because of the arising of Kamma Bhava, Jāti arises.
Kamma Bhava is the Cause, Jāti is the Effect.....etc.

Discern thus in reverse order until Avijjā, the beginning.

4) From the middle till the beginning=Paṭiloma Paṭicca Samuppāda (2nd method)

The 4 Āhāra

In this discernment the Commentary explained excerpts from Āhāra Sutta of Nidāna Vagga Saṃyutta Pāli. In that Sutta the Buddha taught the Paṭicca Samuppāda in reverse order from the middle, starting from the 4 Āhāra till Avijjā which is the beginning. That being so, the 4 Āhāra will be explained first.

The following are the 4 Āhāra:

- 1) Kabaḷīkāra Āhāra = the Āhāra, whether it is gross or subtle, made into a mouthful, although not swallowed but is like swallowed (for explanation, see *Kabaḷīkāra Āhāra below*)
- 2) Phassāhāra = Āhāra which is contact with object (ārammaṇa).
- 3) Manosañcetanāhāra = Āhāra which impel urge the mind .
- 4) Viññāṇa = Āhāra which is knowing consciousness.

Vipāka Vaṭṭa bhute paṭisandhipavattiphassādike kammamuṭṭhānañca ojaṃ sandhāya
“cattāro āhārā taṇhānidānā”ti ādi vuttam.

Vaṭṭupathambhakā pana itarepi Āhārā taṇhāpabhava tasmim avijjamāne na vijjanti

“taṇhānidānā”ti vuttam vaṭṭanti (Mūla Tīka-Vol. II-85 Mahā Tīka-Vol II-243, Burmese script)

Referring to the following 4 Āhāra:

- 1) Phassāhāra = Phassa accompanied with Vipāka Viññāṇa,
- 2) Manosañcetanāhāra = Cetanā accompanied Vipāka Viññāṇa,
- 3) Viññāṇāhāra = Vipāka Viññāṇa,
- 4) Kabaḷīkārahāra = Kammaja Ojā which are included in KammaSamuṭṭhāna Rūpa Kalāpa, which are the Vipāka Vaṭṭa that arise at the time of Paṭisandhi and Pavatti, the Buddha taught, Cattāro āhārā taṇhā nidānā= these 4 Āhāra has Taṇhā as their root Cause, Nidāna. Although it was taught referring to the 4 Āhāra which are Vipāka Vaṭṭa by Nītattha way (i.e. implied meaning), as the other Akammaja Āhāra (which can support the incessant increasing of Saṃsarā Vaṭṭa Dukkha i.e. the incessant rotating of Kilesa Vaṭṭa, Kamma Vaṭṭa, Vipāka Vaṭṭa by Upanissaya Satti) cannot also arise if Taṇhā is not present as the source, take note that it is appropriate to say that Taṇhā is the root Cause, Nidāna (Mūla Tīka-Vol. II-85 Mahā Tīka-Vol II-243, Burmese script).

Akammaja Āhāra = Anupādiṇṇaka Āhāra

Imesam sattānaṃ khādantānampi akhādantānampi bhuñjantānampi abhuñjantānampi
paṭisandhicitteneva sahaajātā kammajā oajā nāma atthi. Sa yāvapi sattamā divasā pāleti.
Ayameva upādiṇṇaka kabaḷīkārahāroti veditabbo. Tebhūmakakusalākusalakiriyavasena
anupādiṇṇakā. Lokuttarā pana ruḷhīvasena kathitāti (Saṃyutta Commentary-Vol. II-23, 24
Burmese script)

Paṭisandhicitteneva sahaajātāti lakkhaṇavacanametam. Sabbāyapi

kammajarūpapariyāpannāya ojāya atthibhavassa avicchedappavatti sambhavadassanatto.

Sattamāti uppannadivasato paṭṭhāya yāva sattamadivasāpi. Rūpasantatiṃ

paveṇighaṭṭanasena. Ayamevāti KammajaOjā. KammajaOjaṃ pana paṭicca uppannaojā
akammajattā anupādiṇṇa āhārotveva veditabbo (Saṃyutta Tīka-Vol. II-27 Burmese script)

In accordance with the above Commentary and sub-Commentary, the 4 Āhāra shown above which are part of Vipāka Vaṭṭa are the 4 Upādiṇṇaka Āhāra. As for the 4 Akammaja Āhāra or Anupādiṇṇaka Āhāra, they are:

- 1) Phassāhāra which is the Phassa that is accompanied with Kusala Citta, Akusala Citta and Kiriya Citta,
- 2) Manosañcetanāhāra which are Kusala Cetanā, Akusala Cetanā and Kiriya Cetanā,
- 3) Viññāṇāhāra which are Kusala Viññāṇa, Akusala Viññāṇa and Kiriya Viññāṇa,
- 4) Kabaḷīkāra Āhāra which are Cittaja Ojā, Utuja Ojā and Āhāraja Ojā.

These 4 Akammaja Āhāra=Anupādiṇṇaka Āhāra support Saṃsārā Vaṭṭa Dukkha rounds of suffering. Since these Āhāra cannot arise if Taṇhā did not exist as the source then it is appropriate to say that Taṇhā is the root Cause, Nidāna by means of Neyyattha.

Kabaḷīkāra Āhāra

Āhāraja Ojā is included in the Anupādiṇṇaka Ojā mentioned above. As for the Āhāraja Ojā, the following 4 types of Āhāraja Ojā are included in it:

- 1) Āhāraja Ojā produced by Kammaja Ojā,
- 2) Āhāraja Ojā produced by Cittaja Ojā,
- 3) Āhāraja Ojā produced by Utuja Ojā,
- 4) Āhāraja Ojā produced by the preceding Āhāraja Ojā.

It will be explained a little more. The word Kabaḷīkāra Āhāra was translated by the ancient Venerable Teachers as “although not made into a lump but is like made into a lump”. This translation has a very profound meaning.

Rūpa dhamma or Paramattha dhamma does not have the nature to shift from one place to another. As soon as they have arisen, they perish away immediately at the same place where they arose. Āhāra, such as rice eaten by living beings, while still on the plate in the mouth in the throat in the stomach as newly eaten food, etc... are just groups of Utuja Ojaṭṭhamaka Rūpa. They are just Rūpa dhamma produced successively, continuously by Tejo Dhātu called Utu that exist in a Rūpa Kalāpa. In accordance with the nature of Paramattha dhamma, those Rūpa dhamma perish away as soon as they have arisen. The Rūpa dhamma that are arising while chewing is one the Rūpa dhamma that are arising while swallowing is another the Rūpa dhamma existing as newly eaten food in the stomach is yet another. They are not the Paramattha dhamma which can last for the period from plate to mouth from mouth to throat from throat to stomach. They are not the Paramattha dhamma which can last long enough to be made into a lump and then eaten. However as long as the supportive power of the Tejo dhātu in the Utuja Kalāpa called food is not exhausted yet, new Utuja Kalāpa are arising incessantly successively again & again. Therefore it is translated as the Āhāra which “although not made into a lump but is like made into a lump”.

The Utuja Ojā in the Utuja Kalāpa called Kabaḷīkāra Āhāra - which is the newly eaten food - produce new Ojaṭṭhamaka Rūpa Kalāpa when they get the support of the Tejo dhātu in the Jīvita Navaka Rūpa Kalāpa called the Digestive Fire Pācaka Tejo dhātu which can digest food in the body. They (the new Ojaṭṭhamaka Rūpa Kalāpa) are the Āhāraja Rūpa produced by Utuja Ojā. When each and every Kammaja Ojā, Cittaja Ojā, Utuja Ojā and earlier preceding Āhāraja Ojā get the support of that Āhāraja Ojā, each of them (Ojā) produces new Ojaṭṭhamaka Rūpa Kalāpa also. They (these new Ojaṭṭhamaka Rūpa) are the Āhāraja Rūpa produced by each of those Ojā. Then also, the Ojā in each of these Āhāraja Rūpa is Āhāraja Ojā. This is how the Āhāraja Ojā which supports, gets the name Āhāraja Ojā.

The power of the 4 Āhāra

- 1) Kabaḷīkārahāra brings forth=produces Ojaṭṭhamaka Rūpa,

- 2) Phassāhāra brings forth=produces 3 types of Vedanā,
- 3) Manosañcetanāhāra brings forth=produces 3 types of existence (Bhava),
- 4) Viññāṇāhāra brings forth=produces Paṭisandhi NāmaRūpa.

1) **Kabaḷīkārāhāra**:- As explained above Kabaḷīkārāhāra brings forth Ojaṭṭhamaka Rūpa by producing Ojaṭṭhamaka Rūpa where Ojā is the 8th.

2) **Phassāhāra**:- Only when the Phassa which has the power to produce Sukha Vedanā arises then Phassāhāra brings forth Sukha Vedanā. Only when the Phassa which has the power to produce Dukkha Vedanā arises then Phassāhāra brings forth Dukkha Vedanā. Only when the Phassa which has the power to produce Upekkhā Vedanā arises then Phassāhāra brings forth Upekkhā Vedanā. It means to produce.

3) **Manosañcetanāhāra**:- The Kamma which causes to reach the KāmaBhava state of existence, brings forth=produces KāmaBhava state of existence. The Kamma which causes to reach the Rūpa Bhava or Arūpa Bhava state of existence, brings forth=produces the appropriate state of existence Bhava in accordance with the Kamma. Thus, Manosañcetanā brings forth=produces the 3 types of existence, Bhava.

4) **Viññāṇāhāra**:- Viññāṇāhāra brings forth=produces the Sampayutta Nāma Khandhā which accompany with it and the Kammaja Rūpa at the moment of Paṭisandhi by means of Paccaya Satti such as Sahajāta etc... (Saṃyutta Commentary-Vol.II-25, Burmese script).

Ettha ca “Manosañcetanā tayo bhava āharatī”ti sāsavakusalākusala cetanāva vuttā.

“Viññāṇaṃ paṭisandhi nāmarūpam āharatī”ti paṭisandhiviññāṇameva vuttaṃ. Avisesena pana taṃ samupayuttataṃ samuṭṭhānadhammānaṃ āharaṇatopete “āhāra”ti veditabbā (Saṃyutta Commentary-Vol. II-25).

Sāsavakusalākusala cetanāva vuttā visesapaccayabhāvadassanaṃ hotanti. Tenāha “avisesena panā”ti ādi. Paṭisandhiviññāṇameva vuttanti esevanayo. Yathā tassa tassa phalassa visesato paccayatāya etesam āharattho. Evaṃ avisesatopīti dassetuṃ “avisesenā”ti ādi vuttaṃ (Saṃyutta Tīka-Vol. II-28,29 Burmese script).

- Take note that the statement “Manosañcetanā brings forth=produces the 3 types of existence, Bhava” refers to the Kusala Cetanā and Akusala Cetanā which are the object of Āsava which has the power to rotate the Saṃsarā Vatta rounds of suffering. It is mentioned like that because they are the specific Cause in turning the Saṃsarā Vatta rounds of suffering. Understand that ordinarily all Lokaia mundane Cetanā (Kusala, Akusala, Abyākata) are the Causes which produces both the group of Nāma dhamma that accompany it and the Cittaja Rūpa.

In the statement, “Viññāṇaṃ paṭisandhi nāmarūpam āharatī” - “Viññāṇa brings forth=produces Paṭisandhi NāmaRūpa”, it refers only to Paṭisandhi Viññāṇa. Ordinarily Viññāṇa is called “Āhāra” because it brings forth the accompanying Sampayutta dhamma and the Cittaja Rūpa.

(1) Among the 4 Āhāra, Kabaḷīkāra Āhāra (=Catusamuṭṭhānika Ojā) completed the function of Āhāra Kicca=the function of bringing forth by producing new Ojaṭṭhamaka Rūpa Kalāpa, as explained above, and supporting the Catusamuṭṭhānika Rūpa.

(2) Phassāhāra completed the function of Āhāra=function of bringing forth Vedanā only when there is contact touching with the object.

(3) Manosañcetanā can perform the Āhāra Kicca i.e. can bring forth= produce the 3 types of state of existence after having impelled urged the mind or when it can put effort so that the Cause and Effect arise and are linked.

(4) Viññāṇa=Paṭisandhi Viññāṇa can complete the Āhāra Kicca function of producing the Sampayutta dhamma and Kammaja Rūpa or Cittaja Rūpa only when it knows the object distinguishingly by considering the arising of the Khandhā, Upapatti (Saṃyutta Commentary-Vol.II-25, Burmese script)

(1) Kabaḷīkārāhāra is the Cause of the continuance of living beings by producing Ojaṭṭhamaka Rūpa and by supporting the Catusamuṭṭhānika Rūpa sustaining the Rūpa Kāya so that the Rūpa Santati continuity process in unbroken. Although it is true that the Rūpa Kāya is produced by Kamma, when Kabaḷīkārāhāra support it to be strong it can be sustained for the whole 10 years or the whole 100 years, i.e. until the end of the life span. How is it that although a baby is born from the mother, being brought up, can exist for a long time only if the wet-nurse feed him milk...etc? Just as a house which is supported by wooden props does not collapse, similarly the Rūpa Kāya which is sustaining on Āhāra can stand still without collapsing because of Āhāra.

Although Kabaḷīkārāhāra has completed the Āhāra Kicca function in supporting Catusamuṭṭhānika Rūpa, it is the Cause of 2 types of Rūpa Santati continuity process which are ĀhāraSamuṭṭhāna Rūpa and Upādiṇṇaka Rūpa=Kammaja Rūpa. It supports Kammaja Rūpa by Anupālaka Satti=to protect look after and support ĀhāraSamuṭṭhāna Rūpa=Āhāraja Rūpa by Janaka Satti=to produce directly.

(2) Phassāhāra is the Cause of the continuance of living beings by producing Vedanā such as Sukha Vedanā after having touched (contact) the object which is the “standing place” of Vedanā such as Sukha Vedanā.

3) Manosañcetanā is the Cause of the continuance of living beings because it is the fundamental root cause of the states of existence (Bhava) by doing & accumulating the Kamma i.e. Kusala Kamma and Akusala Kamma.

4) Viññāṇāhāra is the Cause of the continuance of living beings by producing NāmaRūpa, after having known the object distinguishingly.

Upādiṇṇarūpasantatiya upatthambhaneneva utucittajarūpasantatīnampi upatthambhanasiddhi hotīti “Dvinnam rūpasantatīna”nti vuttam. Upatthambhanameva sandhāya “anupālako hutvā”ti ca vuttam. Rūpakāyassa thītihetutā hi yāpana anupālanā (Saṃyutta Ṭīka-Vol. II-25).

The Commentary above explained that Kabaḷīkārāhāra supports Kammaja Rūpa=Upādiṇṇa Rūpa by Anupālaka Satti and support Āhāra Samuṭṭhāna Rūpa by Janaka Satti. By supporting Upādiṇṇa Rūpa=Kammaja Rūpa Santati continuity process, the function of supporting UtujaRūpa and Cittaja Rūpa Santati process is also done. Therefore supporting both Upādiṇṇa Rūpa=Kammaja Rūpa and Āhāraja Rūpa Santati continuity processes by means of ĀhāraPaccaya Satti is mentioned. The Commentary mentioned that Anupālaka Satti refers to the nature of supporting, Upatthambhana. Being the Cause of the continuance of one whole RūpaKāya is called Anupālanā, protecting looking after.

