

## CONTENT 目錄

All Materiality & Mental Tables (Charts)	1 to 10
色業處与名業處 (图表)	
Discerning Mental Phenomena (Nama Kammatthana)	1 to 56
名業處	
Paticca Samuppada Stage (5 <sup>th</sup> Method)	1 to 59
緣起第五法	

- **All Materiality & Mental Tables (Charts)**
- **Discerning Mental Phenomena (Nāma Kammaṭṭhāna)**
- **Paṭicca Samuppāda Stage (5<sup>th</sup> Method)**

The Twenty-Eight Types of Materiality: Table<sup>1,2</sup>

Four Types of Underived Concrete Materiality ( <i>nippahanna-rūpa</i> ) GREAT ESSENTIALS ( <i>mahā-bhūta</i> )	
1) Earth-element ( <i>paṭhavi-dhātu</i> )	3) Fire-element ( <i>tejo-dhātu</i> )
2) Water-element ( <i>āpo-dhātu</i> )	4) Wind-element ( <i>vāyo-dhātu</i> )

TWENTY-FOUR TYPES OF DERIVED MATERIALITY (*upādāya-rūpa*)

Fourteen Types of Concrete Derived Materiality ( <i>nippahanna-upādāya-rūpa</i> )		
TRANSLUCENT MATERIALITY ( <i>pasāda-rūpa</i> )	FIELD MATERIALITY ( <i>gocara-rūpa</i> )	1) Nutritive Essence ( <i>ojā</i> )
1) Eye translucency ( <i>cakkhu-pasāda</i> )	1) Colour ( <i>vaṇṇa</i> )	1) Life-Faculty ( <i>āyit-īndriya</i> )
2) Ear translucency ( <i>sota-pasāda</i> )	2) Sound ( <i>sadda</i> )	1) Heart-Materiality ( <i>hadaya-rūpa</i> )
3) Nose translucency ( <i>ghāṇa-pasāda</i> )	3) Odour ( <i>gāndha</i> )	SEX-MATERIALITY ( <i>bhāva-rūpa</i> )
4) Tongue translucency ( <i>jihvā-pasāda</i> )	4) Flavour ( <i>rasā</i> )	1) Male Sex-Materiality ( <i>purisa-bhāva-rūpa</i> )
5) Body translucency ( <i>kāya-pasāda</i> )	<5) Tangible ( <i>phoṭṭhabba</i> )>	2) Female Sex-Materiality ( <i>kāṭhī-bhāva-rūpa</i> )
Ten Types of Unconcrete Materiality ( <i>anippahanna-rūpa</i> )		
DELIMITING MATERIALITY ( <i>pariccheda-rūpa</i> )	CHANGE MATERIALITY ( <i>vikāra-rūpa</i> )	CHARACTERISTIC MATERIALITY ( <i>lekkhana-rūpa</i> )
1) Space-Element ( <i>ākāsa-dhātu</i> )	1) Lightness ( <i>lahutā</i> )	1) Generation ( <i>upacaya</i> )
INTIMATION MATERIALITY ( <i>viññatti-rūpa</i> )	2) Softness ( <i>mudutā</i> )	2) Continuity ( <i>santati</i> )
1) Bodily Intimation ( <i>kāya-viññatti</i> )	3) Wieldiness ( <i>kammaññatā</i> )	3) Ageing ( <i>jaratā</i> )
2) Verbal Intimation ( <i>vaci-viññatti</i> )		4) Impermanence ( <i>aniccatā</i> )

Concrete/Unconcrete Materiality

The twenty-eight types of materiality may be classified into two: the four great essentials (*cattāri mahā-bhūtāni*) and then the twenty-four types of materiality derived from the four great essentials (*caturā mahā-bhūtāṇa upādāya-rūpa*). But those twenty-eight types of materiality may also be classified as eighteen types of concrete materiality (*nippahanna-rūpa*) and ten types of unconcrete materiality (*anippahanna-rūpa*).<sup>2</sup>

<sup>1</sup> The tangible is not a separate type of materiality but the earth, fire, and wind element.

<sup>2</sup> VSM/T.xiv.447/449 *Rūpa-Khanda-Kāṭhā* [Discussion of the Materiality Aggregate] PP.xiv.73/77; ABS/T.vl.11 *Rūpa-Samuddeso* [Materiality Summary]; PaD.156<182> *Rūpa-Saṅgaha-Paramattha-Dīpani* [Materiality-Compendium Ultimate-Manual].

DhS.II.674-676 'Upācā-Bhājanīya-Kathā' ('Discussion of the Classification of the Derived') E.II.438/VSM.xiv.447-449 'Rūpa-Kkhandhā-Kathā' ('Discussion of the Materiality Aggregate') PP.xiv.73-78 give a summary of some of the various classifications of materiality from DhS.II 'Upācā-Bhājanīya-Kathā' ('Classification of the Derived'). Some of them are:

- INTERNAL (*ajjhātikāṃ*): because they occur with relation to selfhood (*atta-bhāvanā-ādhippāca*), five are said to be internal: the eye-, ear-, nose-, tongue-, and body translucency.
  - EXTERNAL (*bāhārāṃ*): because they occur without relation to selfhood, the remaining twenty-three types of materiality are external. <see DhS.II.672-673>
  - GROSS (*olūkikāṃ*): according to impact (*ghaṭṭana-vasena*), according to the juncture (*saṅghaṭṭana-vasena*) of base and object (*vatthū-ārambana-bhūtatā*) twelve are said to be gross: the eye-, ear-, nose-, tongue-, and body translucency; colour, sound, odour, and flavour; earth-, fire-, and wind element.
  - SUBTLE (*sukkhumaṃ*): because they are the opposite, the remaining sixteen are said to be subtle: water element, heart materiality, nutritive essence, life faculty, the two types of sex materiality, and the ten types of unconcrete materiality. <see DhS.II.674-675>
  - FAR (*dūre*): because they are inapprehensible according to impact (*ghaṭṭana-vasena*); and are therefore difficult to cognize by way of individual nature (*di-ppavijjha-sabbhāvatā*), sixteen materialities are said to be far <= the previously mentioned sixteen subtle materialities>.
  - NEAR (*santike*): because they are apprehensible according to impact, twelve are said to be near <= the previously mentioned twelve gross materialities>. <see DhS.II.676-677>
  - TRANSLUCENT MATERIALITY (*pasāda-rūpaṃ*): because they are like a pellucid mirror-surface (*vippasannatā ādāsa-talam*), being the cause for apprehending (*pañhāna-paccaya-bhāvena*) sights, sounds, odours, flavours, and tangibles, five are said to be translucent materiality: the eye-, ear-, nose-, tongue-, and body translucency.
  - UNTRANSLUCENT MATERIALITY (*napasāda-rūpaṃ*): because they are not so, the remaining twenty-three types of materiality are said to be untranslucent materiality (*napasāda-rūpaṃ*).
  - FACULTY (*indriyāṃ*): because of dominance (*adhīpatīye/thena*), eight are said to be faculties: the eye-, ear-, nose-, tongue-, and body translucency, life faculty, and female/male faculty.
  - NON-FACULTY (*anindriyāṃ*): because of no dominance, twenty are said to be non-faculty: the earth-, water-, fire-, and wind element; colour, odour, flavour, and nutritive essence, and the ten types of unconcrete materiality. <see DhS.II.660-661>
  - CLUNG TO (*upādānam*): because they are kamma-born (*kamma-jātaṃ*), and clung to by kamma (*kammaṃ upādānatā*), eighteen are said to be clung to. Nine of those eighteen kamma-born types of materiality are born only of kamma: the eye-, ear-, nose-, tongue-, and body translucency, life faculty, heart materiality and female/male faculty <they arise only as part of a kamma-born kalāpa>. The other nine of those eighteen kamma-born types of materiality are said to be kamma-born when they arise as materiality of a kamma-born kalāpa: the earth-, water-, fire-, and wind element; colour, odour, flavour, nutritive essence, and the space element <these nine types of materiality may arise as part of a kalāpa born of another origin>.
  - NOT CLUNG TO (*anupādānam*): because they are never kamma-born, ten types of materiality are said to be not clung to: sound, and the remaining nine types of unconcrete materiality <excluding kamma-born space>. But not clung to materiality includes also nine of the eighteen types of kamma-born materiality when they are either consciousness-born, temperature-born, or nutriment-born: the such born earth-, water-, fire-, and wind element; colour, odour, flavour, nutritive essence, and space element.
  - VISIBLE IMPINGENT (*sambhassana-sappaṭighaṃ*): among the gross <see above> the sight (*rūpaṃ*) is visible and impingent.
  - INVISIBLE IMPINGENT (*ambhassana-sappaṭighaṃ*): the remaining eleven gross types of materiality are invisible and impingent.
  - INVISIBLE UNIMPINGENT (*ambhassana-apappaṭighaṃ*): all the subtle <see above> are invisible and unimpingent.
  - BASE (*vatthu*) BUT NOT DOOR (*na dvāraṃ*): heart materiality (*hadaya-rūpaṃ*) is the base dependent on which the mind element (*mano-dhātu*) and mind-consciousness element (*mano-viññāna-dhātu*) arise, but it is not the door of the mind <the mind door (*mano-dvāra*) is the immaterial bhavanga>.
  - DOOR (*dvāraṃ*) BUT NOT BASE (*na vatthu*): bodily- and verbal intimation (*virāṭṭi*) are kamma doors (*kamma-dvāra*), but they are not the base dependent on which kamma consciousness arises <that is again the mind door>.
  - BOTH BASE (*vatthu*) & DOOR (*dvāraṃ*): translucent materiality of the eye, ear, nose, tongue, and body is both the base dependent on which its own corresponding eye- (*cakkhu*), ear- (*śro*), nose- (*ghāna*), tongue- (*jivhā*), and body consciousness (*kāya-viññāna*) arises, as well as the door dependent on which there arises the subsequent receiving consciousness (*sampatichana-citta*), etc. < of the corresponding eye-door-, ear-door-, nose-door-, tongue-door-, and body-door process>.
  - NEITHER BASE (*na vatthu*) NOR DOOR (*na dvāraṃ*): the remaining twenty-types of materiality are neither base nor door: the earth-, water-, fire-, and wind element; colour, sound, odour, flavour, nutritive essence, life faculty, female/male sex materiality, and space, lightness, softness, wieldiness, generation, continuity, ageing, and impermanence.
- AbS.vi.20-21 'Rūpa-Vibhāgo' ('Materiality Analysis') includes the former classifications, and lists the latter classifications otherwise:
- BASE MATERIALITY (*vatthu-rūpaṃ*): six types of materiality are said to be base materiality: the eye-, ear-, nose-, tongue-, and body translucency, as well as heart materiality.
  - NOT BASE MATERIALITY (*a-vatthu-rūpaṃ*): the remaining twenty-two types of materiality are said to be not base materiality.
  - DOOR MATERIALITY (*dvāra-rūpaṃ*): seven types of materiality are said to be door materiality: the eye-, ear-, nose-, tongue-, and body translucency; bodily- and verbal intimation.
  - NOT DOOR MATERIALITY (*a-dvāra-rūpaṃ*): the remaining twenty-one types of materiality are said to be not door materiality.
- Other classifications are mentioned and discussed under the individual type of materiality.

Mental Phenomena of Sublime Consciousness ( <i>mahaggata-citta</i> ) <sup>3</sup>					
FINE-MATERIAL JHĀNA	1st	2nd	3rd	4th	5th
CONSCIOUSNESS ( <i>citta</i> )					
MENTAL FACTORS ( <i>cetasika</i> )					
UNIVERSALS ( <i>sabba-citta-sādhāraṇa</i> )					
1. contact ( <i>phassa</i> )					
2. feeling ( <i>vedanā</i> ) <sup>4</sup>		happiness ( <i>sukha</i> )			equanimity ( <i>upekkhā</i> )
3. perception ( <i>saññā</i> )					
4. volition ( <i>cetanā</i> )					
5. one-pointedness ( <i>ek-aggatā</i> )					
6. life faculty ( <i>jīvit-īndriya</i> )					
7. attention ( <i>manasikāra</i> )					
SUNDRIES ( <i>pakīrāṇikā</i> )					
1. application ( <i>vitakka</i> )					
2. sustainment ( <i>vicāra</i> )					
3. decision ( <i>adhimokkha</i> )					
4. energy ( <i>vīriya</i> )					
5. joy ( <i>pīṭi</i> )					
6. desire ( <i>chanda</i> )					
BEAUTIFUL UNIVERSALS ( <i>sobhana-sādhāraṇa</i> )					
1. faith ( <i>saddhā</i> )					
2. mindfulness ( <i>sati</i> )					
3. conscience ( <i>hīrika</i> )					
4. shame ( <i>ōttapa</i> )					
5. non-greed ( <i>a-lobha</i> )					
6. non-hatred ( <i>a-dosa</i> )					
7. ever-evenness ( <i>tatra-majjhataṭṭā</i> )					
8. tranquillity of [mental] body ( <i>kāya-passaddhi</i> )					
9. tranquillity of consciousness ( <i>citta-passaddhi</i> )					
10. lightness of [mental] body ( <i>kāya-lahutā</i> )					
11. lightness of consciousness ( <i>citta-lahutā</i> )					
12. flexibility of [mental] body ( <i>kāya-mudutā</i> )					
13. flexibility of consciousness ( <i>citta-mudutā</i> )					
14. wieldiness of [mental] body ( <i>kāya-kammaññatā</i> )					
15. wieldiness of consciousness ( <i>citta-kammaññatā</i> )					
16. proficiency of [mental] body ( <i>kāya-pāguññatā</i> )					
17. proficiency of consciousness ( <i>citta-pāguññatā</i> )					
18. rectitude of [mental] body ( <i>kāya-ujjukatā</i> )					
19. rectitude of consciousness ( <i>citta-ujjukatā</i> )					
IMMEASURABLES ( <i>a-pparamāṇā</i> )					
1. compassion ( <i>karuṇā</i> )					
2. sympathetic joy ( <i>mudītā</i> )					
NON-DELUSION ( <i>a-moha</i> )					
1. WISDOM FACULTY ( <i>paññī-īndriya</i> ) <sup>5</sup>					
Total mental formations	34	35	33	34	32
	33	34	32	33	31
					31

<sup>3</sup> The table has been designed according to the combination system (*sangaha-nayo*): all combinations of mental formations. (AbS.ii.38-39. *Mahaggata-Citta-Sangaha-Nayo* ('Sublime-Consciousness Combination-System') CMA.ii.21, and AbS.ii.33-34. *Sobhana-Cetasika-Sampayoga-Nayo* ('Beautiful Mental-Factor Association-System') CMA.ii.17.) One column is one type of consciousness, with mental factors shaded.