Essential Points - For the discernment

These are the 2 ways to regard “Āhāra”:

- 1) as the Vipāka Vaṭṭa 4 Āhāra and
- 2) as the Kamma Vaṭṭa 4 Āhāra.

Taking the Vipāka Vaṭṭa 4 Āhāra as “Āhāra” is mentioned in Āhāra Sutta Commentary (Saṃyutta Commentary-Vol.II-27, Burmese script) and taking the Kamma Vaṭṭa 4 Āhāra which are Kamma Vaṭṭa as “Āhāra” is mentioned in Saṃyutta Commentary-Vol.II-25, MūlaṬīka Subcommentary-Vol. II-86 and MahāṬīka Subcommentary-Vol. II-245 (Burmese script). If the meditator wants to

discern beginning from the Vipāka Vaṭṭa 4 Āhāra then he is to discern as follows, beginning from the 4 Vipāka Vaṭṭa dhamma (*states*) at the moment of Paṭisandhi. The meditator can also discern beginning from the Vipāka Vaṭṭa states that are arising throughout the life in the same way.

Discernment beginning from Vipāka Vaṭṭa 4 Āhāra

If your Paṭisandhi is Tihetuka Somanassa Paṭisandhi then at the moment of your Paṭisandhi there were 34 Nāma dhamma and 30 Kammaja Rūpa. At that moment of Paṭisandhi the 4 Āhāra are as follows:

- 1) Kabaḷīkārāhāra = the Kammaja Ojā which is part of the 30 Kammaja Rūpa,
- 2) Phassāhāra = the Phassa which is accompanied with Paṭisandhi Viññāṇa,
- 3) Manosañcetanāhāra = the Cetanā which is accompanied with Paṭisandhi Viññāṇa.
- 4) Viññāṇāhāra = Paṭisandhi Viññāṇa.

Discern beginning with these 4 Āhāra. In discerning like that, if divide into periods then it is as follows:

- 1) the 4 Āhāra (=the Vipāka Vaṭṭa 4 Āhāra) are of the Present,
- 2) Bhava-Upādāna-Taṇhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Past life,
- 3) Saṅkhāra-Avijjā are of the 2nd Past life.

Discern in this way towards the successive Pasts and successive Futures, linking the Causal Relationships between 3 lives. You can also discern in the same way beginning with the remaining Vipāka Vaṭṭa 4 Āhāra.

Discernment beginning from Kamma Vaṭṭa 4 Āhāra

If you want to discern beginning from the 4 Āhāra which are part of Kamma Vaṭṭa then discern beginning with the Kamma Vaṭṭa dhamma (*states*) which is being done and accumulated by yourself for the Future rounds of Saṃsārā. Let us say if you are accumulating many Kamma with the aspiration to become a monk in the Future life who can attain Arahatship, then choose one of those Kammās which you remember. The 4 Āhāra which are arising while doing that Kamma are as follows:

- 1) Each and every CatuSamuṭṭhānika Ojā which is part of the 54 types of CatuSamuṭṭhānika Rūpa which exist in the heart (in other words, each and every CatuSamuṭṭhānika Ojā which exist in the body) while doing the Kamma is Kabaḷīkārāhāra,
- 2) the Phassa in that Kusala Nāma dhamma group is Phassāhāra,
- 3) the Cetanā then is Manosañcetanāhāra,
- 4) the consciousness=Kusala Viññāṇa then is Viññāṇāhāra (=Kamma Viññāṇa).

Begin with discerning these 4 Āhāra. Phassa, Cetanā and Viññāṇa are the group of Kusala Saṅkhāra dhamma called Kamma Bhava which are part of Kamma Vaṭṭa.

- 1) Kamma Bhava = 4 Āhāra-Upādāna-Taṇhā-(Avijjā)-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa(=Vipāka Viññāṇa) are the Present dhamma group,
- 2) Saṅkhāra-Avijjā are the 1st Past dhamma group.

Understand that it is based on this example for the discernment of the successive Pasts and successive Futures.

Another way of discernment mentioned

Āhāra vā taṇhāya pabhāvetabbā anāgato addhā, taṇhādayo paccuppannā, saṅkhārāvijjā atītoti (Mūla Tīka-Vol. II-86 Mahā Tīka-Vol.II-244, 245 Burmese script).

Take the 4 Āhāra which arise at the moment of the Future Paṭisandhi produced by the Taṇhā (=the Kamma surrounded by Avijjā-Taṇhā-Upādāna) accumulated in this Present life as the "Cattāro Āhāra" ("4 Āhāra") mentioned in Āhāra Sutta. If the Future Paṭisandhi is Tihetuka Somanassa Paṭisandhi then there will be 34 Nāma dhamma in Paṭisandhi. Take as object the Future Paṭisandhi of the monk life who can attain Arahatship which you aspired. In that Future Paṭisandhi dhamma group:

- 1) Kammaja Ojā which are part of the Kammaja Rūpa are Kabaḷīkārāhāra,
- 2) the Phassa accompanying with Paṭisandhi Viññāṇa is Phassāhāra,
- 3) the Cetanā accompanying with Paṭisandhi Viññāṇa is Manosañcetanāhāra,
- 4) the Paṭisandhi Viññāṇa is Viññāṇāhāra.

- 1) These 4 Āhāra are the Future period s dhamma group,
- 2) Taṇhā...etc (=KammaBhava-Upādāna-Taṇhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa) which is the root Cause of that Future 4 Āhāra are the Present period s dhamma group,
- 3) Saṅkhāra & Avijjā are the Past period s dhamma group.

In this way all 3 periods of Future-Present-Past are included. In this discernment, it is to gradually discern the relationship between Effect and Cause, in reverse order, beginning from the 4 Āhāra which is the Future Paṭisandhi until Avijjā which is the Past period dhamma.

Characteristic, Function, Manifestation & Proximate Cause

(*lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna*)

Four defining devices

To elucidate the nature of any ultimate reality, the Pāḷi commentators propose four defining devices by means of which it can be delimited. These four devices are:

- (1) its characteristic (*lakkhaṇa*), i.e. the salient quality of the phenomenon; (C)
- (2) its function (*rasa*), its performance of a concrete task (*kicca-rasa*) or achievement of a goal (*sampatti-rasa*); (F)
- (3) its manifestation (*paccupaṭṭhāna*), the way it presents itself within experience, mode of manifestation (*upaṭṭhānākāra-paccupaṭṭhāna*) or mode of effect (*phala-paccupaṭṭhāna*); (M)
- (4) its proximate cause (*padaṭṭhāna*), the principal condition upon which it depends. (P)

If you want to define each of materiality according to characteristic, etc., you must first analyse the kalāpa which you want to define, for example, eye tenfold kalāpa (eye-decad-kalāpa), and then you must define the materiality which you want to do so, for example, earth-element. In the eye-door, there are fifty-four types of materiality you should define them one by one. In the same way you must try other doors, forty-two parts, etc., as mentioned in previous teachings. Now we would like to translate (explain) them one by one briefly, and you should learn them by heart either in English or in Pāḷi.

The materiality aggregate (28 kinds of materiality)

(1) The earth-element

(It has the characteristic of) hardness.

(Its function is) to act as a foundation for the other coexisting primary elements and derived materialities in its own kalāpa.

(It is manifested) as receiving coexisting materialities in its own kalāpa.

(Its proximate course is) the other three great primary elements in its own kalāpa. (water, fire and air)

(2) The water-element

(C) flowing or trickling or oozing.

(F) to intensify the coexisting materialities in its own kalāpa.

(M) as the holding together or cohesion of material phenomena in its own kalāpa.

(P) the other three great primary elements (great essentials) in its own kalāpa. (earth, fire and air)

(3) The fire-element

(C) heat (or coldness).

(F) to mature or ripen other material phenomena in its own kalāpa.

(M) as a continuous supply of softness.

(P) the other three great primary elements in its own kalāpa. (earth, water and air)

(4) The air-element (The wind-element)

(C) distending or supporting the coexisting material phenomena in its own kalāpa.

(F) to cause motion in the other material phenomena. (pushing)

(M) as conveying to other places.

(P) the other three great primary elements in its own kalāpa. (earth, water and fire)

rūpa-kkhando (aṭṭhavīsati-rūpa)

pathavī-dhātu

kakkhaḷatta-lakkhaṇā,

patiṭṭhāna-rasā,

sampaticchana-paccupaṭṭhānā,

avasesa-dhātuttaya-padaṭṭhānā.

(DhsA.368, Vs.1.362, Vs.2.73)¹

āpo-dhātu

paggharaṇa-lakkhaṇā,

brūhana-rasā,

saṅgha-paccupaṭṭhānā.

avasesa-dhātuttaya-padaṭṭhānā.

(DhsA.368, Vs.1.362, Vs.2.73)

tejo-dhātu

uṇhatta-lakkhaṇā,

paripācana-rasā,

maddavānuppādāna-paccupaṭṭhānā,

avasesa-dhātuttaya-padaṭṭhānā.

(DhsA.368, Vs.1.362, Vs.2.73)

vāyo-dhātu

vitthambhana-lakkhaṇā,

samudīraṇa-rasā,

abhinihāra-paccupaṭṭhānā,

avasesa-dhātuttaya-padaṭṭhānā.

(DhsA.368, Vs.1.362, Vs.2.73)

¹DhsA.368: Dhammasaṅgaṇī commentary (aṭṭhasālini), Burmese edition (Sixth Saṅgha Council). Page 368.

Vs.1.362: Visuddhimagga, Burmese edition (Sixth Saṅgha Council). Volume 1. Page 362.

(5) The eye-transparent-element

- (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of visible data/object; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to see.
- (F) to pick up the cognitive-process to a visible data as object, or to fetch the cognitive-process to a visible object, that is, to pull the mind to a visible object.
- (M) as the footing or foundation or base of eye-consciousness and mental factors (mental formations) associated with it.
- (P) the primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to see.

(6) The ear-transparent-element

- (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of sounds; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to hear.
- (F) to pick up the cognitive-process to the sounds as object, or to fetch the cognitive-process to the sounds, that is, to pull the mind to the sounds.
- (M) as the footing or foundation or base of ear-consciousness and mental factors associated with it.
- (P) the primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to hear.

(7) The nose-transparent-element

- (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of odours; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to smell.
- (F) to pick up the cognitive-process to odours as object, or to fetch the cognitive-process to the odours, that is, to pull the mind to the odours.
- (M) as the footing or foundation or base of nose-consciousness and mental factors associated with it.
- (P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to smell.

(8) The tongue-transparent-element

- (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of flavours; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to taste.
- (F) to pick up the cognitive-process to flavours as object, or to fetch the cognitive-process to the flavours, that is, to pull the mind to the flavours.
- (M) as the footing or foundation or base of tongue-consciousness and mental factors associated with it.
- (P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to taste.

(9) The body-transparent-element

- (C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of tangible data; or

cakkhu

*rūpā-bhigghātā-rahā-bhūta-ppasāda-lakkhaṇaṃ,
daṭṭhu-kāmatānidāna-kamma-samuṭṭhāna-
bhūtappasāda-lakkhaṇaṃ vā,
rūpesu āviñchana-rasaṃ,*

*cakkhu-viññāṇassa ādhāra-bhāva-
paccupaṭṭhānaṃ,
daṭṭhu-kāmatā-nidāna-kammaja-bhūta-
padaṭṭhānaṃ. (DhsA.349, Vs.2.74)*

sotaṃ

*saddā-bhigghātārahā-bhūtappasāda-
lakkhaṇaṃ,
sotukāmatā-nidāna-kamma-samuṭṭhāna-
bhūtappasāda-lakkhaṇaṃ vā,
saddesu āviñchana-rasaṃ,*

*sota-viññāṇassa ādhāra-bhāva-
paccupaṭṭhānaṃ,
sotu-kāmatā-nidāna-kammaja-bhūta-
padaṭṭhānaṃ. (DhsA.349, Vs.2.74)*

ghānaṃ

*gandhā-bhigghātārahā-bhūtappasāda-
lakkhaṇaṃ,
ghāyitu-kāmatānidāna-kammāsamuṭṭhāna-
bhūtappasāda-lakkhaṇaṃ vā,
gandhesu āviñchana-rasaṃ,*

*ghāna-viññāṇassa ādhāra-bhāva-
paccupaṭṭhānaṃ,
ghāyitu-kāmatā-nidāna-kammaja-bhūta-
padaṭṭhānaṃ. (DhsA.349, Vs.2.74)*

jivhā

*rasā-bhigghātā-rahā-bhūtappasāda-
lakkhaṇā,
sāyitu-kāmatā-nidāna-kamma-samuṭṭhāna-
bhūtappasāda-lakkhaṇā vā,
rasesu āviñchana-rasā,*

*jivhā-viññāṇassa ādhāra-bhāva-
paccupaṭṭhānā,
sāyitu-kāmatā-nidāna-kammaja-bhūta-
padaṭṭhānā. (DhsA.349, Vs.2.74)*

kāyo

*phoṭṭhabbā-bhigghātārahā-bhūtappasāda-
lakkhaṇo,*

the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to touch.

- (F) to pick up the cognitive-process to tangible object, or to fetch the cognitive-process to the tangible object, that is, to pull the mind to the tangible object.
 (M) as the footing or foundation or base of body-consciousness and mental factors associated with it.
 (P) primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to touch.

(10) Colour (visible data/object)

- (C) impinging on the eye-transparent-element.
 (F) to be the object of eye-consciousness and mental factors (mental formations) associated with it.
 (M) as the resort of that too.
 (P) the four great primary elements in its own kalāpa.

(11) Sound

- (C) impinging on the ear-transparent-element.
 (F) to be the object (objective field) of ear-consciousness and mental factors associated with it.
 (M) as the resort of that too.
 (P) the four great primary elements in its own kalāpa.

(12) Odour

- (C) impinging on the nose-transparent-element.
 (F) to be the object of nose-consciousness and mental factors associated with it.
 (M) as the resort of that too.
 (P) the four great primary elements in its own kalāpa.

(13) Flavour

- (C) impinging on the tongue-transparent-element.
 (F) to be the object of tongue-consciousness and mental factors associated with it.
 (M) as the resort of that too.
 (P) the four great primary elements in its own kalāpa.

(14) The femininity faculty (Female-sex-materiality)

- (C) the female sex.
 (F) to show that 'this is female'.
 (M) as the reason for the mark, sign, work, and ways of the female; that is, for the sexual structure of the body, for its feminine feature, for the typical feminine occupation, and for the typical feminine deportment.
 (P) the four great primary elements in its own kalāpa.

(15) The masculinity faculty (Male-sex-materiality)

- (C) the male sex.
 (F) to show that 'this is a male'.
 (M) as the reason for the mark, sign, work, and ways of the male, that is for the sexual structure of the body, for its masculine feature, for the typical masculine occupation, and for the typical masculine deportment.
 (P) the four great primary elements in its own kalāpa.

phusitu-kāmatānidāna-kamma-samuṭṭhāna-bhūtapasāda-lakkhaṇo vā, phoṭṭhabbesu āviñchana-raso,

kāya-viññāṇassa ādhāra-bhāva-paccupaṭṭhāno,

phusitu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhāno. (DhsA..349, Vs.2.74)

rūpaṃ

cakkhu-pañhanana-lakkhaṇaṃ, cakkhu-viññāṇassa visaya-bhāva-rasaṃ,

tasseva gocara-paccupaṭṭhānaṃ, catu-mahābhūta-padaṭṭhānaṃ.

(DhsA..355, Vs.2.76)

saddo

sota-pañhanana-lakkhaṇo, sota-viññāṇassa visayabhāva-raso,

tasseva gocara-paccupaṭṭhāno, catu-mahābhūta-padaṭṭhāno.

(DhsA..356, Vs.2.77)

gandho

ghāna-pañhanana-lakkhaṇo, ghāna-viññāṇassa visayabhāva-raso,

tasseva gocara-paccupaṭṭhāno, catu-mahābhūta-padaṭṭhāno.

(DhsA..356, Vs.2.77)

raso

jivhā-pañhanana-lakkhaṇo, jivhā-viññāṇassa visayabhāva-raso,

tasseva gocara-paccupaṭṭhāno, catu-mahābhūta-padaṭṭhāno.

(DhsA..357, Vs.2.77)

itthindriyaṃ

itthi-bhāva-lakkhaṇaṃ, itthīti pakāsana-rasaṃ, itthi-līṅga-nimitta-kuttā-kappānaṃ kārāṇa-bhāva-paccupaṭṭhānaṃ.

catu-mahābhūta-padaṭṭhānaṃ.

(DhsA..358, Vs.2.77)

purisindriyaṃ

purisa-bhāva-lakkhaṇaṃ, purisoti pakāsana-rasaṃ, purisa-līṅga-nimitta-kuttā-kappānaṃ kārāṇa-bhāva-paccupaṭṭhānaṃ,

catu-mahābhūta-padaṭṭhānaṃ.

(DhsA..358, Vs.2.77)

(16) The life faculty (Life-Materiality)

- (C) maintaining conascent kinds of materiality (material phenomena) in its own kalāpa at the moment of their presence.
- (F) to make them occur from arising until passing away.
- (M) in the establishing of their presence.
- (P) the four great primary elements (in its own kalāpa) that are to be maintained.

(17) Heart-materiality

- (C) being the material support for the mind-element and the mind-consciousness-element.
- (F) to uphold them. (to be the base of them.)
- (M) as the carrying of these elements.
- (P)* the four great primary elements in its own kalāpa.

(18) Nutriment-Materiality (Edible food)

- (C) nutritive-essence, that is, the nutritional substance contained in gross edible food.
- (F) to sustain the physical body, or to feed kinds of materiality (matter).
- (M) as the consolidating or as the fortifying of the body.
- (P) gross edible food, which is the base of nutritive-essence.

(19) The space-element (Delimiting materiality)

- (C) delimiting matter (materiality-kalāpas).
- (F) to display the boundaries of materiality-kalāpa.
- (M) as the confines (borderline) of materiality-kalāpas; or as untouchedness (untouchables), as the state of gaps and apertures.
- (P) the materiality-kalāpas delimited.

(20) Bodily intimation

- (C) the mode (conformation) and the alteration (deformation) in the consciousness-originated wind-element or the consciousness-originated four great primary elements in which wind-element is predominant that causes the occurrence of moving forward, etc., this mode and alteration are a condition for the stiffening upholding and moving of the conascent material body.
- (F) to display intention.
- (M) as the cause of bodily excitement.
- (P) the consciousness-originated wind-element.

(21) Verbal intimation

- (C) the mode (conformation) and the alteration (deformation) in the consciousness-originated earth-element that causes that occurrence of speech utterance, this mode and alteration are a condition for the knocking together of (vibration in) clung-to matter (or of the vocal apparatus).
- (F) to display intention.
- (M) as the cause of the voice in speech (or of verbal expression).
- (P) the consciousness-originated earth-element.

jīvitindriyam

sahajāta-rūpā-nupālana-lakkhaṇam,

tesam pavattana-rasam,
tesam yeva thapana-paccupaṭṭhānam,
yāpayitabba-bhūta-padaṭṭhānam.

(DhsA.,359, Vs.2.77)

hadaya-vatthu

mano-dhātu-mano-viññāṇa-dhātūnam
nissaya-lakkhaṇam,
tāsaññeva dhātūnam ādhāraṇa-rasam,
ubbahana-paccupaṭṭhānam. (Vs.2.77)
catu-mahābhūta-padaṭṭhānam.

kabalīkāro āhāro

ojā-lakkhaṇo,

rūpāharaṇa-raso.

upatthambhana-paccupaṭṭhāno,
kabaḷam katvā āharitabba-vatthu-
padaṭṭhāno. (DhsA.368, Vs.2.80)

ākāsa-dhātu (pariccheda-rūpa)

rūpa-pariccheda-lakkhaṇā,
rūpa-pariyanta-ppakāsana-rasā,
rūpa-mariyādā-paccupaṭṭhānā,
asamphuṭṭhabhāva-
cchidda-vivarabhāva-paccupaṭṭhānā vā,
paricchinna-rūpa-padaṭṭhānā.

(DhsA.362, Vs.2.78)

kāya-viññatti

abhikkamādi-pavattaka-cittasamuṭṭhāna-
vāyo-dhātuyā sahaja-rūpakāya-
thambhana-sandhāraṇa-
salanassa paccayo ākāra-vikāro,

adhippāya-ppakāsana-rasā,
kāya-vipphandana-hetu-bhāva-
paccupaṭṭhānā,
citta-samuṭṭhāna-vāyo-dhātu-padaṭṭhānā.
(Vs.2.78)

vacī-viññatti

vacī-bheda-pavattaka-citta-samuṭṭhāna-
pathavī-dhātuyā upādiṇṇa-
ghaṭṭanassa paccayo ākāra-vikāro,

adhippāya-ppakāsana-rasā,
vacīghosa-hetu-bhāva-paccupaṭṭhānā,
citta-samuṭṭhāna-pathavī-dhātu-
padaṭṭhānā. (Vs.2.78)

* : In commentaries, its proximate cause is not mentioned.

(22) Lightness of materiality (matter)

- (C) non-sluggishness or non-slowness of real materiality produced by consciousness, temperature or nutritive-essence.
 (F) to dispel heaviness of those three types of materiality.
 (M) as light transformability (transferability).
 (P) those three types of light materiality.

rūpassa lahutā

adandhatā-lakkhaṇā,

rūpānam garu-bhāva-vinodana-rasā,
 lahu-parivattitā-paccupaṭṭhānā,
 lahu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)

(23) Malleability of materiality

- (C) non-stiffenedness or non-rigidity of real materiality produced by consciousness, temperature or nutritive-essence.
 (F) to dispel stiffness or rigidity of those three types of materiality.
 (M) as non-opposition to any kind of action.
 (P) those three types of malleable materiality.

rūpassa mudutā

athaddhatā-lakkhaṇā,

rūpānam thaddha-bhāva-vinodana-rasā,
 sabba-kiriyāsu avirodhitā-paccupaṭṭhānā,
 mudu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)

(24) Wioldiness of materiality

- (C) wioldiness (of real materiality produced by consciousness, temperature and nutritive-essence) that is favourable to bodily action.
 (F) to dispel unwioldiness.
 (M) as non-weakness of materiality.
 (P) wioldy materiality.

rūpassa kammaññatā

sarīra-kiriyānukūla-kammañña-bhāva-lakkhaṇā,

akammaññatā-vinodana-rasā,
 adubbala-bhāva-paccupaṭṭhānā,
 kammañña-rūpa-padaṭṭhānā.
 (DhsA.362, Vs.2.78,79)

(25) Growth of real materiality (production of materiality)

- (C) setting up beginning from the first stage of foetus formation until the completed state of all the physical faculties.
 (F) to make material instances emerge in the first instance or for the first time.
 (M) as launching; or as the completed state of the real materiality.
 (P) grown materiality or materiality produced.

rūpassa upacayo¹

ācaya-lakkhaṇo,

pubbantato rūpānam ummujjāpana-raso,

niyyātana-paccupaṭṭhāno,
 paripunṇa-bhāva-paccupaṭṭhāno vā,
 upacita-rūpa-padaṭṭhāno.
 (DhsA.363,364, Vs.2.79)

(26) Continuity of real materiality

- (C) occurrence beginning from completed state of the faculties.
 (F) to anchor.
 (M) as non-interruption.
 (P) materiality that is to be anchored.

rūpassa santati¹

pavatti-lakkhaṇā,

anuppabandhana-rasā,
 anupaccheda-paccupaṭṭhānā,
 anuppabandhaka-rūpa-padaṭṭhānā.
 (DhsA.364, Vs.2.79)

(27) Ageing of real materiality

- (C) the maturing or ageing or ripening of material phenomena (instances).
 (F) to lead them on towards their termination.
 (M) as destruction and fall or as loss of newness without loss of being or individual essence, like oldness in paddy.
 (P) materiality that is maturing, decaying or ripening.

rūpassa jaratā

rūpa-paripāka-lakkhaṇā,

upanayana-rasā,
 sabhāvānapagamepi nava-bhāvāpagama-paccupaṭṭhānā vīhi-purāṇa-bhāvo viya,
 paripacca-māna-rūpa-padaṭṭhānā.
 (DhsA.365, Vs.2.80)

(28) Impermanence of real materiality

- (C) complete breaking up of material phenomena.
 (F) to make them subside.
 (M) as destruction and falling away.
 (P) materiality that is completely breaking up.

rūpassa aniccatā

paribheda-lakkhaṇā,

saṁsīdana-rasā,
 khaya-vaya-paccupaṭṭhānā,
 paribhijja-māna-rūpa-padaṭṭhānā.
 (DhsA.365, Vs.2.80)

¹ *rūpassa upacayo*, *rūpassa santati* : Both are the arising states of real materiality, but at different moment.

The consciousness aggregate

(1) Consciousness

- (C) the knowing of an object, such as ānāpāna-paññābhāga-nimitta.
- (F) to be a “fore-runner” of the mental factors in that it presides over them and is always accompanied by them.
- (M) as a continuity of processes.
- (P) mind-and-matter or associated mental formations and materialities which are base or base and object of it, because consciousness cannot arise alone, in the complete absence of mental factors and material phenomena which are base or base and object in five-aggregate-world (*pañcavokāra*).

(2) Rebirth-linking-consciousness

- (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
- (F) to link two lives or existences (the processes of existence and processes of next existence).
- (M) as a continuity of two existences (the processes of existence and processes of next existence).
- (P) associated mental factors and materiality which are base.

(3) Life-continuum-consciousness

- (C) cognizing (knowing) its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
- (F) non-interruption of flow of consciousness.
- (M) as a continuity of flow of consciousness.
- (P) associated mental factors and materiality which are base.

(4) Adverting-consciousness

(The functional mind-element)

- (C) being the fore-runner of eye-consciousness, etc., and cognizing (knowing) visible data, and so on.
- (F) to advert.
- (M) as confrontation of visible data, and so on.
- (P) the interruption of life-continuum.

(5) eye-consciousness

- (C) being supported by the eye and cognizing visible data.
- (F) to have only visible data as its object.
- (M) as occupation with visible data.
- (P) the departure of the functional mind-element that has visible data as its object.

(6-9) Ear-, nose-, tongue-, & body-consciousness

- (C) being supported by the ear, etc., and cognizing sounds, and so on [respectively].
- (F) to have only sounds, etc., as their [respective] objects.
- (M) as occupation with sounds, and so on [respectively].
- (P) the departure of the functional mind-element that has sounds, etc. [respectively], as its object.

viññāṇa-kkhando

viññāṇam (cittam)

*vijānana-lakkhaṇam,
pubbaṅgama-rasaṃ,*

*sandahana-paccupaṭṭhānaṃ,
nāma-rūpa-padaṭṭhānaṃ. (DhsA.155)*

paṭisandhi-cittam

*kamma-kamma-nimitta-gati-nimittānaṃ
aññatarā-rammaṇa-vijānana-lakkhaṇam,
paṭisandhāna-rasaṃ,*

sandahana-paccupaṭṭhānaṃ,

nāma-rūpa-padaṭṭhānaṃ.

bhavaṅga-cittam

*kamma-kamma-nimitta-gati-nimittānaṃ
aññatarā-rammaṇa-vijānana-lakkhaṇam,
bhavaṅga-rasaṃ,
sandahana-paccupaṭṭhānaṃ,
nāma-rūpa-padaṭṭhānaṃ.*

pañca-dvārā-vajjana

(kiriya-mano-dhātu)

*cakkhu-viññāṇādi-purecara-rūpādi-
vijānana-lakkhaṇā,
āvajjana-rasā,
rūpādi-abhimukha-bhāva-paccupaṭṭhānā,
bhavaṅga-viccheda-padaṭṭhānā. (Vs.2.86)*

cakkhu-viññāṇam

*cakkhu-sannissita-rūpavijānana-lakkhaṇam,
rūpa-mattā-rammaṇa-rasaṃ,
rūpā-bhimukha-bhāva-paccupaṭṭhānaṃ,
rūpārammaṇāya kiriya-mano-dhātuyā
apagama-padaṭṭhānaṃ. (DhsA.303, Vs.2.85)*

sota-ghāna-jivhā-kāya-viññāṇāni

*sotādi-sannissita-saddādi-vijānana-
lakkhaṇāni,
saddādi-mattā-rammaṇa-rasāni, saddādi-
abhimukha-bhāva-paccupaṭṭhānāni,
saddā-rammaṇādināṃ kiriya-mano-
dhātūnaṃ apagama-padaṭṭhānāni.
(DhsA.303, Vs.2.85)*

(10) Receiving-consciousness**(The resultant mind-element)**

- (C) cognizing visible data etc. [respectively], immediately next to eye-consciousness, and so on.
 (F) to receive visible data, and so on.
 (M) as the state [of receiving] corresponding to that [last-mentioned function].
 (P) the departure of eye-consciousness, and so on.

(11) investigating, etc.,-consciousness

[Also as the twofold (associated with bliss and associated with equanimity) resultant mind-consciousness-element without root-cause with the function of investigating, etc.]

- (C) the cognizing of the six kinds of objects.
 (F) that of investigating, and so on.
 (M) as the state [of investigating] corresponding to that [last-mentioned function].
 (P) the heart-basis.

(12) Determining-consciousness /**(15) Mind-door-adverting-consciousness**

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing of the six kinds of objects.
 (F) to determine at the five doors and to advert at the mind door.
 (M) as the state [of determining and adverting] corresponding to those [last-mentioned two functions].
 (P) the departure either of the resultant mind-consciousness-element without root-cause (in the first case) or of one among the kinds of life-continuum (in the second).

(12) Determining-consciousness (that has visible data as its object)

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing visible data.
 (F) to determine.
 (M) as the state [of determining] corresponding to that [last-mentioned function].
 (P) the departure one among the kinds of the resultant mind-consciousness-elements without root-cause.

(13) Wholesome (profitable) impulsion-consciousness

- (C) faultless, happy results.
 (F) the destruction of immoralities as its essential property.
 (M) as purity.
 (P) wise (rational) attention.