<sup>4</sup> The five mental factors that are underlined with a wavy line are the five jhāna factors: the feeling is happy feeling (*sukha-vedanā*) for the first four jhānas, and equanimous feeling for the fifth jhāna.

<sup>5</sup> NON-DELUSION: here it is jhāna wisdom (*paññā*).

## The Fifty-Two Types of Mental Factor<sup>6</sup>

THE FIFTY-TWO MENTAL FACTORS ( <i>cetasika</i> )		
<b>Seven Universals (<i>sabba-citta-sādhāraṇa</i>)</b>		<b>Six Sundries (<i>pakinnaka</i>)</b>
1) contact ( <i>phassa</i> )	5) one-pointedness ( <i>ek-aggatā</i> )	1) application ( <i>vitakka</i> )
2) feeling ( <i>vedanā</i> )	6) life faculty ( <i>jīvit-indriya</i> )	2) sustainment ( <i>vicāra</i> )
3) perception ( <i>saññā</i> )	7) attention ( <i>manasikāra</i> )	3) decision ( <i>adhimokkha</i> )
4) volition ( <i>cetanā</i> )		4) energy ( <i>virīya</i> )
		5) joy ( <i>pīti</i> )
		6) desire ( <i>chanda</i> )
<b>Fourteen Unwholesome Mental Factors (<i>akusala-cetasika</i>)</b>		
1) delusion <sup>7</sup> ( <i>moha</i> )	6) wrong view ( <i>ditṭhi</i> )	11) remorse ( <i>kukkuca</i> )
2) consciencelessness ( <i>ahiri</i> )	7) conceit ( <i>māna</i> )	12) sloth ( <i>thina</i> )
3) shamelessness ( <i>anottappa</i> )	8) hatred ( <i>dosa</i> )	13) torpor ( <i>middha</i> )
4) restlessness ( <i>uddhacca</i> )	9) envy ( <i>issā</i> )	14) scepticism ( <i>vicikicchā</i> )
5) greed ( <i>lobha</i> )	10) possessiveness ( <i>macchariya</i> )	
<b>Nineteen Beautiful Universals (<i>sobhana-sādhāraṇa</i>)</b>		
1) faith ( <i>saddhā</i> )	10) lightness of [mental] body ( <i>kāya-lahutā</i> )	
2) mindfulness ( <i>sati</i> )	11) lightness of consciousness ( <i>citta-lahutā</i> )	
3) conscience ( <i>hiri</i> )	12) flexibility of [mental] body ( <i>kāya-mudutā</i> )	
4) shame ( <i>ottappa</i> )	13) flexibility of consciousness ( <i>citta-mudutā</i> )	
5) non-greed ( <i>a-lobha</i> )	14) wieldiness of [mental] body ( <i>kāya-kammaññatā</i> )	
6) non-hatred ( <i>a-dosa</i> )	15) wieldiness of consciousness ( <i>citta-kammaññatā</i> )	
7) ever-evenness ( <i>tabbā-majjhataṭṭā</i> )	16) proficiency of [mental] body ( <i>kāya-pāguññatā</i> )	
8) tranquillity of [mental] body ( <i>kāya-passaddhi</i> )	17) proficiency of consciousness ( <i>citta-pāguññatā</i> )	
9) tranquillity of consciousness ( <i>citta-passaddhi</i> )	18) rectitude of [mental] body ( <i>kāya-ujukatā</i> )	
	19) rectitude of consciousness ( <i>citt-ujukatā</i> )	
<b>Three Abstentions (<i>virati</i>)</b>	<b>Two Immeasurables (<i>appamañña</i>)</b>	<b>Non-Delusion (<i>a-moha</i>)</b>
1) Right Speech ( <i>Sammā-Vācā</i> )	1) compassion ( <i>karuṇā</i> )	1) wisdom faculty ( <i>paññ-indriya</i> )
2) Right Action ( <i>Sammā-Kammaṇṭa</i> )	2) sympathetic joy ( <i>muditā</i> )	
3) Right Livelihood ( <i>Sammā-Ajīva</i> )		
(7 + 6 + 14 + 19 + 3 + 2 + 1 = 52 mental Factors)		

The mental factors arise together with consciousness and consciousness arises together with mental factors. And it is important to understand that they arise at the same time. It is a misunderstanding to think that first arises consciousness, and then because consciousness has arisen, contact arises, and then because contact has arisen feeling arises, etc. That is a misunderstanding of how mentality arises. With each arising of consciousness there arises a given number of mental factors, and they all arise at the same time: they are what The Buddha calls co-nascent phenomena (*sahajāta-dhamma*) <born at the same time>.<sup>8</sup>

The mental factor feeling (*vedanā*) is the feeling aggregate (*vedanā-kkhandha*), the mental factor perception (*saññā*) is the perception aggregate (*saññā-kkhandha*), and the remaining fifty mental factors are the formations aggregate (*saṅkhāra-kkhandha*).

<sup>6</sup> In the first book of the Abhidhamma, the *Dhamma-Saṅgahī-Pāṭi*, The Buddha analyses the eighty-nine or one hundred and twenty-one types of consciousness with their mental factors, and the different types of materiality <except for heart-materiality (*hadaya-rūpa*), which He analyses in the *Paṭṭhāna*>. Each of the mental factors He also explains by way of synonyms. Surveying these analyses, the commentators then classified the mental factors under the various headings. Finding that according to The Buddha's analyses, seven types of mental factor are associated with all types of consciousness, they called those the universals (*sabba-citta-sādhāraṇa*). And the six types associated with sundry types of consciousness, unbeautiful (*asobhana*) <the twelve unwholesome consciousnesses (*akusala-citta*) and eighteen rootless consciousnesses (*ahetuka-citta*)> and beautiful (*sobhana*) <the remaining fifty-nine/ninety-one types of consciousness> they called the sundries (*pakinnaka*). And the fourteen types of mental factor associated with only unwholesome consciousness they called the unwholesome (*akusala*), etc. The *Abhidhammattha-Saṅgaha* is organized accordingly.

<sup>7</sup> delusion/consciencelessness/shame/restlessness arise with all unwholesome consciousnesses: they are unwholesome universals.

<sup>8</sup> DhSA.I.iii.1 *Phassa-Pancamaṅka-Rāsi-Vaṇṇana* ('Description of the Contact-Pentad Set')E.143 explains: 'For the phenomena arisen (*uppanna-dhammānaṃ*) with one consciousness (*eka-citt-asmīhi*), to say 'This one has arisen first, this one afterwards (*ayam paṭṭhamam uppanno ayam pacchāti*)', is not acceptable (*na labbhā*)'.

**Nāma Tables**  
(Revised 17 April, 2010)

Six lines (Sequences) In Summary			
1	Rūparāmmāna-line	Kusala-group	Akusala-group
2	Saddārammāna-line	"	"
3	Gandhārammāna-line	"	"
4	Rasārammāna-line	"	"
5	Phoṭṭhabbārammāna-line	"	"
6	Dhammārammāna-line	"	"
	(a) Concrete-rūpa (10/11)	"	"
	(b) unconcrete-rūpa (10)	"	"
	(c-1) Buddhānussati, tirāṇānussati	"	"
	(c-2) Appamaññā (Kāraṇā, Muditā)	"	"
	(c-3) Viññā (Sammā-vācā, Sammā-kammaṇṭa, Sammā-āṭṭva)	"	"
	(d-1) Ānāpāna	"	"
	(d-2) Ten Kāmas, Eight Attainments	"	"
	(d-3 to 6) Four Brahmavihāra	"	"
	(d-7) Asubha	"	"
	(d-8) Aññika	"	"

**(a) Dhammārammāna-Line — manodvāra-vīthi Kusala group Table**  
**Discernment of Taking Concrete-Rūpa as Object**

Basis Vattu Rūpa in hadaya = 63	63	63	63
Manodvāravajjana	Javana 7x	Sahetuka-tadārammāna 2x (or)	Ahetuka-tadārammāna 2x
1/ cakkha-pasāda-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11
2/ rūpa-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11
3/ anicca-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11
4/ dukkha-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11
5/ anatta-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11
6/ asubha-	12	34	12/11
	12	33	11/11
	12	33	12/11
	12	32	11/11

(b) Dhammārammaṇa-Line — manodvāra-vīhi — Kusala group Table  
Discernment of Taking Non-concrete-Rūpa as Object.

Basis Vatthu Rūpa in hadaya = 63 manodvāravajjana	63		63	
	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x	
1/ Ākāsa-dhātu-	12	34	34	(or) 12/11
	12	33	33	11/11
	12	33	33	12/11
	12	32	32	11/11
2/ rūpa-	12	34	34	12/11
	12	33	33	11/11
	12	33	33	12/11
	12	32	32	11/11

(c-1) Dhammārammaṇa-Line — Buddhānussati maraṇānussati Table

Basis Vatthu Rūpa in hadaya = 63 Manodvāravajjana	63		63	
	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadārammaṇa 2x	
1/ Buddhānussati-	12	34	34	(or) 12
	12	33	34	12
	12	33	33(Associated with Pīti)	12
	12	32	33(Associated with Pīti)	12
2/ Maraṇānussati-	12	34	34	12/11
	12	33	33	11/11
	12	33	33	12/11
	12	32	32	11/11

(c-2) Dhammārammaṇa-Line — Appanānīlā Table  
Kāma-Javana — manodvāra-vīhi

Basis Vatthu Rūpa in hadaya = 63	63	
	Manodvāravajjana	Javana 7x
1/ Karuṇā	12	35
	12	34
	12	34
	12	33
2/ Muditā	12	35
	12	34
	12	34
	12	33



## (c-3) Dhammārammaṇa-Line — manodvāra-vīthi — Virati Table

Basis Vatthu Rūpa in hadaya = 63	63	63	63	63
	Manodvāra-vajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (of)	Ahetuka-tadārammaṇa 2x
1/ Sammā-vācā	12	35	34 (or)	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11
2/ Sammā-kammaṇṭa	12	35	34 "	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11
3/ Sammā-ājīva	12	35	34 "	12/11
	12	34	33 "	11/11
	12	34	33 "	12/11
	12	33	32 "	11/11

## (d-1) Ānāpāna Patibhāga-Nimitta object

## Dhammārammaṇa Line — Manodvāra - jhāna Samāpatti Vīthi table

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63
	Ma.	Pa.	U.	Nu.	Go.	Ja. (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	34	34	34	34	34
2 <sup>nd</sup> Jhāna	12	34	34	34	34	32 (Vitakka & Vicāra are removed)
3 <sup>rd</sup> Jhāna	12	34	34	34	34	31 (Piṭi is further removed)
4 <sup>th</sup> Jhāna	12	33	33	33	33	31 (Sukha removed, replaced by Upekkhā)

The names of Vīthi Citta mentioned in the Table above are:

Ma. = Manodvāravajjana = the mind that advert (determine) on the object (such as Ānāpānapatibhāga Nimitta).

Pa. = Parikkama = the Kāṁhāvacāra Mahākusala Javana Citta that performs the preliminary function (such as 'in-breath, out-breath...' etc) so that Jhāna Javana arise.

U. = Upacāra = the Mahākusala Javana Citta which is the Upacāra of = close vicinity to Jhāna Javana = neighbourhood.

Nu. = Anuloma = the Mahākusala Javana Citta, the adaptation thought-moment, which arise in conformity with the Jhāna Javana.

Go. = Gotrabhu = the Mahākusala Javana Citta that cuts off the Kāma lineage.

Ja. = Jhāna Javana = Rūpāvacāra Kusala Javana Citta / Arūpāvacāra Kusala Javana Citta

## (d-2) Kasina Patibhāga-Nimitta object

## Dhammārammaṇa Line - Manodvāra - jhāna Samāpatti Vīthi table

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	34	34	34	34	34 ...
2 <sup>nd</sup> Jhāna	12	34	34	34	34	32 ... (Vitakka & Vicāra are removed)
3 <sup>rd</sup> Jhāna	12	34	34	34	34	31 ... (Piṭi is further removed)
4 <sup>th</sup> Jhāna	12	33	33	33	33	31 ... (Sukha removed, replaced by Upekkhā)
Ākāsañācāyatana-jhāna	12	33	33	33	33	31 ... (Upekkhā - Ekaggatā)
Vīṇāñācāyatana-jhāna	"	"	"	"	"	"
Ākīraṇāñācāyatana-jhāna	"	"	"	"	"	"
Nevasaññānācāyatana-jhāna	"	"	"	"	"	"

## (d-3 to d-6) Four Brahmavihāra - Jhāna Samāpatti Vithi table

## (d-3) Metta - Brahmavihāra

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	34	34	34	34	34 ...
2 <sup>nd</sup> Jhāna	12	34	34	34	34	32 ... (Vitakka & Vicāra are removed)
3 <sup>rd</sup> Jhāna	12	34	34	34	34	31 ... (Pīti is further removed)

## (d-4) Karuṇā - Brahmavihāra

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	35	35	35	35	35 ...
2 <sup>nd</sup> Jhāna	12	35	35	35	35	33 ... (Vitakka & Vicāra are removed)
3 <sup>rd</sup> Jhāna	12	35	35	35	35	32 ... (Pīti is further removed)

## (d-5) Muditā - Brahmavihāra

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	35	35	35	35	35 ...
2 <sup>nd</sup> Jhāna	12	35	35	35	35	33 ... (Vitakka & Vicāra are removed)
3 <sup>rd</sup> Jhāna	12	35	35	35	35	32 ... (Pīti is further removed)

## (d-6) Upekkhā - Brahmavihāra

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
4 <sup>th</sup> Jhāna	12	33	33	33	33	31 ...

## (d-7) Aśubha (corpse object)

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	34	34	34	34	34 ...

## (d-8) Atthika (skeleton object)

Basis vatthu Rūpa in Hadaya	63	63	63	63	63	63 ...
	Ma.	Pa.	U.	Nu.	Go.	Ja. ... (many times of Jhāna Javana)
1 <sup>st</sup> Jhāna	12	34	34	34	34	34 ...