Or by being opposed to fault,

- (C) faultlessness.
 (F) the property of purity. (*sampatti-rasa*)

sampaṭicchana**(vipākā mano-dhātu)**

*cakkhu-viññāṇādīnaṃ anantarāṃ
 rūpādi-vijānana-lakkhaṇā,
 rūpādi-sampaṭicchana-rasā,
 tathā-bhāva-paccupaṭṭhānā.*

cakkhu-viññāṇādi-apagama-padaṭṭhānā.

*(DhsA.304, Vs.2.85)***santīraṇādi****(duvidhāpi santīraṇādikiccā ahetukavipākā mano-viññāṇa-dhātu)**

*saḷā-rammaṇa-vijānana-lakkhaṇā,
 santīraṇādi-rasā,
 tathā-bhāva-paccupaṭṭhānā,*

hadaya-vatthu-padaṭṭhānā.

*(DhsA.305, Vs.2.85)***voṭṭhabbana /****mano-dvārā-vajjana****(upekkhā-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)**

*saḷā-rammaṇa-vijānana-lakkhaṇā,
 kicca-vasena pañca-dvāra-mano-dvāresu
 voṭṭhabbana-vajjana-rasā,
 tathā-bhāva-paccupaṭṭhānā.*

*ahetuka-vipāka-manoviññāṇa-dhātu-
 bhavaṅgānaṃ aññatarā-pagama-
 padaṭṭhānā. (Vs.2.87)*

voṭṭhabbana (rūpā-rammaṇaṃ ārammaṇaṃ katvā)**(upekkhā-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)**

*rūpā-rammaṇa-vijānana-lakkhaṇā,
 voṭṭhabbana-rasā,
 tathā-bhāva-paccupaṭṭhānā,*

*ahetuka-vipāka-mano-viññāṇa-dhātūnaṃ
 aññatarā-pagama- padaṭṭhānā.*

kusalaṃ

*anavajja-sukha-vipāka-lakkhaṇaṃ,
 akusala-viddhamāna-rasaṃ,
 vodāna-paccupaṭṭhānaṃ,
 yoniso-manasikāra-padaṭṭhānaṃ. (DhsA.105)*

*avajja-paṭipakkhattā vā,
 anavajja-lakkhaṇameva kusalaṃ,
 vodāna-bhāva-rasaṃ,*

- (M) as desirable results in the mode of effect (*phala-paccupaṭṭhāna*).
 (P) wise (rational) attention.

(13) Unwholesome impulsion-consciousness

- (C) faulty, having pain as its fruit (bad results).
 (F) to bring discomfort (unprofitable).
 (M) as impurity.
 (P) unwise attention.

Or by the contemptible property,

- (C) fault.
 (F) the property of impurity. (*sampatti-rasa*)
 (M) as undesirable results in the mode of effect (*phala-paccupaṭṭhāna*).
 (P) unwise attention.

(14) Registration-consciousness

- (C) the cognizing of the six kinds of objects.
 (F) that of registration.
 (M) as the state [of registration] corresponding to that [last-mentioned function].
 (P) the departure of impulsion-consciousness.

(15) Mind-door-adverting-consciousness (that has visible data as its object)

(The functional mind-consciousness-element accompanied by equanimity without root-cause.)

- (C) the cognizing visible data.
 (F) to advert at the mind door.
 (M) as the state [of adverting] corresponding to that [last-mentioned function].
 (P) the departure of one among the kinds of life-continuum.

(16) Smiling-consciousness in Arahants

(The functional mind-consciousness-element accompanied by bliss without root-cause.)

- (C) the cognizing of the six kinds of objects.
 (F) to cause smiling in Arahants about things that are not sublime.
 (M) as the state corresponding to that [last-mentioned function].
 (P) always the heart-basis.

(17) Death-consciousness

- (C) cognizing its object whichever among the kamma, kamma sign, or rebirth sign (sign of destiny).
 (F) shifting.
 (M) as the state corresponding to that [last-mentioned function].
 (P) the departure of impulsion-consciousness, if it is immediately next to impulsion-consciousness; or the departure of registration-consciousness, if it is immediately next to registration-consciousness; or the departure of life-continuum, if it is immediately next to life-continuum.

*iṭṭha-vipāka-paccupaṭṭhānaṃ,
 yoniso-manasikāra-padaṭṭhānaṃ.* (DhsA.105)

akusalaṃ

*sāvajja-dukkha-vipāka-lakkhaṇaṃ,
 anatta-janana-rasaṃ,
 saṃkilesa-paccupaṭṭhānaṃ,
 ayoniso-manasikāra-padaṭṭhānaṃ.*

*gārayha-bhāvato vā,
 sāvajja-lakkhaṇaṃ,
 saṃkilesa-bhāva-rasaṃ,
 aniṭṭha-vipāka-paccupaṭṭhānaṃ,
 ayoniso-manasikāra-padaṭṭhānaṃ.*

(DhsAnuTi.126)¹

tadārammaṇaṃ

*saḷā-rammaṇa-vijānana-lakkhaṇaṃ,
 tadārammaṇa-rasaṃ,
 tathā-bhāva-paccupaṭṭhānaṃ,*

javanā-pagama-padaṭṭhānaṃ.

*mano-dvārā-vajjana (rūpā-
 rammaṇaṃ ārammaṇaṃ katvā)
 (upekkhā-sahagatāhetuka-kiriyā mano-
 viññāna-dhātu)*

*rūpā-rammaṇa-vijānana-lakkhaṇā,
 mano-dvāre āvajjana-rasā,
 tathā-bhāva-paccupaṭṭhānā,*

bhavaṅgā-pagama-padaṭṭhānā.

hasituppāda

*(somanassa-sahagatāhetuka-kiriyā
 mano-viññāna-dhātu)*

*saḷā-rammaṇa-vijānana-lakkhaṇā,
 kicca-vasena arahataṃ anuḷāresu
 vatthūsu hasituppādana-rasā,
 tathā-bhāva-paccupaṭṭhānā,*

ekantato hadaya-vatthu-padaṭṭhānā. (Vs.2.87)

cuti-cittaṃ

*kamma-kamma-nimitta-gati-nimittānaṃ
 aññatarā-rammaṇa-vijānana-lakkhaṇaṃ,
 cavana-rasaṃ,
 tathā-bhāva-paccupaṭṭhānaṃ.
 javana-tadārammaṇa-bhavaṅgānaṃ
 aññatarā-pagama-padaṭṭhānaṃ.*

¹(DhsAnuTi.126) : Dhammasaṅgani sub-sub-commentary (anuṭṭikā), Burmese edition (Sixth Saṅgha Council), Page 126.

(2 of Universals) The feeling aggregate**(1) Pleasure (associated with body-consciousness)**

- (C) experiencing a desirable tangible data/object.
- (F) to intensify the associated mental states (formations).
- (M) as bodily enjoyment.
- (P) the body faculty.

(2) Pain (associated with body-consciousness)

- (C) experiencing an undesirable tangible data.
- (F) to wither the associated mental states.
- (M) as bodily affliction.
- (P) the body faculty.

(3) Joy (bliss or Pleasure)

- (C) experiencing a desirable object.
- (F) to exploit in one way or another the desirable aspect.
- (M) as mental enjoyment.
- (P) tranquillity.

Pleasant feeling (bliss or Pleasure)

- (C) experiencing a desirable object, such as ānāpāna-
paṭibhāga-nimitta, or it has gratifying as its characteristic.
- (F) to intensify the associated mental states.
- (M) as aid.
- (P) tranquillity.

(4) Grief

- (C) experiencing an undesirable object.
- (F) to exploit in one way or another the undesirable aspect.
- (M) as mental affliction.
- (P) invariably the heart-basis.

(5) Equanimity (neutral feeling)

- (C) being felt as neutral.
- (F) neither intensify nor wither the associated mental states.
- (M) peacefulness.
- (P) consciousness without rapture or zest.

Equanimity (the fourth jhāna feeling)

- (C) enjoying an object midway between the desirable and the undesirable.
- (F) middleliness (midlines).
- (M) as not being apparent.
- (P) the cessation of pleasure (bliss).

(3 of Universals) The perception aggregate**Perception**

- (C) the perceiving (noting) of the qualities of the object.
- (F) recognizing what has been previously perceived; or to make a sign as a condition for perceiving again "this is the same",
as carpenters, etc., do in the case of timber, and so on.
- (M) as the action of interpreting by way of the features that had been apprehended,
like the blind who 'see' an elephant; or
as briefness, owing to its inability to penetrate the object,
like lighting.
- (P) an object in whatever way that appears,
like the perception that arises in fawns (young deer)
that see scarecrows as men.

vedanā-kkhando**sukhaṃ**

*iṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇaṃ,
sampayuttānaṃ upa-brūhana-rasaṃ,
kāyika-assāda-paccupaṭṭhānaṃ,
kāyindriya-padaṭṭhānaṃ. (Vs.2.91)*

dukkhaṃ

*aniṭṭha-phoṭṭhabbā-nubhavana-lakkhaṇaṃ,
sampayuttānaṃ milāpana-rasaṃ,
kāyikābādha-paccupaṭṭhānaṃ,
kāyindriya-padaṭṭhānaṃ. (Vs.2.91)*

somanassaṃ

*iṭṭhā-rammaṇā-nubhavana-lakkhaṇaṃ,
yathā tathā vā iṭṭhākāra-sambhoga-rasaṃ,
cetasika-assāda-paccupaṭṭhānaṃ,
passaddhi-padaṭṭhānaṃ. (Vs.2.91)*

sukhaṃ (somanassaṃ)

sāta-lakkhaṇaṃ,

*sampayuttānaṃ upa-brūhana-rasaṃ,
anuggahaṇa-paccupaṭṭhānaṃ,
passaddhi-padaṭṭhānaṃ. (DhsA.160)*

domanassaṃ

*aniṭṭhā-rammaṇā-nubhavana-lakkhaṇaṃ,
yathā tathā vā aniṭṭhākāra-sambhoga-rasaṃ,
cetasikābādha-paccupaṭṭhānaṃ,
ekanteneva hadayavatthu-padaṭṭhānaṃ. (Vs.2.91)*

upekkhā

*majjhata-vedayita-lakkhaṇā,
sampayuttānaṃ nātiupabrūhana-milāpana-rasaṃ,
santa-bhāva-paccupaṭṭhānā,
nippītika-citta-padaṭṭhānā. (Vs.2.91)*

upekkhā

iṭṭhā-niṭṭha-viparītānubhavana-lakkhaṇā,

*majjhata-rasā,
avibhūta-paccupaṭṭhānā,
sukha-nirodha-padaṭṭhānā. (DhsA.222)*

Saññā-kkhando**saññā**

*sañjānana-lakkhaṇā,
paccābhiññāṇa-rasā, (DhsA.153)
tadevetanti puna sañjānana-paccaya-
nimitta-karaṇa-rasā,
dāru-ādīsu tacchakādayo viya.
yathā-gahita-nimittavasena abhinivesa-
karaṇa-paccupaṭṭhānā,
hatthi-dassaka-andhā viya.
ārammaṇe anogāḷhavuttitāya aciraṭṭhāna-
paccupaṭṭhānā vā vijju viya. (DhsA.154)
yathā-upaṭṭhita-visaya-padaṭṭhānā,
tīṇa-purisakesu migapotakānaṃ
'purisā'pi unnanna-saññā-viya. (Vs.2.92)*

The formations aggregate

The Universals - 7

(1) Contact

- (C) touching.
- (F) the act of impingement, as it causes consciousness and the object to impinge.
- (M) as the concurrence of consciousness, sense faculty (door), and object; or
as feeling in the mode of effect (*phala-paccupaṭṭhāna*).
- (P) an object that has come into focus.

(4) Volition

- (C) the state of willing.
- (F) to accumulate (kamma).
- (M) as coordination (directing).
It accomplishes its own and others' functions, as a senior pupil, a superintendent, a head carpenter, etc., do.
- (P)* the associated mental states (or basis + the object + contact etc.)

(5) One-pointedness (Concentration)

- (C) leadership;
non-wandering; or
non-distraction.
- (F) to conglomerate or unite the associated mental states (to take *ānāpāna-pañibhāga-nimitta* as object) as water does bath powder.
- (M) as peace; or
as the wisdom in the mode of effect, because the Buddha says:
"One who has enough concentration knows and sees the dhammas as they really are." (S.2.12)¹
- (P) usually bliss (pleasure).
It should be regarded as steadiness of the mind, like the steadiness of lamp's flame when there is no draught (breeze).

(6) Mental life faculty

- (C) maintaining the associated mental states (dhammas) in its own consciousness-moment.
- (F) to make them occur.
- (M) as the establishing of their presence.
- (P) the mental states (dhammas) to be maintained.

(7) Attention

- (C) conducting the associated mental states towards the object.
- (F) to yoke the associated mental states (dhammas) to the object.
- (M) as confrontation with an object.
- (P)* the object.
Attention is like the rudder of a ship, which directs it to its destination, or like a charioteer who sends or drives the well-trained horses towards their destination, so too, the attention directs the associated dhammas towards the object.

Saṅkhāra-kkhando

Sabbacitta-sādhāraṇa - 7

phasso

phusana-lakkhaṇo,
saṅghaṭṭana-raso,

sannipāta-paccupaṭṭhāno

vetanā-paccupaṭṭhāno vā,
āpāthagata(āpātagata)-visaya-
padaṭṭhāno. (DhsA.151, Vs.2.93)

cetanā

cetayita-lakkhaṇā, cetanābhāva-
lakkhaṇāti attho.

āyūhana-rasā,

sarṇividahana-paccupaṭṭhānā

sakicca-parakicca-sādhikā jetṭha-
sissa-mahā-vaddhakī-ādayo viya.

(DhsA.154.155, Vs.2.93)

ekaggatā (samādhi)

pāmokkha-lakkhaṇo,

avisāra-lakkhaṇo,

avikkhepa-lakkhaṇo vā,

sahajātānaṃ sampiṇḍana-raso

nhāniya-cuṇṇānaṃ udakaṃ viya,

upasama-paccupaṭṭhāno,

nāṇa-paccupaṭṭhāno vā, 'samāhito

yathābhūtaṃ jānāti passatī'ti hi

vuttanā. (DhsA.162)

visesato sukha-padaṭṭhāno.

nivāte dīpaccīnaṃ thīti viya cetaso

thītīti daṭṭhabbo. (DhsA.161.162, Vs.2.94)

jīvitindriyaṃ

sampayutta-dhammānaṃ anupālana-
lakkhaṇaṃ,

tesaṃ pavattana-rasaṃ,

tesaṃ yeva thapana-paccupaṭṭhānaṃ,

yāpayitabba-bhūta-padaṭṭhānaṃ.

(DhsA.167)

manasikāro

sāraṇa-lakkhaṇo,

sampayuttānaṃ ārammaṇe

saṅgyojana-raso,

ārammaṇā-bhimukhabhāva-

paccupaṭṭhāno,

ārammaṇapaṭiṇḍakattena

sampayuttānaṃ sārathi viya

daṭṭhabbo. (DhsA.177, Vs.2.96)

* : In commentaries, its proximate cause is not mentioned.

¹(S.2.12) : Saṅyutta Nikāya, Burmese edition (Sixth Saṅgha Council). Volume 2, Page 12.