## Dhammārammaṇa-line — Suddha-Manodvāra-vithi - Akusala group Table

Basis Vatthu Rūpa in hadaya = 63	63	63	63
Manodvāra-vajjana	Javana 7x	Sahetuka-tadārammaṇa 2x (or)	Ahetuka-tadālarammaṇa 2x
1/ Lobha-dīthi -12	20 (19/ 22/ 21)	34/ 33/ 33/ 32	(or) 12 (11/ 12/ 11)
2/ Lobha-māna -12	20 (19/ 22/ 21)	34/ 33/ 33/ 32	" 12 (11/ 12/ 11)
3/ Dosa -12	18 (20)	33/ 32	" 11 (11)
4/ Dosa-issā -12	19 (21)	" "	" "
5/ Dosa-macchariya -12	19 (21)	" "	" "
6/ Dosa-kukkucca -12	19 (21)	" "	" "
7/ Moha-uddhacca -12	16	34/ 33/ 33/ 32	" 12 (11/ 11)
8/ Moha-vicikicchā -12	16	34/ 33/ 33/ 32	" " "

Rupārammaṇa — colourline — Kusala group Table

Basis varhu rūpa in hadaya = 63	Cakkhuvāra-viṭhi				Manodvāra-viṭhi					
	Cakkhu = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63		
Pañcadvārāvajjana	Cakkhu Viññāna	Sampajicchana	Samītrapa	Voṭṭha	Javana 7x	Tadārammaṇa 3x	Bhavaṅga	Manodvārāvajjana	Javana 7x	Tadārammaṇa 2x
1/Rupārammaṇa = Vaṅga (attention)				Rūpārammaṇa = Vaṅga				Rupārammaṇa = Vaṅga		
11	8	11	12	12	34	34/12/11	34	12	34	34/12/11
11	8	11	12	12	33	33/11/11	34	12	33	33/11/11
11	8	11	12	12	33	33/12/11	34	12	33	33/12/11
11	8	11	12	12	32	32/11/11	34	12	32	32/11/11
					2	Rūpa-	12	12	34 (33/33/32)	34 (33/33/32)
					3	Anicca-	12	12	"	"
					4	Dukkha-	12	12	"	"
					5	Anatta-	12	12	"	"
					6	Asubba-	12	12	"	"

Citta + Cetasika in Mind-moment (Cittakkhana)

Pañcadvārāvajjana	Cakkhuvāra-viṭha	Sampajicchana	Samītrapa	Voṭṭha
11	8	11	12/11	12
1/ Citta	Citta	Citta	Citta	Citta
2/ Phassa	Phassa	Phassa	Phassa	Phassa
3/ Vedanā	Vedanā	Vedanā	Vedanā	Vedanā
4/ Saññā	Saññā	Saññā	Saññā	Saññā
5/ Cetanā	Cetanā	Cetanā	Cetanā	Cetanā
6/ Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā
7/ Jivita	Jivita	Jivita	Jivita	Jivita
8/ Manasikāra	Manasikāra	Manasikāra	Manasikāra	Manasikāra
9/ Vitakka	Vitakka	Vitakka	Vitakka	Vitakka
10/ Vicāra	Vicāra	Vicāra	Vicāra	Vicāra
11/ Adhimokkha	Adhimokkha	Adhimokkha	Adhimokkha	Adhimokkha
12/		Piṭṭhā	Piṭṭhā	Vīriya

Tadārammaṇa for Tīhetuka Phuthujana

After one of the 8 types Mahākūṣūla Javana one of the 11 types Tadārammaṇa can arise.
After one of the 8 types Lobbhamīla Javana one of the 11 types Tadārammaṇa can arise.
After one of the 2 types Dosamīla Javana one of the 6 types Upēkkhā Tadārammaṇa can arise.
After one of the 2 types Mohamīla Javana one of the 11 types Tadārammaṇa can arise.

Rāṣṭrammāna -- colourline -- Akusala group Table

Bāsi Vāṭṭu Rūpa in	Cakkhuvāra-viṭṭi										Mānadvāra-viṭṭi			
	Hadaya = 63 Pañca-dvāravajjana	Hadaya = 63 Cakkhu-viññāna	Hadaya = 63 Sāmpa-ṭicchana	Hadaya = 63 Sanirūpa	Hadaya = 63 Voṭṭu	Hadaya = 63 Javāna 7x	Hadaya = 63 Tudāra-māna 2x	Hadaya = 63 Bhavaṅga	Hadaya = 63 Māno-dvāravajjana	Hadaya = 63 Javāna 7x	Hadaya = 63 Tudāra-māna 2x	Hadaya = 63 Mānadvāra-viṭṭi	Hadaya = 63 Javāna 7x	Hadaya = 63 Tudāra-māna 2x
1/ Lobha-ditṭhi	"	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11	20	34/33/12/11	
2/ Lobha-ditṭhi	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11	19	33/32/11/11	
3/ Lobha-ditṭhi	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11	22	34/33/12/11	
4/ Lobha-ditṭhi	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11	21	33/32/11/11	
5/ Lobha-māna	"	"	"	12	"	20	34/33/12/11	"	"	20	34/33/12/11	20	34/33/12/11	
6/ Lobha-māna	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11	19	33/32/11/11	
7/ Lobha-māna	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11	22	34/33/12/11	
8/ Lobha-māna	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11	21	33/32/11/11	
9/ Dosa	"	"	"	11	"	18	33/32/11/11	"	"	18	33/32/11/11	18	33/32/11/11	
10/ Dosa	"	"	"	11	"	20	"	"	"	20	"	20	"	
11/ Dosa-issā	"	"	"	11	"	19	"	"	"	19	"	19	"	
12/ Dosa-issā	"	"	"	11	"	21	"	"	"	21	"	21	"	
13/ Dosa-mucchariya	"	"	"	11	"	19	"	"	"	19	"	19	"	
14/ Dosa-mucchariya	"	"	"	11	"	21	"	"	"	21	"	21	"	
15/ Dosa-kukkucca	"	"	"	11	"	19	"	"	"	19	"	19	"	
16/ Dosa-kukkucca	"	"	"	11	"	21	"	"	"	21	"	21	"	
17/ Moha-uddhaṭṭha	"	"	"	11	"	16	34/33/12/11	"	"	16	34/33/12/11	16	34/33/12/11	
18/ Moha-vicikicchā	"	"	"	11	"	16	34/33/11/11	"	"	16	34/33/11/11	16	34/33/11/11	

Rūpārammaṇa — colourline — Kusala group Table

Basis vatthu rūpa in hadaya = 63	Cakkhuvāra-vīthi				Manodvāra-vīthi								
	Cakkhu = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63	Hadaya = 63					
Pañcadvārāvajjana	Cakkhu Viniñña	Sampajicchana	Santīraṇa	Voṭṭha	Javana	Tadārammaṇa	Bhavaṅga	Manodvārāvajjana	Javana	Hadaya = 63	Hadaya = 63	Tadārammaṇa	
1/Rūpārammaṇa = Vaṇṇa (attention)				Rūpārammaṇa = Vaṇṇa				Rūpārammaṇa = Vaṇṇa					
11	8	11	12	12	34	34/12/11	34	12	34	34	34	34/12/11	
11	8	11	12	12	33	33/11/11	34	12	33	33	33	33/11/11	
11	8	11	12	12	33	33/12/11	34	12	33	33	33	33/12/11	
11	8	11	12	12	32	32/11/11	34	12	32	32	32	32/11/11	
										2 Rūpa-	12	34 (33/33/32)	34 (33/33/32)
										3 Anicca-	12		12/11
										4 Dukkha-	12		"
										5 Anatta-	12		"
										6 Asubha-	12		"

Citta + Cetasika in Mind-moment (Cittakkhaṇa)

Pañcadvārāvajjana	Cakkhuviniñña	Sampajicchana	Santīraṇa	Voṭṭha
11	8	11	12/11	12
1/Citta	Citta	Citta	Citta	Citta
2/Phassa	Phassa	Phassa	Phassa	Phassa
3/Vedanā	Vedanā	Vedanā	Vedanā	Vedanā
4/Saññā	Saññā	Saññā	Saññā	Saññā
5/Cetanā	Cetanā	Cetanā	Cetanā	Cetanā
6/Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā	Ekaggatā
7/Jivita	Jivita	Jivita	Jivita	Jivita
8/Manasikāra	Manasikāra	Manasikāra	Manasikāra	Manasikāra
9/Vitakka	Vitakka	Vitakka	Vitakka	Vitakka
10/Vicāra	Vicāra	Vicāra	Vicāra	Vicāra
11/Adhimokkha	Adhimokkha	Adhimokkha	Adhimokkha	Adhimokkha
12/		Pīti*	Pīti*	Viriya

Tadārammaṇa for Tihetuka Phuthujana

After one of the 8 types Mahākusala Javana
one of the 11 types Tadārammaṇa can arise.
After one of the 8 types Lobhamūla Javana
one of the 11 types Tadārammaṇa can arise.
After one of the 2 types Dosamūla Javana
one of the 6 types Upekkhā Tadārammaṇa can arise
After one of the 2 types Mohamūla Javana
one of the 11 types Tadārammaṇa can arise.

Rūpārammaṇa -- colourline -- Akusala group Table

Basis Vatthu Rūpa in	Cakkhuvāra-vīthi					Manodvāra-vīthi					
	Hadaya = 63 Pañca-dvārāvajjana	Hadaya = 63 Cakkhu-viññāna	Hadaya = 63 Sampa-ticchana	Hadaya = 63 Santirāpa	Hadaya = 63 Voṭṭha	Hadaya = 63 Javana 7x	Hadaya = 63 Tadāram-maṇa 2x	Hadaya = 63 Bhavaṅga	Hadaya = 63 Mano-dvārāvajjana	Hadaya = 63 Javana 7x	Hadaya = 63 Tadāram-maṇa 2x
1/ Lobha-dīṭṭhi	11	8	11	12	12	20	34/33/12/11	34	12	20	34/33/12/11
2/ Lobha-dīṭṭhi	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11
3/ Lobha-dīṭṭhi	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11
4/ Lobha-dīṭṭhi	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11
5/ Lobha-māna	"	"	"	12	"	20	34/33/12/11	"	"	20	34/33/12/11
6/ Lobha-māna	"	"	"	11	"	19	33/32/11/11	"	"	19	33/32/11/11
7/ Lobha-māna	"	"	"	12	"	22	34/33/12/11	"	"	22	34/33/12/11
8/ Lobha-māna	"	"	"	11	"	21	33/32/11/11	"	"	21	33/32/11/11
9/ Dosa	"	"	"	11	"	18	33/32/11/11	"	"	18	33/32/11/11
10/ Dosa	"	"	"	11	"	20	"	"	"	20	"
11/ Dosa-issā	"	"	"	11	"	19	"	"	"	19	"
12/ Dosa-issā	"	"	"	11	"	21	"	"	"	21	"
13/ Dosa-macchariya	"	"	"	11	"	19	"	"	"	19	"
14/ Dosa-macchariya	"	"	"	11	"	21	"	"	"	21	"
15/ Dosa-kukkucca	"	"	"	11	"	19	"	"	"	19	"
16/ Dosa-kukkucca	"	"	"	11	"	21	"	"	"	21	"
17/ Moha-uddhacca	"	"	"	11	"	16	34/33/12/11	"	"	16	34/32/12/11
18/ Moha-vicikicchā	"	"	"	11	"	16	34/33/11/11	"	"	16	34/32/11/11

### Three Ways Of Discerning Mental Phenomena

Tividho hi arūpakammatṭhāne abhiniveso phassavasena vedanāvasena cittavasenāti (Majjhima Commentary-Vol.1-pg.180, Burmese script).

At the beginning of the discernment of mental phenomena (Nāma dhamma) there are the following three ways:

- (1) the way of discerning beginning with contact (phassa);
- (2) the way of discerning beginning with feeling (vedanā);
- (3) the way of discerning beginning with consciousness (viññāṇa).

If the meditator is a pure Vipassanā meditator then he must be already able to discern the physical phenomena (Rūpa dhamma) well and thoroughly by insight (suvisuddha rūpa pariggaha). This is because the mental phenomena of living beings with 5 aggregates (Pañcavokāra Sattā) arise in their continuity processes (santāna) dependent upon one of the transparent elements which are eye transparent element, ear transparent element, nose transparent element, tongue transparent element or bodily transparent element; or အဝ္ဇေဉ္ဇာ the Bhavaṅga mind clear-element dependent upon the hadaya vatthu rūpa (heart basis physical phenomena).

Therefore if the meditator is still not able to discern the physical basis (vatthu rūpa) dependent upon which mental phenomena arise; as well as the Bhavaṅga mind clear element, then he is still very far from being able to break down the compactness of mental phenomena (Nāma ghaṇa) and from attaining the insight which realises its ultimate reality (Paramattha).

The reason is that, for those who has already been able to discern the physical phenomena well and thoroughly, the mental phenomena appear clearly to their insight by one or all three of the 3 ways of discerning mental phenomena mentioned above. Therefore, only those meditators who have already discerned physical phenomena well and thoroughly should try to discern mental phenomena. Without discerning the physical phenomena well and thoroughly but only realising one or two of the physical phenomena by insight and then without furthering the discernment of physical phenomena, giving up the discernment of physical phenomena, if the meditator tries to discern mental phenomena, then -- kammatṭhānato parihāyati (Vism.-XVIII-23) -- he regresses from his meditation.

### Two Points To Know And Remember In Advance

ကြိုတင် သိမှတ်ထားရန် အချက် (၂) ရပ်

Mental phenomena can be discerned by means of Basis Vatthu Rūpa. As the discernment according to the sense doors (āyatana dvāra) is free from entanglement (i.e. free from confusion, Anākula), it is instructed in Visuddhimagga (2nd Vol., pg.223, Burmese script) to discern mental phenomena by means of doors (dvāra) such as Cakkhudvāra Vīthi...etc. If the meditator wants to discern mental phenomena and he is a Suddha Vipassanā Yānika person, then he should take note in advance that:

- (1) he must already discerned the physical phenomena,
- (2) he must discern according to the sense doors (āyatana dvāra).

The three doors of bodily door, speech door and mind door (kāya dvāra, vacī dvāra, mano dvāra) are Kamma dvāra (Kamma doors). The 6 doors of eye, ear, nose, tongue, bodily and mind (Cakkhudvāra, Sotadvāra, Ghānavdvāra, Jivhādvāra, Kāyadvāra and Manodvāra) are called Sense doors (Āyatana dvāra). It means to discern according to Vīthi Citta process in Āyatana dvāra in

order to break down the compactness of mental phenomena (Nāma Ghana), attaining the insight of ultimate reality. The four compactness of mental phenomena will be explained later.