The Occasional - 6

(1) Initial application

- (C) the directing of the mind onto the object or the mounting of the mind onto the object, such as ānāpāna-paṭibhāga-nimitta.
 (F) to strike at and thresh the object.
 (M) as the leading of the mind onto an object.

(P)* the object such as ānāpāna-paṭibhāga-nimitta (or basis + the object +contact etc.)

(2) Sustained application

- (C) continued pressure onto occupation with the object or the continued stroking of the object, such as ānāpāna-paṭibhāga-nimitta, in the sense of examining it.
 (F) sustained application of the associated mental phenomena (states) to the object.
 (M) as the anchoring of those phenomena in the object.

(P)* The object (or basis + the object + the associated mental states such as contact etc.)

(3) Decision (Resolution)

- (C) conviction.
 (F) not to grope.
 (M) as decisiveness.
 (P) the dhamma or the object to be convinced about.

It should be regarded as being like a stone pillar owing to its unshakable resolve regarding the object.

(4) Energy (Effort)

- (C) supporting, exertion, and marshalling (driving).
 (F) to consolidate or to support its associated mental phenomena.
 (M) as non-collapse.
 (P) a sense of spiritual urgency, because of the words 'Bestirred, he strives wisely'; or one for the initiation of energy or a ground for arousing energy, that is, anything that stirs one to vigorous action.

When rightly initiated, it should be regarded as the root of all attainments.

(5) Zest (Rapture or Joy or Happiness)

- (C) endearing or satisfaction.
 (F) to refresh the body and the mind (the mental states); or to pervade and thrill with rapture.
 (M) as elation.
 (P)* the object (or basis + the object +contact etc.)

(6) Desire (Zeal)

- (C) desire to act (good or bad, wholesome or unwholesome deeds).
 (F) scanning or searching for an object.
 (M) as need for an object.

(P) that same object.

It should be regarded as the stretching forth of the mind's hand towards the object.

pakinnaka - 6

vitakko

ārammaṇe cittaassa abhiniropana-lakkhaṇo.

āhananapariyāhanana-raso,
 ārammaṇe cittaassa ānayana-paccupaṭṭhāno.

(DhsA.157, Vs.1.138)

vicāro

ārammaṇānumajjana-lakkhaṇo.

tattha sahajātānuyojana-raso.

cittaassa anuppabandhana-
 (anuppabandha) paccupaṭṭhāno.

(DhsA.158)

adhimokkho

sanniṭṭhāna-lakkhaṇo,
 asaṁsappana-raso,
 nicchaya-paccupaṭṭhāno,
 sanniṭṭheyya-dhamma-(sanniṭṭhā-
 tabba-dhamma) padaṭṭhāno.

ārammaṇe niccālabhāvena
 indakhīlo viya daṭṭhabbo.

(DhsA.177, Vs.2.96)

vīriyaṁ

ussahana-lakkhaṇaṁ,
 sahajātānaṁ upatthambhana-rasaṁ,
 asaṁsīdana-bhāva-paccupaṭṭhānaṁ.
 "saṁviggo yoniso padahati" ti
 vacanato saṁvega-padaṭṭhānaṁ.
 vīriyārambhavatthu-padaṭṭhānaṁ
 vā.

sammā āradhāṁ sabbasampattī-
 naṁ mūlaṁ hotīti daṭṭhabbaṁ.

(DhsA.164, Vs.2.93)

pīti

sampiyāyana-lakkhaṇā,
 kāya-citta-pīnana-rasā,
 pharaṇa-rasā vā,
 odagya-paccupaṭṭhānā.

(DhsA.158, Vs.1.139)

chando

kattukāmatā-lakkhaṇo,
 ārammaṇapariyesana-raso,
 ārammaṇena atthikatā-
 paccupaṭṭhāno.

tadevassa -paḍaṭṭhānaṁ.

ārammaṇa-ggahaṇe ayaṁ cetaso
 haṭṭha-ppasāraṇaṁ viya daṭṭhabbo.

(DhsA.176.177, Vs.2.96)

Wholesome mental factors - 25**The Beautiful Universals - 19****(1) Faith (confidence)**

- (C) placing (having) faith; or trusting.
- (F) to clarify, as the water-clearing gem of the universal monarch causes muddy water to become clear; or to set forth, as one might set forth to cross a flood. (to enter into, like the setting out across a flood.)
- (M) as non-fogginess, i.e. the removal of the mind's impurities; or as resolution.
- (P) the eight objects to place faith in; or the hearing of the Good Dhamma, and so forth that constitute the factors of stream-entry.

(2) Mindfulness

- (C) not wobbling, i.e., not floating away from the object.
- (F) absence of confusion or non-forgetfulness of the object such as ānāpāna-paññā-nimitta.
- (M) as guardianship of mind and object such as ānāpāna-paññā-nimitta; or as the state of mind's confronting an object.
- (P) strong (firm) perception; or the four foundations of mindfulness.

(3) Shame (conscience) of wrongdoing

- (C) disgust at evil.
- (F) not doing evil in the mode of modesty.
- (M) as the shrinking away from the evil in the mode of modesty.
- (P) respect for oneself.

(4) Fear of wrongdoing

- (C) dread of evil.
- (F) not doing evil in the mode of dread.
- (M) as the shrinking away from evil in the mode of dread.
- (P) respect for others.

(5) Non-greed

- (C) the mind's lack of desire for its object; or non-adherence to the object, like a drop of water on a lotus leaf.
- (F) not to lay hold, like a liberated bhikkhu.
- (M) as detachment, like that of a man who has fallen into filth.
- (P)* the object from which to be detached, or wise attention.

kusala-cetasika - 25**sobhana-sādhāraṇa - 19****saddhā**

saddahana-lakkhaṇā,
okappana-lakkhaṇā vā.
pasādana-rasā udaka-ppasādaka-mañi viya,

pakkhandana-rasā vā oghuttaraṇo viya.

akālussiya-paccupaṭṭhānā,

adhimutti-paccupaṭṭhānā vā.
saddheyya-vatthu-padaṭṭhānā,
saddhamma-ssavanādi-sotāpattiyaṅga-
padaṭṭhānā vā.

(DhsA.163, Vs.2.94)

sati

apilāpana-lakkhaṇā.
asammosa-rasā.

ārakkha-paccupaṭṭhānā,

visayābhimukha-bhāva-
paccupaṭṭhānā vā.
thira-saññā-padaṭṭhānā,
kāyādi-satipaṭṭhāna-padaṭṭhānā vā.

(DhsA.165, Vs.2.94)

hiri

pāpato jigucchana-lakkhaṇā,
lajjākārena pāpānaṃ akaraṇa-rasā,
lajjākārena pāpato saṅkocana-
paccupaṭṭhānā,
atta-gāraṇa-padaṭṭhānā. (Vs.2.94)

ottappaṃ

uttāsana-lakkhaṇaṃ,
uttāsākārena pāpānaṃ akaraṇa-rasaṃ,
uttāsākārena pāpato saṅkocana-
paccupaṭṭhānaṃ,
para-gāraṇa-padaṭṭhānaṃ. (Vs.2.94)

alobho

ārammaṇe cittassa agedha-lakkhaṇo,
alagga-bhāva-lakkhaṇo vā
kamala-dale jala-bindu viya.
apariggaha-raso mutta-bhikkhu viya.
anallīna-bhāva-paccupaṭṭhāno
asucimhi patita-puriso viya.

... (DhsA.170, Vs.2.94)

(6) Non-hatred (Non-hate)

- (C) lack of ferocity (savagery); or non-opposing, like a gentle friend.
- (F) to remove annoyance; or to remove the fever of mind, as sandalwood does.
- (M) as agreeableness, like the full moon.
- (P)* wise attention or the object, etc.

Loving-kindness (Non-hatred)

- (C) promoting the welfare of living beings.
- (F) to prefer their welfare.
- (M) as the removal of annoyance (ill will).
- (P) seeing beings as lovable.

It succeeds when it makes ill will subside; and it fails when it produces selfish affection.

(7) Neutrality of mind (Specific neutrality)

- (C) conveying the associated consciousness and the mental factors evenly.
- (F) to prevent deficiency and excess; or to inhibit partiality.
- (M) as neutrality.
- (P)* the associated mental states (or basis + the object + the associated mental states such as contact etc.) or wise attention.

The sublime quality of equanimity (Neutrality)

- (C) promoting the aspect of neutrality towards beings.
- (F) to see equality in beings.
- (M) as the quieting of resentment and approval.
- (P) seeing ownership of kamma thus: 'Beings are owners of their kamma. Whose [if not theirs] is the choice by which they will become happy, or will get free from suffering, or will not fall away from the success they have reached?'

It succeeds when it makes resentment and approval subside; and

it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the household life.

Equanimity in the third jhāna (Neutrality)

- (C) neutrality towards the object, such as ānāpāna-paṭibhāga-nimitta.
- (F) not to enjoy even the highest bliss in the mundane world which is associated with it.
- (M) as the dhamma which does not emphasize even on the sublime bliss.
- (P) the fading away of rapture (zest).

adoso

acaṇḍikka-lakkhaṇo,
avirodha-lakkhaṇo vā anukūla-mitto viya.
āghāta-vinaya-raso,
parijāha-vinaya-raso vā candanaṃ viya.
somma-bhāva-paccupaṭṭhāno puṇṇa-cando viya.
(DhsA.171, Vs.2.95)

mettā (adoso)

hitākāra-ppavatti-lakkhaṇā,
hitūpasamhāra-rasā,
āghāta-vinaya-paccupaṭṭhānā,
sattānaṃ manāpa-bhāva-dassana-padaṭṭhānā.

byāpādūpasamo etissā sampatti,
sineha-sambhavo vipatti. (DhsA.237, Vs.1.311)

tatramajjhataṭṭā

citta-cetasikānaṃ sama-vāhita-lakkhaṇā,

ūnādhikatā-nivāraṇa-rasā,
paṅkha-pātu-pacchedana-rasā vā,
majjhata-bhāva-paccupaṭṭhānā.

(DhsA.177, Vs.2.96)

upekkhā (tatramajjhataṭṭā)

sattesu majjhataṭṭā-kāra-ppavatti-lakkhaṇā,
sattesu sama-bhāva-dassana-rasā,
paṭighānūnaya-vūpasama-paccupaṭṭhānā,
“kammassakā sattā, te kassa ruciya
sukhitā vā bhavissanti, dukkhato vā
muccissanti, patta-sampattito vā
na parihāyissanti”’ti evaṃ pavatta-
kammassakatā-dassana-padaṭṭhānā.

paṭighā-nūnaya-vūpasamo tassā sampatti,

gehasitāya aññāṇu-pekkhāya sambhavo vipatti.
(DhsA.238, Vs.1.311.312)

jhānupekkhā (tatramajjhataṭṭā)

majjhata-lakkhaṇā,

anābhoga-rasā,

abyāpāra-paccupaṭṭhānā.

pīti-virāga-padaṭṭhānā. (DhsA.218)

(8) Tranquility of the mental body**(9) Tranquility of consciousness**

- (C) the quieting down of disturbance in the mental body.
the quieting down of disturbance in consciousness.
- (F) to crush disturbance of the mental body,
to crush disturbance of consciousness.
- (M) as inactivity or peacefulness and coolness of the mental body.
as inactivity or peacefulness and coolness of consciousness.
- (P) the associated mental body.
the associated consciousness.

They should be regarded as opposed to such defilements as agitation (restlessness), which create distress or unpeacefulness in the mental body and in consciousness.

(10) Lightness of the mental body**(11) Lightness of consciousness**

- (C) the subsiding of heaviness in the mental body.
the subsiding of heaviness in consciousness.
- (F) to crush heaviness in the mental body,
to crush heaviness in consciousness.
- (M) as non-sluggishness of the mental body.
as non-sluggishness of consciousness.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of sloth (stiffness) and torpor, which create heaviness in the mental body and in consciousness.

(12) Malleability of the mental body**(13) Malleability of consciousness**

- (C) the subsiding of rigidity in the mental body.
the subsiding of rigidity in consciousness.
- (F) to crush rigidity in the mental body.
to crush rigidity in consciousness.
- (M) They are manifested as non-resistance to the object, such as
ānāpāna-paṭibhāga-nimitta.
- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the defilements of wrong (false) views, conceit etc., which create the rigidity of the mental body and of the consciousness.

(14) Wieldiness of the mental body**(15) Wieldiness of consciousness**

- (C) the subsiding of unwieldiness in the mental body.
the subsiding of unwieldiness in consciousness.
- (F) to crush unwieldiness in the mental body.
to crush unwieldiness in consciousness.
- (M) as success in making something (such as ānāpāna-paṭibhāga-nimitta) an object of the mental body.
as success in making something (such as ānāpāna-paṭibhāga-nimitta) an object of consciousness.

kāya-passaddhi**citta-passaddhi**

kāya-citta-daratha-vūpasama-
lakkhaṇā,

kāya-citta-daratha-nimaddana-rasā,

kāya-cittānaṃ aparipphandana-

sītibhāva-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ avūpasama-kara-

uddhaccādi-kilesa-paṭipakkha-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-lahutā**citta-lahutā**

kāya-citta-garu-bhāva-vūpasama-
lakkhaṇā,

kāya-citta-garu-bhāva-nimaddana-
rasā,

kāya-cittānaṃ adandhatā-

paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ garubhāva-kara-

thina-middhādi-kilesa-paṭipakkha-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-mudutā**citta-mudutā**

kāya-citta-tthambha-vūpasama-
lakkhaṇā,

kāya-citta-thaddha-bhāva-
nimaddana-rasā,

appaṭighāta-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ thaddha-bhāva-kara-

diṭṭhi-mānādi-kilesa-paṭipakkha-

bhūtāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-kammaññatā**citta-kammaññatā**

kāya-cittākammañña-bhāva-
vūpasama-lakkhaṇā,

kāya-cittākammañña-bhāva-
nimaddana-rasā,

kāya-cittānaṃ ārammaṇa-kaṛaṇa-
sampatti-paccupaṭṭhānā,

- (P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to the remaining hindrances, etc., which create unwieldiness of the mental body and consciousness. They should also be regarded as bringing trust in the dhammas that should be trusted in, and as bringing susceptibility of application to beneficial acts, like the refining of gold.

(16) Proficiency of the mental body

(17) Proficiency of consciousness

- (C) healthiness of the mental body.
healthiness of consciousness.
(F) to crush unhealthiness of the mental body.
to crush unhealthiness of consciousness.
(M) as absence of disability of the mental body.
as absence of disability of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to lack of faith, etc., which cause unhealthiness of the mental body and consciousness.

(18) Rectitude of the mental body

(19) Rectitude of consciousness

- (C) uprightness (straightness) of the mental body.
uprightness of consciousness.
(F) to crush tortuousness of the mental body.
to crush tortuousness of consciousness.
(M) as non-crookedness of mental body.
as non-crookedness of consciousness.
(P) the associated mental body.
the associated consciousness.

Both of them should be regarded as opposed to hypocrisy and fraudulence, etc., which create crookedness or tortuousness in the mental body and in consciousness.

Abstinence - 3

(20) Right speech (Abstinence from verbal misconduct)

(21) Right action (Abstinence from bodily misconduct)

(22) Right livelihood (Abstinence from wrong livelihood)

- (C) non-transgression in the respective fields of bodily misconduct, etc.; not treading there, is what is said.
(F) to draw back from the fields of bodily misconduct and so on.
(M) as the not doing of these things.
(P) the special qualities of faith, conscience (shame), Fear of wrong, fewness of wishes and so on.

They should be regarded as the mind's averseness from evil-doing.

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ akammañña-bhāva-karāvasesa-nīvaraṇādi-paṭipakkha-bhūtā, pasādanīya-varthūsu pasādāvahā, hitakiriyāsu viniyogakkhama-bhāvāvahā suvaṇṇa-visuddhi viyāti daṭṭhabbā. (DhsA.174, Vs.2.95)

kāya-pāguññatā

citta-pāguññatā

kāya-cittānaṃ gelañña-abhāva-lakkhaṇā,

kāya-citta-gelañña-nimaddana-rasā,

nirādīnava-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ gelañña-kara-asaddhiyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

kāyu-jukatā

cittu-jukatā

kāya-citta-ajjava-lakkhaṇā,

kāya-citta-kuṭīla-bhāva-nimaddana-rasā,

ajimhatā-paccupaṭṭhānā,

kāya-citta-padaṭṭhānā.

kāya-cittānaṃ kuṭīla-bhāva-kara-māyā-sātheyyādi-paṭipakkha-bhūtāti daṭṭhabbā. (DhsA.175, Vs.2.96)

virati - 3

sammā-vācā

sammā-kammanto

sammā-ājīvo

tissopi kāya-duccaritādi-vatthūnaṃ avītikkaṃa-lakkhaṇā, amaddana-lakkhaṇāti vuttam hoti.

kāya-duccaritādi-vatthuto saṅkocana-rasā,

akiriya-paccupaṭṭhānā,

saddhā-hiro-ttappa-appicchatādi-guṇa-padaṭṭhānā.

pāpa-kiriyato cittassa vimukha-bhāva-bhūtāti daṭṭhabbā. (DhsA.177, Vs.2.97)

Boundlessness - 2**(23) Compassion**

- (C) promoting the aspect of allaying suffering.
- (F) Its function resides in not bearing other's suffering.
- (M) as non-cruelty.
- (P) to see helplessness in those overwhelmed by suffering.

It succeeds when it makes cruelty subside, and it fails when it produces sorrow.

(24) Appreciative Joy (Gladness)

- (C) gladdening (produced by others' success).
- (F) Its function resides in being unenvious.
- (M) as the elimination of aversion (boredom).
- (P) seeing beings' success.

It succeeds when it makes aversion (boredom) subside, and it fails when it produces merriment.

The wisdom faculty - 1**(25) Non-delusion (wisdom)**

- (C) penetrating dhammas (things) according to their intrinsic nature (individual essence); or sure penetration, like the penetration of an arrow shot by a skillful archer.
- (F) to illuminate the object, like a lamp.
- (M) as clarity of perspective, lucid discernment, like a good guide in the forest.

Understanding (Wisdom)

- (C) penetrating the individual essence of states (dhammas).
- (F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).
- (M) as clarity of perspective, lucid discernment (non-delusion or non-bewilderment).
- (P) concentration, because the Buddha says: "One who has enough concentration knows and sees the dhammas as they really are." (A.3.259)¹. This proximate cause is especially the cause of insight (*vipassanā*).

The wisdom faculty:

Paññā is wisdom, understanding or knowing the dhammas (ultimate realities) as they really are. It is here called a faculty because it exercises predominance in comprehending the dhammas as they really are. In the Abhidhamma, the three terms — wisdom (*paññā*), knowledge (*ñāṇa*), and non-delusion (*amoha*) — are used synonymously. Insight or insight knowledge is also this mental factor, wisdom faculty.

appamaññā - 2**karuṇā**

dukkhāpanayanākāra-ppavatti-lakkhaṇā,
para-dukkhāsahana-rasā,
avihimsā-paccupaṭṭhānā,
dukkhābhībhūtānaṃ anātha-bhāva-dassana-
padaṭṭhānā.
vihimsūpasamo tassā sampatti,
soka-sambhavo vipatti. (DhsA.237,238, Vs.1.311)

muditā

pamodana-lakkhaṇā,
anissāyana-rasā,
arati-vighāta-paccupaṭṭhānā,
sattānaṃ sampatti-dassana-padaṭṭhānā.

arati-vūpasamo tassā sampatti,
pahāsa-sambhavo vipatti. (DhsA.238, Vs.1.311)

paññindriya - 1**amoho (paññā)**

yathā-sabhāva-pañvedha-lakkhaṇo,

akkhalita-pañvedha-lakkhaṇo vā
kusalissāsakhitta-usu-pañvedho viya.
visayo-bhāsana-raso padīpo viya.
asammoha-paccupaṭṭhāno
arañña-gata-sudesako viya.

(DhsA.166, Vs.2.95)

paññā

dhamma-sabhāva-pañvedha-lakkhaṇā,
dhammānaṃ sabhāva-pañcchādaka-
mohandhakāra-viddhamāna-rasā,
asammoha-paccupaṭṭhānā,

“*samāhito yathābhūtaṃ jānāti passatī*”^{ti}
vacanato pana samādhi tassā padaṭṭhānaṃ.
(Vs.2.68)

Unwholesome mental factors -14**(1) Delusion**

- (C) blindness; or unknowing.
 (F) non-penetration; or to conceal the individual essence of an object.
 (M) as the absence of right theory; or as darkness.
 (P) unwise (unjustified) attention.
 It should be regarded as the root of all that is unprofitable (unwholesome).

(2) Shamelessness (Consciencelessness)

- (C) absence of disgust at bodily misconduct, etc.; or immodesty.
 (F) doing evil in the mode of immodesty.
 (M) as not shrinking away from the evil in the mode of immodesty.
 (P) disrespect for oneself.

(3) Fearlessness

- (C) absence of anxiety about bodily misconduct, etc.; or absence of dread on their account.
 (F) doing evil in the mode of absence of dread.
 (M) as not shrinking away from evil in the mode of absence of dread.
 (P) disrespect for others.

(4) Agitation (Restlessness)

- (C) disquiet, like water whipped by the wind.
 (F) unsteadiness, like a flag or banner whipped by the wind.
 (M) as turmoil, like ashes flung up by pelting with stones.
 (P) unwise attention to mental disquiet.
 It should be regarded as distraction of consciousness.

(5) Greed

- (C) grasping an object, like birdlime (lit. 'monkey plaster').
 (F) sticking, like meat put in a hot pan.
 (M) as not giving up, like the dye of lamp-black.
 (P) seeing enjoyment in things that lead to bondage.
 Of these, Swelling with the current of craving, it should be regarded as taking [beings] with it to states of loss, as a swift-flowing river does to the great ocean.

(6) Wrong view

- (C) unwise (unjustified) interpreting.
 (F) to preassume.
 (M) as wrong interpreting.
 (P) unwillingness to see Noble Ones, and so on.
 It should be regarded as the most reprehensible of all.

(7) Pride (conceit)

- (C) haughtiness.
 (F) arrogance.
 (M) as vaingloriousness.

akusala-cetasika - 14**moho**

cittassa andha-bhāva-lakkhaṇo, aññāṇa-lakkhaṇo vā, asampaṭivedha-raso, ārammaṇa-sabhāva-cchādana-raso vā, asammā-paṭipatti-paccupaṭṭhāno, andhakāra-paccupaṭṭhāno vā, ayoniso-manasikāra-padaṭṭhāno, sabbākusalānaṃ mūlanti daṭṭhabbo.
 (DhsA.291, Vs.2.98)

ahirikarā

kāya-duccaritādīhi ajigucchana-lakkhaṇaṃ, alajjā-lakkhaṇaṃ vā, alajjā-kārena pāpānaṃ karaṇa-rasaṃ, alajjā-kārena pāpato asaṅkocana-paccupaṭṭhānaṃ, atta-agāra-padaṭṭhānaṃ.
 (DhsA.291, Vs.2.98, VsTi.2.149)¹

anottappaṃ

kāya-duccaritādīhi asāraṇa-lakkhaṇaṃ, anuttāsa-lakkhaṇaṃ vā, anuttāsākārena pāpānaṃ karaṇa-rasaṃ, anuttāsākārena pāpato asaṅkocana-paccupaṭṭhānaṃ, para-agāra-padaṭṭhānaṃ.
 (DhsA.291, Vs.2.98, VsTi.2.149)

uddhaccaṃ

cetaso avūpasama-lakkhaṇaṃ, vātābhighāta-cala-jalaṃ viya, ana-vaṭṭhāna-rasaṃ, vātābhighāta-cala-dhajaṇṇākaṃ viya, bhantatta-paccupaṭṭhānaṃ, pāsāṇābhighāta-samuddhatabhasmaṃ viya, cetaso avūpasame ayoniso-manasikāra-padaṭṭhānaṃ, citta-vikkhepoti daṭṭhabbaṃ. (DhsA.292, Vs.2.99)

lobho

ārammaṇa-ggahana-lakkhaṇo, makkaṭālepo viya, abhisāṅga-raso, tattakapāle khitta-maṃsa-pesi viya, apariccāga-paccupaṭṭhāno, telaṇjanarāgo viya, saṃyojaniya-dhammesu assādadassana-padaṭṭhāno, taṇhā-nadī-bhāvena vadḍhamāno sīghasotā nadī iva mahā-samuddaṃ apāyameva gahetvā gacchatīti daṭṭhabbo. (DhsA.291, Vs.2.98)

micchā-ditṭhi

ayoniso abhinivesa-lakkhaṇā, parāmāsa-rasā, micchā-bhinivesa-paccupaṭṭhānā, ariyānaṃ adassana-kāmatādi-padaṭṭhānā, paramaṃ vajjanti daṭṭhabbā. (DhsA.290, Vs.2.98)

māno

uṇṇati-lakkhaṇo, sampaggaha-raso, ketukamyatā-paccupaṭṭhāno,

(P) greed dissociated from wrong views.
It should be regarded as like madness.

(8) Hatred (Hate)

- (C) savageness, like a provoked snake.
(F) to spread, like a drop of poison; or
to burn up its own support, like a forest fire.
(M) as persecuting,
like an enemy who has got his chance.
(P) the grounds for annoyance.
It should be regarded as like stale urine mixed with poison.

(9) Envy (Jealousy)

- (C) being jealous of others' success.
(F) to be dissatisfied with that.
(M) as averseness from that.
(P) another's success.
It should be regarded as a fetter.

(10) Avarice

- (C) the hiding of one's own success that has been or can be
obtained.
(F) not to bear sharing these with others.
(M) as shrinking; or
as meanness.
(P) one's own success.
It should be regarded as a mental disfigurement.

(11) Worry (remorse)

- (C) subsequent regret.
(F) to sorrow about what has and what has not been done.
(M) as remorse.
(P) what has and what has not been done.
It should be regarded as slavery.

(12) Sloth (Stiffness)

- (C) lack of driving power.
(F) to remove energy.
(M) as subsiding.
(P) unwise attention to boredom, sloth, and so on.

(13) Torpor

- (C) unwieldiness.
(F) to smother.
(M) as laziness; or
as nodding and sleep.
(P) unwise attention to boredom, sloth, and so on.

(14) Uncertainty (Doubt)

- (C) doubt.
(F) to waver.
(M) as indecisiveness; or
as taking various sides.
(P) unwise attention.
It should be regarded as obstructive of theory.

diṭṭhi-vippayutta-lobha-padaṭṭhāno.
ummādo viya daṭṭhabbo. (DhsA.297, Vs.2.99)

doso

caṇḍikka-lakkhaṇo pahaṭā-sīviso viya.
visappana-raso visanipāto viya,
attano nissayadahana-raso vā dāvaggi viya.
dūsana-paccupaṭṭhāno
laddhokāso viya sapatto.
āghāta-vatthu-padaṭṭhāno.
visa-saṁsaṭṭha-pūti-muttaṁ viya daṭṭhabbo.
(DhsA.299, Vs.2.100)

issā

para-sampattīnaṁ usūyana-lakkhaṇā,
tattheva anabhi-rati-rasā,
tato vimukha-bhāva-paccupaṭṭhānā,
para-sampatti-padaṭṭhānā.
saṁyojananti daṭṭhabbā. (DhsA.299, Vs.2.100)

macchariyaṁ

laddhānaṁ vā labhitabbānaṁ vā attano
sampattīnaṁ nigūhana-lakkhaṇaṁ,
tāsaṁhyeva parehi sādharmaṇa-bhāva-
akkhamana-rasaṁ.
saṁkocana-paccupaṭṭhānaṁ,
kaṭu-kañcu-katā-paccupaṭṭhānaṁ vā.
atta-sampatti-padaṭṭhānaṁ.
cetaso virūpa-bhāvoti daṭṭhabbaṁ.
(DhsA.299, Vs.2.100)

kukkuccaṁ

pacchā-nutāpa-lakkhaṇaṁ,
katā-katā-nusocana-rasaṁ,
vippaṭṭisāra-paccupaṭṭhānaṁ,
katā-kata-padaṭṭhānaṁ.
dāsabyamiva daṭṭhabbaṁ. (DhsA.299, Vs.2.100)

thinaṁ

anussāha-lakkhaṇaṁ,
vīriya-vinodana-rasaṁ,
saṁsīdana-paccupaṭṭhānaṁ,
arati-vijambhikādīsu (aratitandī vijambhitādīsu)
ayoniso-manasikāra-padaṭṭhānaṁ. (DhsA.297, Vs.2.99)

middhaṁ

akammaññatā-lakkhaṇaṁ,
onahana-rasaṁ,
līnatā-paccupaṭṭhānaṁ,
pacalāyikā-niddā-paccupaṭṭhānaṁ vā.
arati-vijambhikādīsu (aratitandī vijambhitādīsu)
ayoniso-manasikāra-padaṭṭhānaṁ. (DhsA.297, Vs.2.99)

vicikicchā

saṁsaya-lakkhaṇā,
kampana-rasā,
anicchaya-paccupaṭṭhānā,
anekaṁsa-gāha-paccupaṭṭhānā vā,
ayoniso-manasikāra-padaṭṭhānā.
paṭipatti-antarāya-karāti daṭṭhabbā. (DhsA.300, Vs.2.101)

The factors of dependent origination

(1) Ignorance

- (C) unknowing the dhammas (ultimate realities).
- (F) to confuse.
- (M) as concealing the individual essence of dhammas.
- (P) cankers.

(2) Formations (Volitional formations)

- (C) forming.
- (M) to accumulate (endeavouring).
- (M) as volition.
- (P) ignorance.

(3) Consciousness

- (C) cognizing.
- (F) to go before.
- (M) itself as rebirth-linking.
- (P) formations; or
the physical basis and object.

(4) Mentality

- (C) bending
- (F) to associate.
- (M) as inseparability of its components, [that is, the three aggregates.]
- (P) consciousness.

Materiality

- (C) being molested.
- (F) to be dispersed (alteration).
- (M) as indeterminate.
- (P) consciousness.

(5) The sixfold base (The six sense-bases)

- (C) actuating (extending).
- (F) to see, and so on.
- (M) as the state of physical basis and door.
- (P) mentality-materiality.

(6) Contact

- (C) touching.
- (F) impinging (impingement).
- (M) as coincidence [of internal and external base and consciousness].
- (P) the sixfold base (the six sense-bases).