### Only Mundane (Lokiya) Mental Phenomena

လောကီနာမ်တရားသာ

As supramundane (Lokuttarā) mental phenomena are not the object of Vipassanā insight, the meditator has to discern only mundane Citta-Cetasika group. Among the mundane mental phenomena, - Labhino eva pana mahaggatacittāni supākatāni honti (Mahā Ṭīka-Vol.2-pg.353) - as it is mentioned that Mahaggata Citta is clear only to the continuity process (santāna) of meditators who have attained Jhāna, the meditator who has attained Jhāna must discern the Jhāna dhamma which he attained. For those who do not have Jhāna can leave out the discernment of Jhāna mental phenomena. Furthermore, Citta cannot arise without Cetasika. Citta and Cetasika arise together as a group simultaneously in every mind moment (Cittakkhaṇa).

### Four Characteristics Of Cetasika Which Accompany Citta

စိတ်နှင့်ယှဉ်သော စေတသိက်တို့။ လက္ခဏာ (၄) ပါး

- (1) Ekuppāda = same arising with Citta / simultaneous arising with Citta.
- (2) Ekanirodha = same perishing away with Citta simultaneous perishing away with Citta.
- (3) Ekālambaṇa = having the same object with Citta.
- (4) Ekavattuka = having the same basis (vatthu) with Citta.

Cetasikas have these four characteristics. It is a natural law that any Cetasika accompanying Citta in Sensual Realm (Kāma) and Rūpa Realm has these four characteristics. In Arūpa Realm the characteristic of Ekavattuka is not present because there is no physical basis (vatthu rūpa). Cetasikas are of 52 types.

### 52 Types Of Cetasika

- (1) Sabba Citta Sādhāraṇa Cetasika = 7 Cetasikas connected with all Citta.
  - (2) Pakiṇṇaka Cetasika = 6 miscellaneous Cetasikas.
  - (3) Akusala Cetasika = 14 Cetasika.
  - (4) Sobhana Cetasika = 25 Beautiful Wholesome Cetasika.
- Altogether there are a total of 52 Cetasikas.

#### 7 Sabba Citta Sādhāraṇa Cetasika

(Cetasika connected with all Citta = Cetasika that accompany every Citta)

- (1) Phassa = contact touching of the object (Lakkhaṇa characteristic);  
= the joining between object and consciousness (Rasa / function).
- (2) Vedanā = experiencing the feeling of the object.
- (3) Saññā = (mentally) marking the object.
- (4) Cetanā = urging / organising the associates Citta-Cetasika to reach towards the object.
- (5) Ekaggatā = reaching of the Citta on one object only;  
= being established calmly;  
= not letting the mental associates (sampayutta) scattered.  
(In some cases, Ekaggata is called Samādhi)
- (6) Jivita = protecting / looking after the accompanying Citta-Cetasika (= the associate states, sampayutta) = the element of guarding Nāma.
- (7) Manasikāra = controlling / pushing the Citta (= the associate states, sampayutta) towards the object;  
= paying attention on the object.



6 Pakiṇṇaka Cetasika  
(6 miscellaneous Cetasika)

- (1) Vitakka = initial application (or putting) of Citta (= the associate states) on the object;  
= considering (စဉ်းစဉ်း).
- (2) Vicāra = reflecting (= stroking ) on the object again and again;  
= taking the object again and again.
- (3) Adhimokkha = deciding on the object.
- (4) Vīriya = striving (it is striving in order for the Citta and Cetasika to arise on an object. In unwholesome states, it is striving in order for the arising of Lobha or Dosa or Moha...etc. In wholesome states, it is striving for the arising of Alobha or Adosa or Amoha.)
- (5) Pīti = joy or liking for the object.
- (6) Chanda = wanting or wishing for an object;  
= wanting to produce an object.

(Notes:.....)

.....  
These 6 Cetasika do not arise simultaneously with all Citta but only with some Citta; therefore, they are called Pakiṇṇaka (miscellaneous) Cetasika.

Totally, both 7 Sabba Citta Sādhāraṇa Cetasika plus the 6 Pakiṇṇaka Cetasika = 13 Cetasika are called Aññasamānā Cetasika. They can arise in both wholesome states and unwholesome states.

Vitakka - Cetanā - Manasikāra

Vitakka is putting the associate mental states to reach towards the object. Cetanā puts the associate mental states that are put by Vitakka to be together with the object. Manasikāra makes the associate mental states reach the object directly. Able to drive .

NOTE: Take note that the group of Citta-Cetasika that arise together simultaneously in one mind moment is called Sampayutta dhamma, the associate mental states.

14 Akusala Cetasika:  
4 Akusala Sādhāraṇa Cetasika  
(4 Cetasika connected with all Akusala Citta)

- (1) Moha = not knowing the true nature of the object;  
= wrong knowing on the object.
- (2) Ahirika = not shameful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.
- (3) Anottappa = not fearful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.
- (4) Uddhacca = the Citta being not calm and does not descend on the object, being restless.

3 Lobha Group Cetasika

- (5) Lobha = grasping or-being attached to the object as I , mine ;  
= desiring or craving for the object;  
= being stuck firmly on the object.
- (6) Diṭṭhi = holding the belief that the object is Nicca, Sukha, Atta and Subha;  
= wrong views = wrong belief.
- (7) Māna = the Citta being elevated highly as me, me ;  
= being haughty \ arrogant \ conceit;

= desiring prominence.

### Explanation

Paramatthato avijjamānesu itthipurisādīsu javati, vijjamānesupi khandhādīsu na javatīti avijjā (Vism.-XVII, 43).

Moha is also called Avijjā. If analyse by insight the living beings and inanimate things in the 31 realms, until attaining ultimate reality (paramattha sacca) and if realise that there are only:

- (1) aggregate of physical phenomena;
- (2) aggregate of mental phenomena;
- (3) aggregate of physical phenomena+mental phenomena, then that realisation is correct; this is NāmaRūpa Pariccheda ñāṇa.
- (4) If realise that there are only aggregates of causes and effects then that realisation is correct; this is Paccaya Pariggaha ñāṇa.

These aggregates of physical phenomena, mental phenomena, causes and effects are called Saṅkhāra dhamma. These Saṅkhāra dhamma are Anicca, having arisen they perish away; Dukkha, being oppressed by constant arising and perishing away; Anatta, they are not Atta of indestructible essence. They are Asubha, repulsive. Therefore if one realises that these Saṅkhāra dhamma are

- (5) Anicca;
- (6) Dukkha;
- (7) Anatta;
- (8) Asubha, then that realisation is correct. These are Vipassanā insights.

Therefore if one realises that the living beings and inanimate things in the 31 realms are aggregate of physical phenomena, aggregate of mental phenomena, aggregate of 5 Khandhā, aggregate of 12 Āyatana, aggregate of 18 Dhātu; as well as aggregate of causes, aggregate of effects; aggregate of Anicca dhamma, Dukkha dhamma, Anatta dhamma and Asubha dhamma then these realisations are right realisations = Sammā diṭṭhi = Vijjā ñāṇa. Without realising correctly like that, if the inanimate things and the animates are seen as man, woman, person, beings, human beings, deity, Brahmā ...etc; as gold, silver, tree, water, earth, forest, mountain ...etc; as Nicca, Sukha, Atta, Subha, then these are called wrong knowing = Avijjā.

To understand more about Avijjā = Moha = Micchā diṭṭhi, two kinds of Atta wrong views will be further explained.

### Two Kinds Of Atta Wrong Views

အတ္တဝေ (၂) မျိုး

There are, roughly, two kinds of Atta views which are Lokasamaññā Atta and the wrong views (Atta diṭṭhi) held outside the Sāsana (Majjhima Nikāya Ṭīka-Vol.1-pg.365, 366).

(1) LOKASAMAÑÑĀ ATTA -- this is holding the view that animates are man, woman, person, beings, human beings, deities, Brahmā, buffalo, cattle, animal...etc; and inanimate things are gold, silver, farm, house, tree, water, soil, forest, mountain...etc. For the meditator who is able to discern externally, if he discerns the Four Elements on inanimate things, then he will only see small particles Rūpa Kalāpa. If he analyses these small particles Rūpa Kalāpa by the insight eye, then he sees only (i) Utuja Ojaṭṭhamaka Rūpa produced by the Fire Element called Utu and (ii) (if sound is included) the Utuja Saddanavaka Rūpa. Therefore, if one realises these inanimate things as aggregates of Utuja Ojaṭṭhamaka Rūpa and (if sound is included) Utuja Saddanavaka Rūpa, then this realisation is correct. If realises them as Anicca, Dukkha, Anatta, Asubha then this realisation is correct. If knowing them as gold, silver...etc, then this knowing is wrong. If one believes and

holds the view that they are gold, silver...etc, then this belief and view is wrong. It is Lokasamaññā Atta view.

(2) ATTA DIṬṬHI - there are, roughly, two kinds of Atta diṭṭhi wrong views: Parama Atta diṭṭhi and Jīva Atta diṭṭhi.

(A) PARAMA ATTA DIṬṬHI -- the view that there is a creator who creates the whole world and all beings is Parama Atta diṭṭhi = holding the wrong view of Parama Atta diṭṭhi.

(B) JĪVA ATTA DIṬṬHI -- holding the wrong view that there exist a created soul in every living beings continuity process is Jīva Atta diṭṭhi.

MOHA AND DIṬṬHI -- Moha is knowing wrongly that the animates and inanimates in the 31 realms are Nicca, Sukha, Atta and Subha. Diṭṭhi is holding the wrong view that the animates and inanimates in the 31 realms are Nicca, Sukha, Atta and Subha.

#### 4 Dosa Cetasika Group

(8) Dosa = harsh and violent mind;  
= wanting to destroy.

(9) Issā = being envious of others wealth and glory;  
= jealousy.

(10) Macchariya = concealing one's own property;  
= cannot bear sharing with others.

(11) Kukkucca = (A) being remorseful about the unwholesome, bad conduct which had been done;  
(B) being remorseful about the wholesome, good conduct that had not been done.

#### 2 Sasāṅkhārika Cetasika Group

(12) Thina = dull mind;  
= mind not cheerful and not enthusiastic.

(13) Middha = dull accompanying Cetasika;  
= accompanying Cetasika not cheerful and not enthusiastic.

#### 1 Moha Cetasika Group

(14) Vicikicchā = it is doubts on the following 8:

(i) the real and true Sammāsambuddha;

(ii) the real and true Dhamma of Sammāsambuddha;

(iii) the real and true Ariya Sāvaka Saṅgha of Sammāsambuddha;

(iv) the three Sikkhā of Sīla, Samādhi and Paññā;

(v) past life = past Khandhā which is the preceding period of Saṁsāra;

(vi) future life = future Khandhā which is the subsequent period of Saṁsāra;

(vii) both past+future life = both past and future Khandhā which are the preceding and subsequent period of Saṁsāra;

(viii) causal relationships = Paṭicca Samuppāda (Abhidhamma-Vol.1-pg.208 Burmese script).

(Notes: Doubts on Kamma and its effect is included in doubts on Paṭicca Samuppāda.)

#### 25 Sobhaṇa Cetasika = Wholesome Cetasika

In the 25 Sobhaṇa Cetasika, there are:

- (A) 19 Sobhaṇasādhāraṇa Cetasika = Cetasika connected with all wholesome mind called Sobhaṇa;  
 (B) 3 Virati Cetasika;  
 (C) 2 Appamaññā Cetasika;  
 (D) 1 Paññindriya Cetasika, a total of 25 Cetasika.

19 Sobhaṇa Sādhāraṇa Cetasika

(1) Saddhā = belief + faith (in the 8 mentioned in Vicikicchā)

= သက်ဝင်တည်နေခြင်း

[NOTES: These (8) are shown as a whole. Understand the difference in the object of faith such as:

- (i) the faith on the Buddha s attributes in taking the Buddha s attributes as the object;  
 (ii) the faith on the Dhamma s attributes in taking the Dhamma s attributes as the object;  
 (iii) the faith on the Saṅgha s attributes in taking the Saṅgha s attributes as the object;  
 (iv) the faith on Sīla training -- Sīla Sikkhā, at the stage of observing Sīla; the faith on Samādhi training = Jhāna Samādhi training -- Samādhi Sikkhā, at the Samādhi stage; the faith on Paññā training = the Paññā training of penetrative realisation of the ultimate reality of mental-physical phenomena as they really are = faith on the practise to be able to realise the Noble Truths penetratively at the stage of Paññā training;  
 (v) the faith on past Khandhā in discerning the past;  
 (vi) the faith on future Khandhā in discerning the future;  
 (vii) the faith on both past + future Khandhā in discerning both past + future;  
 (viii) the faith on causal relationships = Paṭicca Samuppāda in discerning causal relationships = Paṭicca Samuppāda .
- (2) Sati = not floating like a gourd but sinking like a rock, it is the sinking of the accompanying Citta-Cetasika into the pertaining Kusala object such as Buddha, Dhamma...etc;  
 = mind being firm on the object;  
 = not forgetting the object.
- (3) Hiri = shameful of (i) Akusala states and (ii) wrong conduct.  
 (4) Ottappa = fearful of (i) Akusala states and (ii) wrong conduct.  
 (5) Alobha = mind is not attached to lokiya object;  
 = not attached (to t) as mine, mine... .
- (6) Adosa = the mind is not harsh and violent on the object;  
 = not wanting to destroy.
- (7) Tatramajjhataṭṭā = maintaining the mind equally on the object (so that the Citta-Cetasika do not exceed in their function, without reaching towards the 2 states of Māna and ThinaMiddha);  
 = looking on the object with equanimity.
- (8) Kāyapassaddhi = tranquillity of Cetasika.  
 (9) Cittapassaddhi = tranquillity of mind.  
 (10) Kāyalahutā = swiftness \ lightness of Cetasika.  
 (11) Cittalahutā = swiftness \ lightness of mind.  
 (12) Kāyamudutā = pliancy of Cetasika.  
 (13) Cittamudutā = pliancy of mind.  
 (14) KāyaKammaññatā =  
 (15) CittaKammaññatā =  
 (16) KāyaPāguññatā =  
 (17) CittaPāguññatā =  
 (18) Kāyujukatā = uprightness of Cetasika;  
 = being without hypocrisy and deceit (māyā, sāṭheyya).  
 (19) Cittujukatā = uprightness of mind;  
 = being without hypocrisy and deceit (māyā, sāṭheyya).  
 (Māyā = concealing any fault that exist; Sāṭheyya = showing qualities that do not exist).

### 3 Virati Cetasika

- (1) Sammā Vācā = abstaining from 4 wrong speech not related to livelihood;  
= not committing wrong speech.
- (2) Sammā Kammanta = abstaining from 3 wrong bodily conduct not related to livelihood;  
= not committing wrong bodily conduct.
- (3) Sammā Ājīva = abstaining from 4 wrong speech and 3 wrong bodily conduct related to livelihood;  
= not committing wrong bodily conduct and wrong speech.

### 2 Appamaññā Cetasika

- (1) Karuṇā = having pity and compassion, taking the suffering beings as object  
= wanting to save from suffering.
- (2) Muditā = being rejoiced, taking happy beings as the object;  
= being not envious.

### 1 Paññindriya Cetasika

- (1) Paññindriya = Paññā = penetrative realisation of ultimate reality as they really are;  
= penetrative realisation of the 4 Noble Truths.  
(Paññā is also called ñāṇa, amoha, sammādiṭṭhi, dhamma-vicaya. As it exercises predominance / control in comprehending the 4 Noble Truth, so it is called Paññindriya).

These are the 25 wholesome Sobhaṇa Cetasika.

As the beginner meditator can start to distinguish (= to discern) the ultimate reality by insight through giving attention to either its intrinsic characteristic (sabhāva lakkhaṇa) or function (rasa), both intrinsic characteristic and function are mentioned above for some of the Cetasika.

### 6 Viññāṇa Dhātu

The meditator who has already known about the 52 Cetasika should know, briefly, about Viññāṇa = consciousness which accompanies those Cetasika accordingly. There are 6 Viññāṇa dhātu (consciousness) in Vipassanā, in brief:

- (1) CakkhuViññāṇa = The consciousness that knows Rupārammaṇa \ colour, being dependent upon Eye Transparent Element.
- (2) SotaViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.
- (3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.
- (4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.
- (5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.
- (6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, ..... (အဝဲဝဲဝဲ) the Bhavaṅga Mind Clear Element.  
( Except for the DvepaṅcaViññāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called ManoViññāṇa). ..

As mental phenomena has to be discerned according to Āyatana Dvāra, the meditator should know the names of the Vīthi Citta that are arising according to Āyatana Dvāra. The names of 7 types of Vīthi Citta in CakkhuDvāra Vīthi are as follows:

- (1) Āvajjana = The Citta that advert to the apparent object (in the respective sense doors) = (adverting).
- (2) CakkhuViññāṇa = the mind that know Rūpārammaṇa dependent upon CakkhuVatthu = (seeing).
- (3) Sampācchana = the mind that receives the object = (receiving).
- (4) Santīraṇa = the mind that investigates the object = (investigating).
- (5) Votthapana = the mind that determines the object (as to whether it is pleasant or unpleasant...etc, itṭha or anitṭha...etc.) = (determining).
- (6) Javana = the mind that experiences the object, arising in momentum (အတုနိဗ္ဗိတံ) continuously = (Javana).
- (7) Tadārammaṇa = the mind that continues to know the object of Javana = (Tadārammaṇa).

(NOTES: the Āvajjana mind that adverts to the object which appears at the Pañcadvāra = 5 sense doors such as Cakkhudvāra = eye sense door is called Pañcadvārāvajjana to differentiate it from Manodvārāvajjana that adverts to the object that appears at the Manodvāra, mind door. It does not advert to all 5 objects in all 5 sense doors simultaneously.)

Tattha ekekaṃ ārammanarūpā dvīsu dvīsu dvāresu āpāthamāgacchati. Rūpārammaṇāññi cakkhupasādarūpā ghaṭṭetvā taṅkhaṇaṇīṇeva manodvāre āpāthamāgacchati, bhavaṅgacalanassa paccayo hotīti attho. Sadda gandha rasa phoṭṭhabbārammaṇesupi eseva nayo. (Abhidhamma Commentary-Vol.1-pg.114)

According to the definition of the commentary above:

- (1) Rūpārammaṇa comes into the sphere of both Cakkhudvāra and Manodvāra simultaneously. Āvajjana adverts to that Rūpārammaṇa that comes into the sphere of both doors.
- (2) Saddārammaṇa comes into the sphere of both Sotadvāra and manodvāra simultaneously. Āvajjana adverts to that Saddārammaṇa that comes into the sphere of both doors.
- (3) Gandhārammaṇa comes into the sphere of both Ghānavdāra and Manodvāra simultaneously. Āvajjana adverts to that Gandhārammaṇa that comes into the sphere of both doors.
- (4) Rasārammaṇa comes into the sphere of both Jivhādvāra and Manodvāra simultaneously. Āvajjana adverts to that Rasārammaṇa that comes into the sphere of both doors.
- (5) Phoṭṭhabbārammaṇa comes into the sphere of both Kāyadvāra and Manodvāra simultaneously. Āvajjana adverts to that Phoṭṭhabbārammaṇa that comes into the sphere of both doors.

Another point is that there are three types of Vīthi: the Tadanūvattakamanodvāra Vīthi with subsequent ManodvāraVīthi, the SuddhamanodvāraVīthi and the Manodvāra Vīthi that takes Dhammārammaṇa as object. They occur as follows:

- (1) Manodvārāvajjana = the mind that adverts to the object which appears to \ comes to the sphere of Manodvāra  
= (it performs the function of determining together)  
= (adverting and determining).
- (2) Javana = the mind that arise in momentum and experience the object continuously. (Javana).
- (3) Tadārammaṇa = the mind which continues to know the object of Javana. (Tadārammaṇa).

(NOTES: In these Vīthi Citta processes, Javana occurs for 7 times and Tadārammaṇa occurs for 2 times mostly. The remaining Vīthi Citta occur once only. After Pañcadvāra Vīthi (such as Cakkhudvāra Vīthi), subsequent to the occurrence of Bhavaṅga, Manodvāra Vīthis arise. The 1st Manodvāra Vīthi is called Tadanūvattakamanodvāra Vīthi. From the 2nd Manodvāra Vīthi onwards they are called Suddha Manodvāra Vīthi. Furthermore, the Manodvāra Vīthi mind process which take one or a group of Dhammārammaṇa as object are also called Suddha Manodvāra Vīthi. Another point is that except for PañcaViññāṇa (such as CakkhuViññāṇa), all the remaining Vīthi

Citta are either called ManoViññāṇa or ManoViññāṇa dhātu. According to the Suttanta way, take note that the Bhavaṅga Mind Clear Element is called Mano dhātu or Manodvāra.)

## 6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (အဆင်း) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, , Air).
- (6) Dhammārammaṇa = (ဓမ္မဘဝော).

## 6 Types Of Dhammārammaṇa

- (1) Pasāda Rūpa = 5 Transparent Rūpa.
- (2) Sukhuma Rūpa = 16 subtle physical phenomena.  
(NOTES: The 12 kinds of physical phenomena -- i.e. the 5 transparent physical phenomena and 7 Rūpa objects -- are easy to be discerned by the insight of meditators; therefore they are called gross, O ārika. Take note that excluding these 12 O ārika gross physical phenomena among the 28 physical phenomena, the remaining 16 physical phenomena are not easy to be discerned by the insight of meditators; therefore they are called subtle physical phenomena, Sukhuma.)
- (3) Citta = 6 Viññāṇa dhātu.
- (4) Cetasika = 52 Cetasika.
- (5) Nībbāna = Asañkhata dhātu.
- (6) Paññatti = various concepts such as Kasiṇa concept, name concept, shape concept...etc.

## Mental Phenomena To Be Discerned

Tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ saññaṃ saṅkhāre viññāṇaṇca idaṃ arūpanti paricchinditvā aniccādito passati (Abhidhamma Commentary-Vol.1-pg.271 Burmese script).

If the beginner meditator wants to discern mental phenomena, then according to the to the instruction of the commentary he should discern the mental phenomena that arise taking physical phenomena as object among the 6 objects. It is possible for one to discern the mental phenomena that arise taking mental phenomena as object but for meditators who just begin to practise Nāma Kammatthāna, it is difficult to discern (duppariggāha) them; therefore it is instructed not to discern them first.

Another point is that it is possible to discern mental phenomena that arise taking concept compactness as object, such as man, woman, person, beings, gold, silver...etc. However, it is not meditation on concept; it is the discernment of mental phenomena ultimate reality (Nāma Paramattha) that arise taking concept as object. As one must practise Vipassanā on both the object and arammanika at the Vipassanā stage, it is instructed to discern the mental phenomena that arise taking physical phenomena as object first. As only the Samatha Yanika person can discern the Jhāna Nāma called Jhāna dhamma which are the Jhāna dhamma + Jhāna Sampayutta dhamma that arise taking concept as object (such as Kasiṇa concept), it must be discerned by him.

## Defining The 6 Line

In dividing the physical phenomena according to objects, there are 6 different types of object: (1) Rūpārammaṇa, (2) Saddārammaṇa, (3) Gandhārammaṇa, (4) Rasārammaṇa, (5) Phoṭṭhabbārammaṇa and (6) Dhammārammaṇa. The 21 types of physical phenomena that are called Dhammārammaṇa are Pasāda = 5 transparent physical phenomena and Sūkhuma = 16 types

of subtle physical phenomena. In this booklet, the mental phenomena that take Rūpārammaṇa as object is called Rūpārammaṇa Line (sequence?) mental phenomena...etc. All 6 Line mental phenomena must be discerned.

Another point is that, for example, in the Rūpārammaṇa line, the Cakkhudvāra Vīthi + Manodvāra Vīthi can arise taking Rūpārammaṇa as object where Kusala Javana is included. The mental phenomena of these Vīthi mind processes are called Wholesome Group (အကောင်းအုပ်စု). The Cakkhudvāra Vīthi + Manodvāra Vīthi where Akusala Javana is included, taking Rūpārammaṇa as object can arise having Ayoniso Manasikāra = wrong attention as the fundamental cause. This group of mental phenomena are called Unwholesome Group. As Vīthi mind processes where Kiriya Javana are included arise only in Arahanta mental processes, it is not mentioned in this booklet.

#### 4 Anupassanā

- (1) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with physical phenomena is Kāyānupassana Satipaṭṭhāna.
- (2) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with Vedanā is Vedanānupassana Satipaṭṭhāna.
- (3) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with consciousness is Cittānupassanā Satipaṭṭhāna.
- (4) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with contact (phassa) is Dhammānupassana Satipaṭṭhāna.

Among the three ways of discerning mental phenomena, the way of discerning beginning with feelings is Vedanānupassana Satipaṭṭhāna; the way of discerning beginning with consciousness is Cittānupassanā Satipaṭṭhāna; the way of discerning beginning with contact (phassa) is Dhammānupassanā Satipaṭṭhāna.

In this case, the meditator who wants to discern mental phenomena must have already discerned physical phenomena (pariggahite rūpakammaṭṭhāne) and he should first discern the mental phenomena that takes physical phenomena as object (tasmīn ārammaṇe) as instructed in Majjhima Nikāya Commentary (Vol.1, pg.280).

#### Discernment Beginning With Vedanā

In the discernment beginning with feelings, it is instructed as: Yassa vedanā pākaṭā hoti, so “na kevalaṃ vedanāva uppajjati. Tāya saddhiṃ tadevārammaṇaṃ phusamāno phassopi uppajjati, sañjānanamānā saññāpi cetayamānā cetanāpi, vijānanamānaṃ viññānampi uppajjati”ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose Vedanā is clear should discern the Phassapañcamaka where phassa is the 5th, giving attention that not only feeling itself is arising but also:- contact (Phassa) which is the contact of the same object as Vedanā is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising together with that Vedanā. (Majjhima Commentary, Vol.1, pg.280 Burmese script).

#### Discernment Beginning With Consciousness

In the discernment beginning with consciousness, it is instructed as: Yassa viññānaṃ pākaṭaṃ hoti, so “na kevalaṃ viññānaṃeva uppajjati. Tena saddhiṃ tadevārammaṇaṃ phusamāno phassopi uppajjati, anubhavamānā vedanāpi, sañjānanamānā saññāpi cetayamānā cetanāpi uppajjati”ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose consciousness is clear should discern the phassapañcamaka where Phassa is the 5th, giving attention that not only that consciousness itself is



arising but also:- contact (Phassa) which is the contact of the same object as consciousness is also arising, Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising. (Majjhima Commentary, Vol.1, pg.280-281 Burmese script).

### Discernment Beginning With Phassa

In the discernment beginning with Phassa it is instructed as: Yassa phasso pākato hoti, so "na kevalaṃ phasso va uppajjati. Tena saddhiṃ tadevārammaṇaṃ anubhavamānā vedanāpi uppajjati, sañjānamānā saññāpi, cetayamānā cetanāpi, vijānamānā viññāṇampi uppajjati"ti phassapañcamakeva pariggaṇhāti -- the meditator whose contact (phassa) is clear should discern the phassapañcamaka where Phassa is the 5th, giving attention that not only that contact itself is arising but also: Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising. (Majjhima Commentary, Vol.1, pg.280 Burmese script).

### Discern All

In this case, Phassapañcamaka is mentioned by the commentary by way of Padhāna (main \ predominant). If it is instructed to discern the Phassa-Cetanā in the Saṅkhārakkhandhā where Phassa-Cetanā are the main (Padhāna) among the mental phenomena group arising in one mind moment, the remaining associate mental states which are Apadhāna (not main \ not predominant) must also be discerned. When Phassa-Cetanā are to be discerned, then all the Paramattha which are of the Saṅkhārakkhandhā must also be discerned. The reason is that among the Saṅkhārakkhandhā group, Cetanā is the main (padhāna). The Buddha himself taught Cetanā as the main (padhāna) when he taught about Saṅkhārakkhandhā by means of Suttanta Bhājanīya in Vibhaṅga (Majjhima Nikāya Ṭīka-Vol.1-pg.370).

According to the instructions of the commentary and sub-commentary above when discerning mental phenomena beginning with Phassa or beginning with Vedanā or beginning with consciousness, take note that it is to discern not only that Phassa by itself or that Vedanā by itself or that consciousness by itself in one mind moment; but all the associate Citta-Cetasika must also be discerned. It is in accordance with the Pāli taught by Buddha in Aparijānana Suttā of Saḷāyatana Vagga Saṃyutta mentioned at the beginning of Rūpa Kammaṭṭhāna section in the 1st booklet.