(7) Feeling

- (C) experiencing.
- (F) to exploit the stimulus of the object. (sampling the nature of an object.)
- (M) as pleasure/bliss and pain/grief.
- (P) contact.

paṭicca-samuppāḍassa aṅgāni

avijjā

aññāṇa-lakkhaṇā,
sammohana-rasā,
chādana-paccupaṭṭhānā,
āsava-padaṭṭhānā. (VbhA.129, Vs.2.159) ¹

saṅkhārā

abhi-saṅkharāṇa-lakkhaṇā
āyūhana-rasā,
cetanā-paccupaṭṭhānā,
avijjā-padaṭṭhānā. (VbhA.129, Vs.2.159)

viññāṇaṃ

vijānana-lakkhaṇaṃ,
pubbaṅgama-rasaṃ,
paṭisandhi-paccupaṭṭhānaṃ,
saṅkhāra-padaṭṭhānaṃ,
vatthā-rammaṇa-padaṭṭhānaṃ vā.
(VbhA.129, Vs.2.159)

nāmaṃ

namana-lakkhaṇaṃ,
sampayoga-rasaṃ,
avinibbhoga-paccupaṭṭhānaṃ.

viññāṇa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)

rūpaṃ

ruppana-lakkhaṇaṃ,
vikirāṇa-rasaṃ,
abyākata-paccupaṭṭhānaṃ,
viññāṇa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)

saḷāyatanaṃ

āyatana-lakkhaṇaṃ,
dassanādi-rasaṃ,
vatthu-dvāra-bhāva-paccupaṭṭhānaṃ,
nāma-rūpa-padaṭṭhānaṃ. (VbhA.129, Vs.2.159)

phasso

phusana-lakkhaṇo,
saṅghaṭṭana-raso,
saṅgati-paccupaṭṭhāno,

saḷāyatana-padaṭṭhāno. (VbhA.129, Vs.2.159)

vedanā

anubhavana-lakkhaṇā,
visaya-rasa-sambhoga-rasā,

sukha-dukkha-paccupaṭṭhānā,
phassa-padaṭṭhānā. (VbhA.129, Vs.2.159)

¹VbhA.129: Vibhaṅga commentary (sammoha-vinodanī), Burmese edition (Sixth Saṅgha Council). Page 129.

(8) Craving

- (C) being a cause [,that is, of suffering].
 (F) to delight (delighting in).
 (M) as insatiability (unsatisfiedness).
 (P) feeling.

(9) Clinging

- (C) seizing (grasping).
 (F) not to release.
 (M) as a strong form (strength) of craving and as (false) view.
 (P) craving.

(10) Becoming (Existence)

- (C) being kamma and kamma-result.
 (F) to make become and to become.
 (causing to exist and existence.)
 (M) as wholesome (profitable), unwholesome (unprofitable) and indeterminate.
 (P) clinging.

(11) Birth

- (C) the first genesis in any [sphere of] becoming.
 (the first reproduction here or there in existence.)
 (F) to consign (assigning) [to a sphere of becoming].
 (M) as an emerging (appearing) here (in this existence) from a past existence; or
 as the variedness of suffering by means of result.
 (P)* kamma-process becoming (*kamma-bhava*).

(12) Ageing

- (C) the maturing (ripening) of the aggregates.
 (F) leading on to death.
 (M) as the vanishing (destruction) of youth.
 (P)* birth.

Death

- (C) a fall or shifting or passing.
 (F) to disjoin (disjunction).
 (M) as absence from the destiny [in which there was rebirth].
 (P)* birth.

Sorrow

- (C) inner consuming.
 (F) completely to consume the mind.
 (M) as continual sorrowing.
 (P)* loss of relative, and so on.

Lamentation

- (C) crying out (calling out).
 (F) proclaiming virtues and faults.
 (M) as tumult (excitement).
 (P)* loss of relative, and so on.

taṇhā

hetu-lakkhaṇā,
 abhinandana-rasā,
 atitta-bhāva-paccupaṭṭhānā,
 vedanā-padaṭṭhānā. (VbhA.129, Vs.2.159)

upādānaṃ

gahaṇa-lakkhaṇaṃ,
 amuñcana-rasaṃ,
 taṇhādāḥatta-ditṭhi-paccupaṭṭhānaṃ,
 taṇhā-padaṭṭhānaṃ. (VbhA.129, Vs.2.160)

bhavo

kamma-kammaphala-lakkhaṇo,
 bhāvana-bhavana-raso,
 kusalā-kusalā-byākata-paccupaṭṭhāno,
 upādāna-padaṭṭhāno. (VbhA.129, Vs.2.160)

jāti

tattha tattha bhave paṭhamābhiniḥbatti-
 lakkhaṇā,
 niyyātana-rasā,
 atītabhavato idha ummujjana-
 paccupaṭṭhānā,
 dukkha-vicittatā-paccupaṭṭhānā vā.
 (VbhA.90, Vs.2.130)

jarā

khandha-paripāka-lakkhaṇā,
 maraṇūpa-nayana-rasā,
 yobbana-vināsa-paccupaṭṭhānā.
 (VbhA.94, Vs.2.132)

maraṇaṃ

cuti-lakkhaṇaṃ,
 viyoga-rasaṃ,
 gati-vippavāsa-paccupaṭṭhānaṃ.
 (VbhA.95, Vs.2.133)

soko

anto-nijjhāna-lakkhaṇo,
 cetaso parijjhāpana-raso,
 anu-socana-paccupaṭṭhāno.
 (VbhA.97, Vs.2.134)

paridevo

lālappana-lakkhaṇo,
 guṇa-dosa-kittana-raso,
 sambhama-paccupaṭṭhāno.
 (VbhA.98, Vs.2.134)

Pain (Bodily Pain)

- (C) the oppression of the body.
 (F) to cause grief in the foolish.
 (M) as bodily affliction.
 (P)* undesirable tangible data.

Grief (Mental Pain)

- (C) mental oppression.
 (F) to distress the mind.
 (M) as mental affliction.
 (P)* undesirable object.

Despair (Woe)

- (C) burning of the mind; or frustration.
 (F) to bemoan (moaning).
 (M) as dejection.
 (P)* loss of relative, and so on.

dukkhaṃ

kāya-pīḷana-lakkhaṇaṃ,
duppaññānaṃ domanassa-karaṇa-rasaṃ,
kāyikābādha-paccupaṭṭhānaṃ. (Vs.2.134)

domanassaṃ

citta-pīḷana-lakkhaṇaṃ,
mano-vinghāta-rasaṃ,
ṃānasa-byādhi-paccupaṭṭhānaṃ. (Vs.2.135)

upāyāso

citta-paridahana-lakkhaṇo, (Vs.2.135)
byāsatti-lakkhaṇo, (VbhA.99)
nitthunana-raso,
visāda-paccupaṭṭhāno. (VbhA.99, Vs.2.135)

The purification of view (*diṭṭhi-visuddhi*)

To develop the seven stages of purification a meditator must first develop the purification of virtue (*sīla-visuddhi*) followed by purification of mind (*citta-visuddhi*). Having achieved purification of mind he can develop the purification of view (*diṭṭhi-visuddhi*).

In the abhidhammattha saṅgaha it is stated that:

**"*Lakkhaṇa -rasa- paccupaṭṭhāna- padaṭṭhāna- vasena*
nāma -rūpa -pariggho diṭṭhi-visuddhi nāma."**

(chapter 9, visuddhibhedo)

Which translates as:

"The discerning of mentality (*nāma*) and materiality (*rūpa*) according to characteristic, function, manifestation, and proximate cause is called purification of view."

May you attain Nibbāna happily and quickly!

VIPASSANĀ KAMMATṬHĀNA

MAGGĀMAGGA-ÑĀṄADASSANA-VISUDDHI NIDDESA

SAMMASANA-ÑĀṄA STAGE

The vipassanāpaññā, wisdom going rightly according to the ancient vipassanā path which is free from the defilement of vipassanā (i.e. upakkilesa) is the ancient right path, pubbabhāgamagga that arise before ariyamagga. The 10 types of upakkilesa (defilement of vipassanā) such as obhāsa are not the ancient right vipassanā path, not the pubbabhāgamagga that arise before ariyamagga. The insight which understand, realize and perceive well as they really are both the ancient right vipassanā path pubbabhāgamagga that arise before ariyamagga and the wrong path which is not the ancient right vipassanā path is called maggāmaggañāṇadassanavisuddhi = the insight that is purified from the defilement of vipassanā, realizing that "This is the right path; This is the wrong path."
(Vism. xx 692)

KALĀPA-SAMMASANA - NAYA-VIPASSANĀ

The meditator who would like to accomplish that maggāmaggañāṇadassanavisuddhi insight should strive beginning with nayavipassanā called kalāpasammasana.

Kalāpasammasana --- The method of meditating vipassanā on the three characteristics alternately of nāma-rūpa in the past, future, present, internal, external etc. as a whole in groups is called kalāpa sammasana. The name "kalāpasammasana" is used by the mahāthera (senior monks) who lived in jambudīpa.

Nayavipassanā --- As the Buddha taught in teparivaṭṭa dhammadesanā such as Anattalakkhaṇa sutta, "yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ... etc." - there are 5 upādānakkhandhā:

1. Rūpakkhandhā = Aggregate of rūpa
2. Vedanākkhandhā = Aggregate of vedanā
3. Saññākkhandhā = Aggregate of saññā
4. Saṅkhārakkhandhā = Aggregate of saṅkhāra
5. Viññāṇakkhandhā = Aggregate of viññāṇa ---

that exist in 11 ways as atīta (past) anāgata (future) paccuppanna (present), ajjhata (internal), bahiddha (external), olārika (gross), sukuma (subtle), hīna (inferior), paṇīta (superior), dūra (far), santika (near).

Meditating vipassanā on the three characteristics of these aggregates

1. after having formed a group of 5 according to these aggregates (= five khandha method)
2. or after having formed a group of 12 (= 12 āyatana method)
3. or after having formed a group of 18 (= 18 dhātu method)

is called nayavipassanā. The name vipassanā is used by mahāthera (senior monks) of Srilanka.

THE OBJECTS OF VIPASSANĀÑĀṄA

1. Six types of dhamma that arise in the dvāra (sense doors) together with sense doors Objects (ārammaṇa) are cakkhudvārikadhamma, sotadvārikadhamma, ghānadvārikadhamma, jivhādvārikadhamma, kāyadvārikadhamma, manodvārikadhamma.
2. Five khandhā which are rūpakkhandhā, vedanākkhandhā, saññākkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā.
3. Six dvāra which are cakkhudvāra, sotadvāra, ghānavdāra, jivhādvāra, kāyadvāra, manodvāra.
4. Six ārammaṇa (objects) which are rūpārammaṇa, saddārammaṇa, gandhārammaṇa, rasārammaṇa, phoṭṭhabbārammaṇa, dhammārammaṇa.

5. Six viññāṇa which are cakkhuviññāṇa, sotaviññāṇa, ghānaviññāṇa, jivhāviññāṇa, kāyaviññāṇa, manoviññāṇa.
6. Six phassa which are cakkhusamphassa, sotasamphassa, ghānasamphassa, jivhāsamphassa, kāya-samphassa, manosamphassa.
7. Six vedanā which are cakkhusamphassajāvedanā, sotasamphassajāvedanā, ghānasamphassajā-vedanā, jivhāsamphassajāvedanā, kāyasamphassajāvedanā, manosamphassajāvedanā.
8. Six saññā which are rūpasaññā, saddasaññā, ghānasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasa-ññā.
9. Six cetanā which are rūpasañcetanā, saddasañcetanā, ghānasañcetanā, rasasañcetanā, phoṭṭhabba-ñcetanā, dhammasañcetanā.
10. Six taṇhā which are rūpataṇhā, saddataṇhā, ghānataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhamma-taṇhā.
11. Six vitakka which are rūpavitakka, saddavitakka, ghānavitakka, rasavitakka, phoṭṭhabbavitakka, dhammavitakka.
12. Six vicāra which are rūpavicāra, saddavicāra, ghānavicāra, rasavicāra, phoṭṭhabbavicāra, dhamma vicāra.
13. Six dhātu pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
14. Ten kasiṇa.
15. Thirty two koṭṭhāsa (Bodily parts).
16. Twelve āyatana.
17. Eighteen dhātu.
18. Twenty two indriya.
19. Three dhātu which are kāmadhātu, rūpadhātu, arūpadhātu.
20. Nine kind of existence (bhava) which are kāmabhava, rūpabhava, arūpabhava, saññībhava, asaññībhava, nevasaññīnāsaññībhava, ekavokārabhava (asaññīasatta), catuvokārabhava (4 arūpa realms), pañcavokāra bhava (11 kāma realms, 15 rūpa realms).
21. Four rūpajhāna.
22. Four appamaññā which are mettā, karuṇā, muditā, upekkhā.
23. Four arūpajhānasamāpatti.
24. Twelve factors of paṭiccasamuppāda. (Vism. xx 694)

There are three types of living beings who have to be liberated and are ready to be liberated. Buddha taught vipassanā meditation by many such as five khandha method with the purpose to liberate those three types of beings.

Arahattaphala can be attained if one meditates vipassanā by five khandha method or twelve āyatana method or eighteen dhātu method. If the benefit that one aspires, which is arahattaphala can be fulfilled by meditating vipassanā in any one of the methods then why did Buddha taught in many methods, without teaching just one method

The answer is that Buddha taught with the purpose to liberate the three types of beings. The three types of beings ready to be liberated vary as below:

- a.1 Rūpasammūḷhā = beings who are deluded on rūpa.
- a.2 Arūpasammūḷhā = beings who are deluded on nāma.
- a.3 Ubhayasammūḷhā = beings who are deluded on both nāma and rūpa.
- b.1 Tikkhindriyā = beings with sharp faculty.
- b.2 Majjhindriyā = beings with average faculty, neither sharp nor inadequate.
- b.3 Mudindriyā = beings with inadequate faculty.
- c.1 Saṃkhittarucī = beings who prefer the brief method.
- c.2 Majjhimarucī = beings who prefer the medium method, neither brief nor detailed.
- c.3 Vitthārarucī = beings who prefer the detailed method.

Buddha taught the dhamma in various ways to liberate these three types of beings.

1. Buddha taught vipassanā meditation by 5 khandha method in teachings such as anattalakkhaṇa sutta to liberate persons who are:

- a. Arūpasammūlhā persons who are deluded on nāma dhammas.
 - b. Tikkhindriyā persons who have sharp faculty.
 - c. Saṃkhittaruḥ persons who prefer the brief method.
2. Vipassanā meditation through 12 āyatana method was taught to liberate:
 - a. Rūpasammūlhā persons who are deluded on rūpa dhammas.
 - b. Majjhindriyā persons who have average faculty.
 - c. Majjhimarucī persons who prefer medium method.
 3. Vipassanā meditation through 18 dhātu method was taught to liberate:
 - a. Ubhayasammūlhā persons who are deluded on both rūpa and nāma.
 - b. Mudindriyā persons who have inadequate faculty.
 - c. Vitthārarucī persons who prefer detailed method.

Vipassanā meditation by means of indriya was taught so that one can easily discern the anatta characteristic.