### Discern Physical Phenomena Again

As mentioned previously the meditator who wants to discern mental phenomena where the Phassapañcamaka is predominant must have already discerned the physical phenomena by insight. It is then instructed to discern the physical phenomena again after having discerned the mental phenomena where Phassapañcamaka is predominant as follows: So ime phassapañcamaka kiṃ nissitāti upadhārento "vatthuṃ nissitā"ti pajānāti. Vatthu nāma karajakāyo, yaṃ sandhāya vuttaṃ "idaṃca me viññāṇaṃ ettha sitaṃ ettha paṭibaddha"nti. So atthato bhūtānīceva upādārūpāni ca. (Majjhima Nikāya commentary-Vol.1-pg.281 Abhidhamma commentary-Vol.2-pg.252,253)..

When the meditator, who has already discerned the mental phenomena where Phassapañcamaka is predominant, investigates and reflects as to dependent upon what does these mental phenomena arise then he realises clearly that they arise dependent upon vatthu rūpa. Vatthu is Karaja Kāya. The Karaja Kāya is, in ultimate reality, Bhūta Rūpa and Upādā Rūpa.

According to this instruction of the commentary, take note that the discernment by Suttanta method of the physical basis dependent upon which these mental phenomena arise is to discern not only the physical basis such as eye transparent element but also he must discern the Bhūta Rūpa and Upādā Rūpa that arise together with the physical basis. These physical phenomena are shown in Rūpa Kammatthāna stage by the 6 bases Table. For example in the eyes there are 54 types of real Rūpa and non-real Rūpa as the case may be. Discern as mentioned in these tables of Rūpa Kammatthāna stage.

### Discern Physical Basis (Vatthu) And Object (Ārammaṇa) Together

According to these instructions of commentary and sub-commentary mentioned above, as the meditator who wants to discern mental phenomena must have already discerned the physical phenomena thoroughly, he must discern the physical basis and object together, defining them as:

- (1) the physical basis dependent upon which the mental phenomena arise;
- (2) the physical object which the mental phenomena take as object.

Discerning the physical basis and object together like that in the discernment of mental phenomena is in accordance with Anupada Sutta, its Commentary and sub-commentary of Uparipañña Pāli. It is mentioned in the Anupada Sutta commentary concerning Venerable Sāriputta's distinguishing the mental phenomena of Jhāna dhamma such as 1st Jhāna, one by one, practising Vipassanā by means of Anupada dhamma Vipassanā method: Vatthārammaṇānaṃ pariggahitatāya (Majjhima Nikāya commentary-Vol.4-pg.60) -- he was able to practise Vipassanā on the mental phenomena, one by one because he had discerned the physical basis and object together.

### The Method To Discern The 6 Line, In Brief

(1) **Rūpārammaṇa line** -- the meditator who wants to discern the mental phenomena that take Rūpārammaṇa as object, or in other words, the mental phenomena which are of Cakkhudvāra Vīthi and the subsequent Manodvāra Vīthi, Suddha Manodvāra Vīthi that take Rūpārammaṇa as object must:

- (i) discern the eye transparent element and Bhavaṅga mind clear element simultaneously together;
- (ii) discern the colour of one or many Rūpa Kalāpa which may be pleasant or unpleasant.

Discerning the 2 Dvāra which are eye transparent element and Bhavaṅga mind clear element called the 2 Vatthu simultaneously together like that, when taking the Rūpārammaṇa colour as object then that Rūpārammaṇa colour will impinge (strike) on eye transparent element and Bhavaṅga Mind Clear Element simultaneously. At that time Cakkhudvāra Vīthi and Manodvāra Vīthi mind processes including the associate mental states that take that Rūpārammaṇa as object will arise. If the decision of Votthapana and Manodvārāvajjana included in these Vīthi mind processes are of right attention (yoniso manasikāra) then it will be the Vīthi mind processes where Kusala Javana are included. If their decision is of wrong attention (ayoniso manasikāra) then it will be the Vīthi mind processes where Akusala Javana are included.

### Yoniso Manasikāra -- Ayoniso Manasikāra

If Votthapana and Manodvārāvajjana determine the Rūpārammaṇa as:

- (1) Rūpārammaṇa colour or
- (2) physical phenomena or
- (3) Anicca or
- (4) Dukkha or
- (5) Anatta or

(6) Asubha,

then it is right attention (yoniso manasikāra); Kusala Javana will arise. But if Votthapana and Manodvārāvajjana determine the Rūpārammaṇa as permanent, happiness, atta, beautiful...etc, then the Vīthi mind processes where Akusala Javana is included will arise. Take note that the way is similar in Sotadvāra Vīthi, ManodvāraVīthi that take sound as object...etc.

(2) **Saddārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Saddārammaṇa line that arise taking sound as object, then he must:

- (i) discern the ear transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Saddārammaṇa together.

(3) **Gandhārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Gandhārammaṇa line that arise taking smell as object then he must:

- (i) discern the nose transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Gandhārammaṇa together.

(4) **Rasārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Rasārammaṇa line that arise taking taste as object then he must:

- (i) discern the tongue transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) Rasārammaṇa together.

(4) **Phoṭṭhabbārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Phoṭṭhabbārammaṇa line that arise taking tangible as object then he must:

- (i) discern the bodily transparent element and Bhavaṅga Mind Clear Element, as well as
- (ii) either the Earth element or Fire Element or Air Element (existing in one or group of many Rūpa Kalāpa) called Phoṭṭhabbārammaṇa together.

(4) **Dhammārammaṇa line** -- if the meditator wants to discern the mental phenomena in the Dhammārammaṇa line that arise taking the physical phenomena called Dhammārammaṇa as object then he must:

- (i) discern the Bhavaṅga Mind Clear Element, as well as
- (ii) any one of the physical phenomena in the Dhammārammaṇa line which he wants to discern together.

Also, if the meditator wants to discern the mental phenomena of the Dhammārammaṇa line that arise taking concepts (paññatti) such as Kasiṇa concept called Dhammārammaṇa as object then he must:

- (i) discern the Bhavaṅga Mind Clear Element, as well as
- (ii) the concept object such as Kasiṇa concept together.

In the instruction above to discern the basis (Vatthu) and object (Ārammaṇa) together, take note that the basis is the 6 dvāra which are Cakkhudvāra, Sotadvāra, Ghānavdāra, Jivhādvāra, Kāyadvāra and Manodvāra. The meditator who wants to discern mental phenomena should know these points in advance.

### Significant Notes

In the mental phenomena take Rūpārammaṇa as object, the Cakkhudvāra Vīthi mind process arise one time and the subsequent ManodvāraVīthi mind process also arise once with Bhavaṅga occurring between these two processes; then after that the Suddha Manodvāra Vīthi can arise for many times. Take note that it is similar for Sotadvāra Vīthi...etc. The meditator must discern all the mental phenomena of the Vīthis mind process arising in every mind moment. The associate mental states are shown in the Tables. It is instructed to meditate in this way in Visuddhimagga, 2nd Volume, pages 252 & 253.

As mentioned in the Phenapiṇḍūpama Sutta s commentary, mind can arise and perish away for more than 1 lakh of 10 million times within a very short time such as a blink of the eyes or a flash of lightning. Many Vīthi mind processes can also arise within such a short time. Among these Vīthi the meditator may be able to discern some them while he may not be able to discern some others. He must discern to be able to break down the compactness of mental phenomena.

According to the lifetime of the object which he has discerned, from the time he first discerns it there are 4 types of Vāra:

- (1) the Vāra where only the Bhavaṅga shakes (MoghaVāra),
- (2) the Vāra where it occurs until Votthapana only,
- (3) the Vāra where it occurs until Javana,
- (4) the Vāra where it occurs until Tadārammaṇa.

Out of these 4 types of Vāra, only Tadārammaṇa Vāra is mainly mention in Tables of this booklet. Meditators will be able to understand the remaining Vāra if they discern it.

### Tadārammaṇa

Mostly, if it is a Kāma Javana, a Kāma living being and a Kāma object then Tadārammaṇa arises. Kāma object means the Kāma Citta-cetasika and 28 types of physical phenomena called Kāma dhamma. For Kāma living beings, Tadārammaṇa can arise after Kāma Javana in Kamāvacara Manodvārika Javana Vīthi process that take Kāma dhamma which are Kāma Citta-cetasika as object. As the 28 types physical phenomena are also called Kāma dhamma, Tadārammaṇa can also arise after the Kāma Javana of the Vīthi mind process that take the 28 types of physical phenomena as object. However only when the object is Atimahanta object in Pañcadvāra Vīthi and only when it is a Vibhūta object in Manodvāra Vīthi then Tadārammaṇa can arise. Therefore, it is mentioned as mostly .

According to this definition, take note that in Vīthi mind processes that take concept as object, Tadārammaṇa cannot arise subsequent to Javana. Furthermore it is mentioned in Sammohavinodanī, the commentary to Vibhaṅga, that after Vipassanā Javana, Tadārammaṇa does not arise. However it is also mentioned that after the tender Taruṇa Vipassanā Javana, sometimes Tadārammaṇa can occur.

Furthermore, after Mahakusala Javana, Mahā Vipāka Tadārammaṇa can arise either as Somanassa or Upekkhā accordingly. Similarly Ahetuka Santīraṇa Tadārammaṇa can also arise. After Akusala Javana, MahāVipāka Tadārammaṇa or Ahetuka Santīraṇa Tadārammaṇa can also occur accordingly. In this booklet, only one of each are mentioned as an example. Meditators will understand the remaining parts when discerning. According to the general rule, after Somanassa Javana, Somanassa Tadārammaṇa arises; and after Upekkhā Javana and Domanassa Javana, Upekkhā Tadārammaṇa arises. Eight types of Mahā Vipāka Citta and three types of Santīraṇa Citta = 11 types of Citta can perform the Tadārammaṇa function that continues to receive and take the object taken by Javana. Here, with the intention especially for Tihetuka Phuthujana, a table on Tadārammaṇa that arise subsequent to Javana is shown below. The method is the same for Sotāpanna, Sakādāgāmi and Anāgāmi but leaving out the Kilesas that they have removed.

### Tadārammaṇa For Tihetuka Phuthujana

After one of the 8 types Mahakusala Javana	one of the 11 types Tadārammaṇa can arise
After one of the 8 types Lobhamūla Javana	one of the 11 types Tadārammaṇa can arise
After one of the 2 types Dosamūla Javana	one of 6 types UpekkhāTadārammaṇa can arise
After one of the 2 types Mohamūla Javana	one of the 11 types Tadārammaṇa can arise

Such Is The Vipāka But The Javana Varies

(1) Intrinsic pleasant object (sabhāva iṭṭhārammaṇa) and intrinsic extremely pleasant object (sabhāva ati-iṭṭhārammaṇa) are seen because of previous Kusala Kamma only. When the moderate intrinsic pleasant object called iṭṭha majjhatta object is seen, the Vīthi Cittas -- except Āvajjana and Javana -- are MahāVipāka Citta and Ahetuka Kusala Citta. As for Javana, if there is Yoniso Manasikāra (right attention) then Kusala Javana arises; and if there is Ayoniso Manasikāra (wrong attention) then Akusala Javana arises.

(2) When intrinsic extremely agreeable object such as the Buddha (sabhāva ati-iṭṭhārammaṇa) is seen, only 5 types of Somanassa Tadārammaṇa can arise. As for Javana, if there is Yoniso Manasikāra then Kusala Javana arise and if there is Ayoniso Manasikāra then Akusala Javana can arise.

(3) Intrinsic unpleasant objects (sabhāva aniṭṭhārammaṇa) are seen because of previous Akusala Kamma. When seeing intrinsic unpleasant objects, if there is right attention then Kusala Javana arises; and if there is Ayoniso Manasikāra, then --as Akusala Javana arises -- in Pañcadvāra Vīthi such as Cakkhudvāra Vīthi, the PañcaViññāṇa (such as CakkhuViññāṇa), Sampatiçchana, Santīraṇa and Tadārammaṇa; and in ManodvāraVīthi, the Tadārammaṇa are Ahetuka Akusala Vipāka Citta. Take note that according to these definitions, only Akusala Vipāka UpekkhāSantīraṇa Tadārammaṇa type arises on Aniṭṭhārammaṇa (unpleasant object).

The Tables are shown according to the general rules as a whole. Therefore, Somanassa Tadārammaṇa arises subsequent to Somanassa Javana, Upekkhā Tadārammaṇa arises subsequent to Upekkhā Javana and Upekkhā Tadārammaṇa arises subsequent to Domanassa Javana are mentioned generally. The Bhavaṅga of a being whose Paṭisandhi is accompanied by Somanassa Vedanā is Somanassa Bhavaṅga also, that is of the same type as the Paṭisandhi. During the course of existence (Pavatti) of that being with Somanassa Paṭisandhi, when Dosa Javana arises and subsequent to that Dosa Javana if Tadārammaṇa cannot arise for some reasons, then normally subsequent to Dosa Javana, Bhavaṅga will arise. If Bhavaṅga is to arise -- as Paṭisandhi, Bhavaṅga and Cuti in a life are of the same type -- then Somanassa Bhavaṅga will arise since his Paṭisandhi is accompanied by Somanassa Vedanā. That Somanassa Bhavaṅga is not appropriate to (*does not match with* မလိုက်လျောညီထွေ) Dosa Javana. In such a difficult case, one of the two types of Upekkhāsahagata Santīraṇa Citta (if it is unpleasant object, aniṭṭhārammaṇa, then Akusala Vipāka; if it is pleasant object, iṭṭhārammaṇa, then Kusala Vipāka Upekkhā Santīraṇa) arises, performing the Āgantuka Bhavaṅga function to connect between Dosa Javana and Somanassa Bhavaṅga.

**ĀGANTUKA BHAVAṅGA:** Bhavaṅgas which arise beginning from the subsequent of Paṭisandhi Citta is similar to Paṭisandhi Citta. That is, those Bhavaṅgas are the Bhavaṅga that are present in the body since the body begin to arise. Therefore, those Bhavaṅgas are called Āvāsika Bhavaṅga = the host Bhavaṅga. As the Upekkhā Santīraṇa sometimes only arises in difficult cases like the above example, it is called Āgantuka Bhavaṅga = the guest Bhavaṅga. As that guest Bhavaṅga does not take the object taken by Javana, it is not called Tadārammaṇa. As it also cannot take the object taken by the Mūla Āvāsika Bhavaṅga (host Bhavaṅga), it takes only a previous habitual Kāma object as object. If that habitual object = interesting object is a pleasant object, iṭṭhārammaṇa, then Kusala Vipāka Upekkhā Santīraṇa Citta arises; if it is an unpleasant object, aniṭṭhārammaṇa, then Akusala Vipāka Upekkhā Santīraṇa Citta arises.

(1) For those with Somanassa Paṭisandhi and who hold wrong views, if Dosa Javana arises in taking atimahantārammaṇa objects or vibhūtārammaṇa objects that are extremely agreeable (ati-iṭṭha) such as the Buddha; and for those with Somanassa Paṭisandhi, if Dosa Javana arises as fear in taking atimahantārammaṇa objects or vibhūtārammaṇa objects that are extremely agreeable (ati-iṭṭha) such as female deity, then subsequent to those Dosa Javana, Tadārammaṇa cannot arise. In extremely agreeable objects (ati-iṭṭhārammaṇa), if Tadārammaṇa is to arise then it is natural that

only Somanassa Tadārammaṇa arises. That Somanassa Tadārammaṇa ought not to arise subsequent to Dosa Javana.

(2) Taking a Kāma object as object which is Mahantārammaṇa or Avibhūtārammaṇa, if Dosa Javana arise in the continuity process of the one with Somanassa Paṭisandhi, then subsequent to that Dosa Javana, Tadārammaṇa ought not to arise. Tadārammaṇa can arise only if it is an atimahantārammaṇa in Pañcadvāra and a vibhūtārammaṇa in Manodvāra.

(3) For the meditator with Somanassa Paṭisandhi, if after attaining Jhāna and that Jhāna regressed, then when Dosa Javana arises taking that Mahaggata Jhāna which has regressed as object, thinking "My noble Dhamma is shattered" -- since the object is Mahaggata -- Tadārammaṇa ought not to arise.

(4) For the person with Somanassa Paṭisandhi, if Dosa Javana arises in taking a Paññatti (concept) object as object, then Tadārammaṇa ought not to arise having taken that Paññatti object. This is because it is not a Kāma object.

In such Javana Vāras where Tadārammaṇa cannot arise, the Somanassa Mūla Bhavaṅga which is similar to Paṭisandhi also cannot arise subsequent to Dosa Javana. In such a difficult case -- as neither Tadārammaṇa nor Bhavaṅga can arise -- Upekkhāsahagata Santīraṇa Citta arise, performing the function of Āgantuka (guest) Bhavaṅga to connect between Dosa Javana and Somanassa Mūla Bhavaṅga.

In order that you may understand about a Tadārammaṇa in accordance with the above teachings, a Table on Dhammārammaṇa Line Suddhamanodvāra Vīthi Wholesome Group will be shown again. Based on this Table, understand that the method is the same in the remaining Tables. Do not forget the essential general rules that subsequent to Somanassa Javana, Somanassa Tadārammaṇa arises; and subsequent to Upekkhā Javana, Upekkhā Tadārammaṇa arises. However in accordance with the rule that if it is aniṭṭhārammaṇa (an unpleasant object) then the Vipāka Citta which are PañcaViññāṇa, Sampaticchana, Santīraṇa and Tadārammaṇa must just be Akusala Vipāka Citta; and as only the Akusala Vipāka Upekkhā Santīraṇa type can arise in Tadārammaṇa if Somanassa Javana arise on unpleasant object (aniṭṭhārammaṇa), 11 mental phenomena are shown (*n the able*). However, there are also 11 mental phenomena in Kusala Vipāka Upekkhā Santīraṇa. (Refer to the Rūpārammaṇa Line Table). Therefore take note that 11 in the Table means Akusala Vipāka Upekkhā Santīraṇa on unpleasant object and Kusala Vipāka Upekkhā Santīraṇa on pleasant object.

TABLE: page 98 of new book

#### Saddhā-Paññā Group

The 34 mental phenomena in Javana and Tadārammaṇa; and in Paṭisandhi-Bhavaṅga-Cuti of the Tihetuka person whose Paṭisandhi is accompanied by Somanassa Vedanā are called Saddhā-Paññā group for easy appellation. These 34 mental phenomena are:

Consciousness	1
Aññasamānā Cetasika	13
Sobhaṇa Sādhāraṇa Cetasika	19

Just like physical phenomena, mental physical also cannot arise alone singly. They arise only in groups. These groups are called Sampayutta dhamma (associate mental states). In some cases they are also called Nāma Kalāpa. It is natural that mental phenomena arise according to the Citta Niyāma called Vīthi. The meditator who wants to discern mental phenomena must discern them according to that natural fixed law (Niyāma). Pertaining to the 6 objects there are 6 Vīthi: Cakkhuvāra Vīthi, Sotadvāra Vīthi, Ghānavāra Vīthi, Jivhādvāra Vīthi, Kāyadvāra Vīthi and Manodvāra Vīthi. Out of these 6 types of Vīthi, it is easier for the meditator to discern Manodvāra Vīthi first since it has less types of Vīthi Citta in it. Among Manodvāra Vīthi, it is easier for Samatha Yānika person to begin with discerning mental phenomena of Jhāna Samāpatti Vīthi called Jhāna dhamma. The reason is that the meditator has already been able to discern the Jhāna factors since at the Samatha stage of establishing concentration.

Dhammārammaṇa Line -- Manodvāra -- Jhāna Samāpatti Vīthi Table

Basis Vatthu Rūpa in Hadaya	54	54	54	54	54	54
	Ma.	Pa.	U	Nu.	Go.	Ja. (many times of Jhāna Javana)
1st Jhāna	12	34	34	34	34	34
2nd Jhāna	12	34	34	34	34	32 (Vitakka & Vicāra are removed)
3rd Jhāna	12	34	34	34	34	31 (Pīti is further removed)
4th Jhāna	12	33	33	33	33	31 (Sukha removed, replaced by Upekkhā)

The names of the Vīthi Citta mentioned in the Table above are:

Ma. = Manodvārāvajjana = the mind that advert (determine) on the object (such as Ānāpānapaṭibhāga Nimitta).

Pa. = Parikamma = the Kāmāvacara Mahākusala Javana Citta that performs the preliminary function (such as in-breath, out-breath... etc) so that Jhāna Javanas arise.

U = Upacāra = the Mahākusala Javana Citta which is the Upacāra of = close vicinity to Jhāna Javana = neighbourhood

Nu. = Anuloma =

Go. = Gotrabhu = the Mahākusala Javana Citta that cuts off the Kāma lineage.

Ja. = Jhāna Javana = Rūpāvacara Kusala Javana Cittas \ Arūpāvacara Kusala Javana Cittas.

**NOTES:** In the discernment of mental phenomena the meditator is not able to know name concepts such as Parikamma, Upacāra, Anuloma, Gotrabhu. He only know their occurrence as Javana Cittas. These Parikamma, Upacāra, Anuloma, Gotrabhu are only Mahākusala Javana for Phuthujana and Sekkha persons (*Sotāpanna, Sakādāgāmi and Anāgāmi*). For Arahantas these (Citta) are only Mahā Kiriya Javana. In meditators with sharp insight, only Upacāra-Anuloma-Gotrabhu will occur.

For the beginner who wants to discern these mental phenomena should enter into the Jhāna which he wants to discern. Then, after having emerged from that Jhāna, begin with discerning the Jhāna factors. Be able to see the arising of these Jhāna factors together in every mind moment for many times successively by insight. If successful, discern all the Jhāna Sampayutta dhamma gradually in every mind moment by one of the 3 ways of discerning mental phenomena, i.e. either beginning with consciousness or with Vedanā or with Phassa. Those who have a good basic knowledge of Abhidhamma will be able to discern to this extent; but it is found that it is very difficult for those who has little knowledge of basic Abhidhamma to understand. Therefore, for those whose

knowledge is tender, the 34 mental phenomena of 1st Jhāna that take Ānāpānapaṭibhāga Nimitta as object are mentioned again in the followings.

The group of Jhāna factors such as Vitakka...etc are called Jhāna and the group of Citta-cetasika accompanied with that Jhāna is called Jhāna Sampayutta dhamma. It is instructed in Visuddhimagga (Vism.-XVIII-3) to discern the characteristic, function, manifestation and proximate cause of those Jhāna and Jhāna Sampayutta dhamma.

#### 1st Jhāna 34 Nāma Dhamma That Take Ānāpānapaṭibhāga Nimitta as Object

- (1) Consciousness =
- (2) Phassa =
- (3) Vedanā =

(34) Paññā = knowing the Ānāpānapaṭibhāga Nimitta object penetratively.

(NOTES: The 12 Citta-cetasika in Manodvārāvajjana are the 12 Nāma dhamma from consciousness to Viriya out of the 34 Nāma dhamma mentioned above.)

#### The Discernment

Usually, Jhāna takes only Paṭibhāga Nimitta as object. In the meditation on loathsomeness of bones, the Jhāna and Jhāna Sampayutta mental phenomena take the Bones Paṭibhāga Nimitta as object. In the meditation on White Kasiṇa, the Jhāna and Jhāna Sampayutta mental phenomena take the White Kasiṇa Paṭibhāga Nimitta as object. As for Metta meditation, it is the concept of living beings and in Asubha meditation it is the Paṭibhāga Nimitta of loathsome corpse. Therefore, if a meditator has practised Ānāpāna Kammatṭhāna, repulsiveness of bones meditation, White Kasiṇa meditation and the 4 Protective meditations at the Jhāna stage, then the mental phenomena that he has to discern are as follow:

- (1) In Ānāpāna Kammatṭhāna -- 1st Jhāna, 2nd Jhāna, 3rd Jhāna and 4th Jhāna.
- (2) In repulsiveness of bones meditation -- 1st Jhāna.
- (3) In White Kasiṇa meditation -- 1st Jhāna, 2nd Jhāna, 3rd Jhāna and 4th Jhāna.
- (4) In Mettā Kammatṭhāna -- 1st Jhāna, 2nd Jhāna and 3rd Jhāna.
- (5) In Asubha Kammatṭhāna -- 1st Jhāna.

If you have practised the 10 Kasiṇa or the 8 Samāpatti in each Kasiṇa, then all those 8 Samāpatti are included in the list of the objects of Vipassanā ñāṇa. The quantity of mental phenomena in Arūpa Jhanas are 31; it is similar to 4 Jhāna. Discern them according to the 4th Jhāna Table. Understand that the method is similar in the remaining other Kammatṭhāna except Karuṇā Kammatṭhāna and Muditā Kammatṭhāna. In Karuṇā Kammatṭhāna and Muditā Kammatṭhāna, 3rd Jhāna can be attained. Therefore in adding one Karuṇa (mental factor) in the case of Karuṇa Kammatṭhāna and one Muditā (mental factor) in the case of Muditā Kammatṭhāna to the above mentioned Ānāpāna Jhāna mental phenomena, there are 35-33-32 mental phenomena.

These Jhāna mental phenomena must be discerned as shown in the Table. It is mentioned in the Abhidhamma Commentary, 2nd Volume, page 237 (Burmese script) that during the Upacāra Javanas (which is Parikamma-Upacāra-Anuloma- Gotrabhu) of upper Jhāna such as 2nd Jhāna, Vitakka and Vicāra are accompanying. During the Upacāra of 4th Jhāna, Pīti is not accompanying (Visuddhimagga).



Yasmā sukhavedanā adukkhamasukhāya vedanāya āsevanapaccayena paccayo na hoti, catutthajjhāne ca adukkhamasukhāya vedanāya uppajjitabbarā, tasmā tāni upekkhāvedanāsampayuttāni honti. Upekkhāsampayuttattāyeva cettha pītipi parihāyatīti (Vism-IV-182) = Sukhavedanā cannot support upekkhāvedanā by means of Āsevanapaccaya Satti and in 4th Jhāna only Upekkhāvedanā should arise, therefore the Upacāra Javana of that 4th Jhāna are associated with Upekkhāvedanā. As the Upacāra Javana are associated with Upekkhāvedanā, Pīti is not present (Vism-IV-182).

If one wants to discern the Ānāpāna 1st Jhāna mental phenomena, then firstly enter into the Ānāpāna 1st Jhāna. After having emerged from that 1st Jhāna, begin with discerning the 5 Jhāna factors of the 1st Jhāna. Be able to see the repeated successive incessant arising of the 5 Jhāna factors. If not satisfied, then taking the Ānāpāna Paṭibhāga Nimitta as object, enter into Ānāpāna 1st Jhāna again. Then, emerging from that Jhāna:

- (1) discern the Bhavaṅga mind clear element = Manodvāra;
- (2) discern the Ānāpāna Paṭibhāga Nimitta object;
- (3) when that Ānāpāna Paṭibhāga Nimitta impinges and appears in that Bhavaṅga mind clear element = Manodvāra, discern the Jhāna factors again.

At that time, as it is just after emerging from the Jhāna, the Ānāpāna Paṭibhāga Nimitta object still remains, without disappearing easily. If practise in this way again and again, as it is the discerning of Jhāna mental phenomena after having discerned the Vatthu (basis) and object together, the meditator will be able to discern the many times arising of the Jhāna factors. After that one must begin to discern the mental phenomena beginning with consciousness or beginning with Vedanā or beginning with Phassa. If one discerns beginning with consciousness, then practise to be able to see the many times successive arising of consciousness only. (Take note that the method is similar in the discernment beginning with Vedanā or Phassa). If successful, then practise to be able to see the many times arising of both consciousness and Phassa. If successful, then discern three mental phenomena:- consciousness, Phassa and Vedanā; then 4 mental phenomena:- consciousness, Phassa, Vedanā and Saññā; then 5 mental phenomena:- consciousness, Phassa, Vedanā, Saññā and Cetanā; increasing the number of mental phenomena gradually in this way. Finally, practise to be able to see the many times successive arising of 12 mental phenomena in Manodvārāvajjana and 34 mental phenomena in Javana. If successful, then:

Pariggahetvā sabbampetaṁ ārammaṇābhimukhaṁ namanato namanatṭhena nāmantī vavatthapetaṁ (Vism., XVIII, 3) - when the meditator is able to distinguish and discern by insight the many times successive arising of the 12 mental phenomena in Manodvārāvajjana and 34 mental phenomena that accompany simultaneously in every mind moment of Upacāra Javana (which is Parikamma-Upacāra-Anuloma-Gotrabhu) and of Jhāna Javanas, then -- as all these mental phenomena are inclining towards the object which is the Ānāpāna Paṭibhāga Nimitta -- distinguish, know and discern them as "Nāma, Nāma..." = "mental phenomena, mental phenomena...", having the nature of inclining towards the object.

(NOTES: In this case, it is necessary to practise in this way:- entering into Jhāna and then discern the Jhāna mental phenomena, then again enter into Jhāna and then discern the Jhāna mental phenomena, for many times. This is because the Jhāna mental phenomena are clear to the insight only when just emerged from Jhāna. Do not forget that if they are not clear, then enter into the Jhāna again.)