Only if the meditator realize himself penetratively by sammādiṭṭhi insight/wisdom the following four points;

1. Pavatti = arising of five upādānakkhandhā, the dukkhasaccā,
2. Pavattihetu = the cause of the dukkhasaccā,
3. Nivatti = cessation of the dukkhasaccā and smudayasaccā,
4. Nivattihetu = the practice leading to the cessation of the dukkhasaccā and samudayasaccā,

then the various vipassanā meditation above can produce the benefits which are magga, phala, nibbāna. As those who do not realize these four points themselves penetratively by sammādiṭṭhi insight, cannot attain the benefits magga, phala, nibbāna, Buddha taught vipassanā meditation related to the saccādesanā method and paṭiccasamuppāda method with the purpose that one realizes them.

TAKE NOTE

There are four types of paramattha which are citta, cetasika, rūpa, nibbāna. Among them citta, cetasika, rūpa paramatthas are anicca paramattha, dukkha paramattha, anatta paramattha. Nibbāna is nicca paramattha, sukha paramattha, anatta paramattha.

The righteous person who aspires for nibbāna which is the fourth paramattha, being the real nicca, sukha, anatta paramattha must meditate vipassanā on the three characteristics of the first, second and third paramattha which are citta, cetasika and rūpa together with their causes repeatedly.

In meditating like that:

1. Having formed the citta and cetasika as one nāma group and forming the rūpadhamma as another group, the meditator can attain maggaphala nibbāna if he meditates vipassanā by the nāma-rūpa method, being one group of nāma and one group of rūpa.
2. One can also attain maggaphala nibbāna if he meditates vipassanā by the 5 khandha method, having formed the rūpadhamma as one group and nāmadhamma as four groups which are vedanā-saññā-saṅkhāra-viññāna.
3. One can also attain maggaphala nibbāna if he meditates vipassanā by the 12 āyatana method, having formed the nāma-rūpa into twelve groups.
4. One can also attain maggaphala nibbāna if he meditates vipassanā by the 18 dhātu method, having formed the nāma-rūpa into eighteen groups.
5. One can also attain maggaphala nibbāna if he meditates vipassanā by the indriyadesanā method, having formed the nāma-rūpa into twenty two groups.
6. One can also attain maggaphala nibbāna if he meditates vipassanā by the paṭiccasamuppāda desanā method, having divided the nāma-rūpa into twelve factors.
7. One can also attain maggaphala nibbāna if he meditates vipassanā, having formed two groups as dukkhasaccā group and samudayasaccā group in the saccādesanā method.

These nāma-rūpa, 5 khandha, 12 āyatana, 18 dhātu, 22 indriya, 12 paṭiccasamuppāda factors, dukkhasaccā samudayasaccā, which are meditated upon as object of vipassanā insight, are only the citta+cetasika+rūpa. Although the method of discernment is different, the fundamental paramattha-dhātu, ultimate reality which are the object of vipassanāñāna are the same.

Therefore the meditator who wants to begin to practise vipassanā meditation must have already attained the nāmarūpaparicchedañāna and paccayapariggahañāna which are ---

1. having already discerned rūpa and nāma
2. having already discerned the causes.

One may ask that from which states, among the nāma-rūpa-causes-effects that are already discerned, should one begin with to meditate vipassanā. The answer is as follows.

BEGIN FROM THOSE THAT ARE EASY AND CLEAR

Yepi ca sammasanupagā, tesu ye yassa pākaṭā honti sukkena pariggahaṃ gacchanti, tesu tena sammasanam ārabhitabbaṃ. (Vism.xx 694)

Ye rūpārūpadhammā. yassāti yogino. tesu tena sammasanam ārabhitabbaṃ yathāpākaṭam vipassanābhinivesoti katvā. pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpetvā anavasesatova sammāsītā. (Mahāṭika. II. 391)

Among the lokiya nāma-rūpa suitable for vipassanā meditation, the meditator should strive on the sammāsana task of meditating vipassanā on the three characteristics of those nāma-rūpa which are clear to the insight of the meditator and easy to be discerned.

a. In "the meditator should strive on the sammāsana task of meditating vipassanā on the three characteristics of those nāma-rūpa which are clear to the insight and easy to be discerned," the commentator considered that one is able to meditate vipassanā on the clear ones = nāma-rūpa which are clear.

b. However after that, meditate vipassanā on the nāma-rūpa which are not yet clear to the insight, by causing = making them clear by means of strategy so that there is no remainder (nāma, rūpa, causes, effects) (Vism. mahātikā. II. 391)

One should take note that the above instructions by the commentary is only for those meditators who have already been successful in discerning five types of pariggaha which are:

1. Rūpapariggaha = discernment of rūpa,
2. Arūpapariggaha = discernment of nāma,
3. Aūrūpapariggaha = discernment nāma-rūpa,
4. Paccayapariggaha = discernment of the causes of present nāma-rūpa,
5. Addhānapariggaha = discernment of the causes of past and future nāma-rūpa.

It should also be noted that these instructions are not for the meditator to discern as he likes whatever is arising = whatever is easy, without differentiating between concept (paññatti) and ultimate reality(paramattha) and who is a beginner just arrived in a meditation centre without any realization such as -

1. without realizing rūpa till ultimate reality
2. without realizing nāma till ultimate reality
3. without realizing nāma-rūpa till ultimate reality
4. without realizing the causes of present nāma-rūpa
5. without realizing the causes of past and future nāma-rūpa

They instructed, to meditate the vipassanā on only what is arising and clear by referring to the above commentary and subcommentary's explanation "a" only. They do not refer to the subcommentary's explanation "b". The decision of the subcommentary that one should discern all rūpa+nāma clearly with the three pariññāpaññā and to meditate vipassanā completely refers to the aparijānana sutta in samyuttanikāya, saḷāyatanavagga. The following is the decision of the commentary:

DISCIPLINE TO BE FOLLOWED

As the instructions in teparivaṭṭadhammadesanā such as anattalakkhaṇa sutta and the above commentary and subcommentary is to meditate vipassanā on the past, future, present, internal, external etc. nāma-rūpa-cause-effect = all saṅkārādhamma then one may ask that which method and discipline should one follow to practise vipassanā. The discipline to follow in vipassanā is mentioned in the section on enumerating the various vuṭṭhānagāminivipassanā in aṭṭhasālinī commentary and visuddhi magga (Vism. xxi, 783). Here the explanation of aṭṭhasālinī commentary will be shown.

Idhekacco āditova ajjhattam pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati.

yasmā pana na suddhaajjhataḍḍassanāmaggaṃ maggavutthānaṃ hoti, bahiddhāpi dāḍḍhabbameva, tasmā parassa khandhepi anupādinnaṃsaṅkhārepi aniccaṃ dukkhamānattāti passati. so kālena ajjhataḍḍaṃ sammasati, kālena bahiddhāti. tasevaṃ sammasato ajjhataḍḍaṃ sammasanākāle vipassanā maggena saddhiṃ ghaṭṭiyati. evaṃ ajjhataḍḍaṃ abhinivisitvā ajjhataḍḍaṃ vutthāti nāma. sace panassa bahiddhā sammasanākāle vipassanā maggena saddhiṃ ghaṭṭiyati. evaṃ ajjhataḍḍaṃ abhinivisitvā bahiddhā vutthāti nāma. eeva nayo bahiddhā abhinivisitvā bahiddhā ca ajjhataḍḍaṃ vutthānepi.

Aparo āditova rūpe abhinivisati, abhinivisitvā bhūtarūpaṅca upādārūpaṅca paricchinditvā aniccādito passati. yasmā pana na suddharūpadassanāmaggaṃ maggavutthānaṃ hoti, arūpampi dāḍḍhabbameva. tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇaṅca idaṃ arūpaṃ nti paricchinditvā aniccādito passati. so kālena rūpaṃ sammasati, kālena arūpaṃ. tasevaṃ sammasato rūpasammasanākāle vipassanā maggena saddhiṃ ghaṭṭiyati. evaṃ rūpe abhinivisitvā rūpā vutthāti nāma. sace panassa arūpasammasanākāle vipassanā maggena saddhiṃ ghaṭṭiyati, evaṃ rūpe abhinivisitvā arūpā vutthāti nāma. esa nayo arūpe abhinivisitvā arūpaṃ ca rūpā ca vutthānepi.

“Yaṃkiñci samudayadhammaṃ sabbamaṃ taṃ nirodhadhamma”nti evaṃ abhinivisitvā evameva vutthānākāle pana ekappahārena pañcahi khandhehi vutthāti nāmāti ayaṃ tikkhāvippassakassa mahāpaññaṃsa bhikkhuno vipassanā. (aṭṭhasālinī. Myan; 270-271)

Abhinivesoti ca vipassanāya pubbabhāge kattabbanāmarūpaparicchedo veditabbo. tasmā paṭṭhamaṃ rūpapariggaṇhanaṃ rūpe abhiniveso. esa nayo sesesupi. (Vism, mahātikā. 2.470)

Abhinivesa means nāmarūpapariccheda, the distinguishing of nāma and rūpa by insight which should be done before vipassanā. Therefore, as an example, understand that the distinguishing /discernment of rūpa by insight first is rūpe abhinivesa = vipassanā meditation beginning with rūpa. It is the same method for the remaining abhinivesa (Vism, mahātikā. II.470). Distinguishing the saṅkārādhamma, namely dukkhasaccā, samudayasaccā which are the object of vipassanāñāṇa is called abhinivesa.

Lokuttara ariyamagga can:

1. emerge from internal (= internal saṅkhāra), having meditated vipassanā beginning with internal (= internal saṅkhāra)
2. emerge from external (= external saṅkhāra), having meditated vipassanā beginning with internal
3. emerge from external, having meditated vipassanā beginning with external
4. emerge from internal, having meditated vipassanā beginning with external
5. emerge from rūpa, having meditated vipassanā beginning with rūpa
6. emerge from nāma, having meditated vipassanā beginning with rūpa
7. emerge from nāma, having meditated vipassanā beginning with nāma
8. emerge from rūpa, having meditated vipassanā beginning with nāma
9. emerge from the 5 khandha at one stroke. (aṭṭhasālinī. 270-271)

1. In the sāsanā, some meditators begin with discerning the internal five khandha. After that they meditate vipassanā on the three characteristics anicca, dukkha, anatta of those internal five khandha alternately. However, as the vutthānagāminivipassanā = emerging from saṅkhāra object attaining nibbāna together with maggavīthi mind process can not occur by only meditating vipassanā just on internal five khandha, one must also meditate vipassanā on external five khandha also. Therefore the meditator must also meditate vipassanā on the three characteristics anicca, dukkha, anatta alternately of other's five khandha and inanimate anupādinna saṅkhārādhamma, after having discerned them. That meditator sometimes meditate vipassanā on the three characteristics of internal alternately; sometimes meditate vipassanā on the three characteristics of external alternately. At the time of meditating vipassanā on internal, the vipassanā insight of that meditator who is meditating like that, joins with ariyamagga (it means that at the end of vipassanā insight, ariyamaggañāṇa arise). This is called emerging from internal, having meditated beginning with internal (that means it is the vutthānagāmini vipassanā).

[Vutthānagāminivipassanā --- the vipassanācitta process emerging from saṅkhāra object attains nibbāna, being free from saṅkhāra. It is the name of the three insight namely saṅkhārupekkhāñāṇa, anulomañāṇa, gotrabhuñāṇa called sikhāpattāvippassanā having reached the supreme

stage, which attains nibbāna being free from saṅkhāra, emerging from saṅkhāra.]

2. Another type is that: For the meditator who begins vipassanā meditation with internal and then meditates internal and external alternately, if while meditating vipassanā on external, the vipassanā insight joins with ariyamaggañāṇa then it is emerging from external, beginning with internal.

3-4. It is the same in after having begun meditating with external, it emerges from external and from internal.

5. (As there are both nāma and rūpa in each of internal and external:) another meditator begin to meditate among rūpakammaṭṭhāna and nāmakammaṭṭhāna beginning with rūpa (it means he discern beginning with rūpa). After that he discerns to see by vipassanā insight (the three characteristics alternately) distinguishing the bhūtarūpa (= 4 great elements) and 24 types of upādārūpa. However vuṭṭhānagāminivipassanā cannot arise by meditating vipassanā on rūpa only; one must meditate vipassanā (the three characteristics alternately) on nāma also. Therefore the meditator after having distinguished as “this is nāma” the vedanā, saññā, cetasikaṅkhāra group, viññāṇa that take those rūpa as object - discerns to see by vipassanā insight their three characteristics as anicca, dukkha, anatta alternately. That meditator sometimes meditate vipassanā on the three characteristics of rūpa alternately; and sometimes meditate vipassanā on the three characteristics of nāma alternately. The vipassanā insight of the meditator who is meditating like that joins with ariya maggañāṇa while meditating on rūpa. If so, it is after having begun meditating with rūpa, it emerges from rūpa.

6. If the vipassanā insight of that meditator joins with ariyamaggañāṇa while meditating on nāma then it is “after having begun meditating with rūpa, it emerges from nāma”.

7-8. It is similar in after having begun meditating with nāma, it emerges from nāma and from rūpa.

9. In the arising of vuṭṭhānagāminivipassanā after meditated as “yamkiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ = All that is subjected to arising is subjected to cessation” --- it is the emerging from the five khandha at one stroke. This is the vipassanā of the monk who has sharp great wisdom (tikkhavipassaka mahāpaññā). (aṭṭhasālinī, 270-271)

The commentary's instruction to meditate vipassanā beginning with rūpa and nāma which are easy to be discerned at the beginning of vipassanā meditation is meant for those who has already been successful in the five pariggaha and is beginning to switch to sammasana as the subcommentary clarified. After meditating vipassanā by smmasana on the nāma-rūpa which are easy to be discerned, the nāma-rūpa which are not easily clear to the insight must be meditated vipassanā upon their three characteristics after having made them to become clear to the insight by means of strategy (upāya) because:

1. by meditating vipassanā just on rūpa (bhūta rūpa, upādā rūpa) only, ariyamagga cannot be attained;
2. by meditating vipassanā just on nāma (= 4 nāmakhandha) only, ariyamagga cannot be attained;
3. by meditating vipassanā just on internal five khandha only, ariyamagga cannot be attained
4. by meditating vipassanā just on external five khandha only, ariyamagga cannot be attained.

ESSENTIAL POINTS TO NOTE

In vipassanā meditation, it is to meditate vipassanā;

1. sometimes on internal (= internal five khandha)
2. sometimes on external (= external five khandha and inanimate thing anupādinna rūpa)
3. sometimes on rūpa (= bhūta rūpa and upādā rūpa)
4. sometimes on nāma (= four nāma khandha)
5. sometimes as anicca characteristic
6. sometimes as dukkha characteristic
7. sometimes as anatta characteristic, alternately.

Take note that it is not the method to meditate on whatever is arising that one wants without separating and differentiating between concept and ultimate reality. That is, concepts are not the object of vipassanā, only ultimate reality are the object of vipassanā.

THE THREE CHARACTERISTICS

Eko āditova aniccato saṅkhāre sammasati. yasmā pana nā aniccato sammasanamatteneva vuṭṭhānaṃ hoti, dukkhatopi anattatopi sammasitabbameva,