သတိပြုရန် ဝါဒကွဲများ  
(NOT TRANSLATED YET)

## Distinguishing Mental Phenomena And Physical Phenomena

After having discerned the mental phenomena in Jhāna Samāpatti in this way, the meditation which must be continued is instructed in the Visuddhimagga as follows:

Tato yathā nāma puriso anto gehe sappam disvā tam anubandhamāno tassa āsayaṃ passati, evameva ayampi yogāvacaro tam nāmaṃ upaparikkhanto idaṃ nāmaṃ kiṃ nissāya pavattatī ti pariyesamāno tassa nissayaṃ hadaya rūpaṃ passati. Tato hadayarūpassa nissayabhūtāni, bhūtanissitāni ca sesupādāya rūpānīti rūpaṃ pariggaṇhāti. So sabbampetaṃ ruppanato rūpanti vavatthapeti. Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpanti sankhepato nāmarūpaṃ vavatthapeti.

After having discerned the Jhāna Nāma dhamma, then just as if a man sees a snake in the house and if he follows the snake he will find out where its abode is, similarly if the meditator investigates, reflects and searches by insight wisdom thus, "What does these mental phenomena arise dependent upon?" then he will find the Basis Hadaya Vatthu Rūpa of those mental phenomena. After that he distinguishes = discerns by insight the 4 Great Elements which the Hadaya Vatthu Rūpa is dependent upon; as well as the remaining Upādā Rūpa except the Hadaya Vatthu Rūpa which arise dependent upon those 4 Great Elements. That meditator distinguishes and knows all these physical phenomena as Rūpa, being oppressed by constant change. Then the meditator distinguishes and knows the mental phenomena and physical phenomena briefly as:

- (1) the states that have the natural characteristic of inclining towards an object is Nāma.
  - (2) the states that have the natural characteristic of being subjected to constant change is Rūpa.
- (Vism., XVIII, 4)

According to the definition of the commentary above, the meditator who has already discerned the Jhāna mental phenomena, then after having further discerned the 4 Great Elements and Upādā Rūpa in Hadaya where the Jhāna mental phenomena are dependent upon, he must distinguish and know the physical phenomena and mental phenomena. Also, after having discerned the Kāma vacara mental phenomena in Pañcadvāra Vīthi such as Cakkhudvāra Vīthi and in Manodvāra Vīthi, then after having further discerned the physical phenomena in the appropriate dva a where that mental phenomena are dependent upon, take note that you must distinguish and know the physical phenomena and mental phenomena. (Refer to the Tables on primary elements and derivative physical phenomena in the 6 dvāra of the Physical Phenomena Discernment stage).

The meditator who has already discerned the Jhāna mental phenomena which are part of Dhammārammaṇa line must further continue to discern the mental phenomena that take physical phenomena as object. If divide the physical phenomena according to objects there are 6 types which are Rūpārammaṇa, Saddārammaṇa, Gandhārammaṇa, Rasārammaṇa, Phoṭṭabbārammaṇa and Dhammārammaṇa. Among these 6 objects, it is easier to discern beginning with the Manodvārika Javana Vīthi mind process that take any of the 5 Pasāda Rūpa and 16 Sukhuma Rūpa called Dhammārammaṇa as object. This is because there are less types of Vīthi Citta in them. In these physical phenomena called Dhammārammaṇa line there are 11 real physical phenomena and 10 non-real physical phenomena. The mental phenomena that take each type of physical phenomena as object must be discerned. If the decision of the Manodvārāvajjana which is part of the Manodvāra Vīthi is of Yoniso Manasikāra then the Manodvārika Javana Vīthi mind process where Kusala Javana is included will arise; and if there is Ayoniso Manasikāra then the Manodvārika Javana Vīthi mind process where Akusala Javana is included will arise. As an example, a discernment of the Manodvārika Javana Vīthi mind process that consist of Kusala Javana and which takes Eye Transparent Element as object is shown below.

### Discernment Of Manodvārika Kusala Javana Vīthi Process

- (1) Discern the Bhavaṅga Mind Clear Element;
- (2) take the Eye Transparent Element as object.

When that Eye Transparent Element impinges on the Bhavaṅga Mind Clear Element or appears in the Bhavaṅga Mind Clear Element then the Manodvārika Javana Vīthi mind process will arise. If the Manodvārāvajjana included in that Vīthi mind process:

- (1) decides it as Eye Transparent Element or
- (2) decides the Eye Transparent Element as just a physical phenomena or
- (3) decides = discerns as Anicca, taking the arising and perishing away of that Eye Transparent Element as object or
- (4) decides = discerns as Dukkha, taking the nature of being oppressed by constant arising and perishing away of that Eye Transparent Element as object or
- (5) decides = discerns as Anatta, taking the non-existence of an indestructible essence \ soul in that Eye Transparent Element as object or
- (6) decides = discerns as Asubha, taking the loathsomeness, such as that Eye Transparent Element being mixed with bad smell as object,

then -- as it is right attention (Yoniso Manasikāra) -- Kusala will arise. Out of these 6 right attention, the meditator should discern firstly with number one which is the Manodvārika Javana Vīthi process that knows it as just Eye Transparent Element. It can be discerned beginning with consciousness or Phassa or Vedanā.

If one discerns beginning with consciousness then practise many times to see the consciousness arising as Manodvārāvajjana, Javana (7 times) and Tadārammaṇa (twice). When the eye transparent element appears clearly in the Bhavaṅga Mind Clear Element, practise to see by insight, repeatedly the arising of these Vīthi is dependent upon Hadaya Vatthu Rūpa and ᨀ the Bhavaṅga Mind Clear Element. If successful, then discern the Cetasika, one by one, increasing gradually until 12 Citta-cetasika in Manodvārāvajjana, 34 Citta-cetasika in Javana and 34 Citta-cetasika in Tadārammaṇa; being able to see their simultaneous arising in every mind moment. Discern in the same way for the remaining types of right attention (yoniso manasikāra). In the Javana and Tadārammaṇa:

- (1) sometimes both nāṇa and pīti are included. They are accompanied by Somanassa Vedanā, associated with nāṇa;
- (2) sometimes they are accompanied by nāṇa but without pīti. It is accompanied by Upekkhā Vedanā, associated with nāṇa;
- (3) sometimes it is accompanied by pīti but not by nāṇa. It is accompanied by Somanassa Vedanā, dissociated from nāṇa;
- (4) sometimes it is not accompanied by both nāṇa and pīti. It is accompanied by Upekkhā Vedanā, dissociated from nāṇa. A total of 4 types.

In meditating on it as eye transparent element, discern alternately the 4 types above, according to whether nāṇa and pīti are accompanying or not. Similarly discern the 4 types alternately in meditating on the eye transparent element as physical phenomena, as Anicca, Dukkha, Anatta and Asubha. As there is no difference in the quantity of Citta-cetasika when it is prompted or not prompted (sasāṅkhārika and asāṅkhārika), only these 4 types are shown in this booklet. In the 4 types above, if they are prompted then there are 4 types and if they are unprompted then there are another 4 types. It is a total of 8 types = 8 types of Mahā Kusala Citta. Tadārammaṇa sometimes occur and sometimes do not occur. If it is the object that appears clearly (vibhūtārammaṇa) then Tadārammaṇa occurs. If the object appears not clearly then Tadārammaṇa does not occur. There is also a teaching that at the tender Taruṇa Vipassanā stage, Tadārammaṇa can arise after Vipassanā Kusala Javana which is meditating on Anicca-Dukkha-Anatta-Asubha. There is also a teaching that Tadārammaṇa does not arise after Vipassanā Javanas; this is meant for the Balava powerful Vipassanā stage.

**TABLES: DHAMMĀRAMMAṆA LINE SUDDHA MANODVĀRA VĪTHI WHOLESOME GROUP TABLE.**

In this case, understand that in:

- 1 = the Citta-cetasika that are knowing it as eye transparent element ;
  - 2 = the Citta-cetasika that are knowing it as physical phenomena ;
  - 3 = the Citta-cetasika that are knowing it as Anicca ;
  - 4 = the Citta-cetasika that are knowing it as Dukkha ;
  - 5 = the Citta-cetasika that are knowing it as Anatta ;
  - 6 = the Citta-cetasika that are knowing it as Asubha ,
- are being discerned.

### Real Rūpa To Be Discerned Similarly

ပုံစံတူရူပရန် ရုပ်အစစ်များ

- |                                |                        |
|--------------------------------|------------------------|
| (1) Ear Transparent Element    | (6) Itthi Bhāva Rūpa   |
| (2) Nose Transparent Element   | (7) Purisa Bhāva Rūpa  |
| (3) Tongue Transparent Element | (8) Hadaya Vatthu Rūpa |
| (4) Bodily Transparent Element | (9) Jīvita Rūpa        |
| (5) Āpo Dhātu                  | (10) Ojā Rūpa          |

NOTES: Including eye transparent element, there are 11 types of real physical phenomena which are part of the Dhammārammaṇa line. Having analysed an appropriate Rūpa Kalāpa where the physical phenomena that you want to discern is included and having selected the real physical phenomena that you want to take as object, then you must discern the mental physical phenomena which arise taking that physical phenomena as object. Among Itthi Bhāva Rūpa and Purisa Bhāva Rūpa, in internal discernment (ajjhatta), a male meditator must meditate only on Purisa Bhava Rūpa = Pumbhāva Rūpa; and a female meditator must meditate only on Itthi Bhāva Rūpa. In external discernment (bahiddha), as they are the same externally, both Bhāva Rūpa can be meditated upon.

The 10 types of non-real physical phenomena are not the object of Vipassanā meditation on the 3 Characteristics; even though one or all of the non-real physical phenomena are meditated upon as Anicca, the Vipassanā Javana Vīthi mind process that knows it as Anicca cannot arise. Take note that it is similar for Dukkha and Anatta. Therefore meditate by way of 2 modes only in each non-real physical phenomena. For example:

- (1) in Ākāsa dhātu, meditate on it as just space element. Discern the Citta-cetasika that are knowing space element in 4 types, alternating the presence of nāṇa and pīti;
- (2) meditate on the Ākāsa dhātu as just physical phenomena. Discern the Citta-cetasika that are knowing physical phenomena in 4 types, alternating the presence of nāṇa and pīti.

Here also, firstly discern to see Ākāsa dhātu which is the space or gap between Rūpa Kalāpa. Only after that, further discern the mental phenomena that take the Ākāsa as object. Discern all the non-real physical phenomena as in the following example.

### TABLES:

Dhammārammaṇa line - Manodvārika Wholesome Group Table:- Discernment Of Taking Non-real Physical Phenomena As Object.

### Nine Types Of Non-real Physical Phenomena To Be Discerned Similarly

ပုံစံတူရူပရန် ရုပ်အတူ [၉] မျိုး

- (1) Kāya Viññatti (bodily intimation)
- (2) Vacī Viññatti (verbal intimation)
- (3) Rupassa Lahutā (physical lightness)
- (4) Rupassa Mudutā (physical pliancy)
- (5) Rupassa Kammanñatā
- (6) Upacaya \*
- (7) Santati
- (8) Jaratā
- (9) Aniccatā

(NOTES: The mental phenomena which take Upacaya physical phenomena as object should be discerned only when one is able to discern the mental-physical phenomena of Paṭisandhi, the first stage formation of foetus.)

In discerning the mental phenomena that take non-real physical phenomena mentioned above as object, select out that physical phenomenon only after having analysed the Cittaja Rūpa or Utuja Rūpa or Āhāraja Rūpa which arise together in one Kalāpa with the physical phenomenon that you want to discern, until the insight attains ultimate reality. The reason is that it is natural that physical phenomena arise as Rūpa Kalāpa in group.

Therefore, firstly be able to discern the Rūpa Kalāpa. After that analyse these Rūpa Kalāpa to be able to see the ultimate reality of physical phenomena such that if there are 8 types of physical phenomena, be able to see 8 types; if there are 9 types, be able to see 9 types; if there are 10 types, be able to see 10 types...etc. Only after analysed like that, select a real physical phenomenon such as Eye Transparent Element or a non-real physical phenomena such as bodily intimation (kāya viññatti) which you want to discern. When that physical phenomenon impinges (strikes) on the Bhavaṅga Mind Clearness = appears clearly, then discern the mental phenomena that take that physical phenomenon as object.

For those who has tender insight, the 34 types of mental phenomena of the wholesome group which take Eye Transparent Element as object will be mentioned.

#### 34 Mental Phenomena That Take Eye Transparent Element As Object

- (1) Consciousness =
- (2) Phassa = contact of eye transparent element. (Characteristic)  
= the joining of eye transparent element and consciousness. (Function)
- (34) Paññā = knowing penetratively the eye transparent element.

To this extent one may understand about the mental phenomena that take eye transparent element as object. It is similar for other real physical phenomena such as Ear Transparent Element; and non-real physical phenomena. After discerning the mental phenomena that take real and non-real physical phenomena of Dhammārammaṇa line as object, further discern the mental phenomena that take the 5-sense objects (Pañcārammaṇa) such as Rūpārammaṇa as object. Understand thoroughly the meaning of the 7 types of Vīthi Citta in Cakkhudvāra Vīthi (which are Pañcadvārāvajjana, CakkhuViññāṇa, Sampaticchana, Santīraṇa, Votthapana, Javana and Tadārammaṇa) and the types of Vīthi Citta in Manodvāra Vīthi (which are Manodvārāvajjana, Javana and Tadārammaṇa). Only in doing so can one understand the discernment.

## TABLES:

Rūpārammaṇa = Colour Line:- Wholesome Group Table

### The Method Of Discernment

- (1) Discern the Eye Transparent Element and Bhavaṅga Mind Clearness together simultaneously,
- (2) take the Rūpārammaṇa of one Rūpa Kalāpa or a group of many Rūpa Kalāpa as object.
- (3) When that Rūpārammaṇa impinge on = appear in the Eye Transparent Element and Bhavaṅga Mind Clearness simultaneously, the Cakkhudvāra Vīthi mind process such as Paṇḍvārāvajjana, CakkhuViññāṇa...etc; and the Manodvāra Vīthi mind process that continue to take the Rūpārammaṇa as object will arise.
- (4) If the Āvajjana, Votthapana, Manodvārāvajjana included in that Vīthi mind process decide it as just Rūpārammaṇa = colour -- as it is right attention (yoniso manasikāra) -- then Kusāla Javana will occur. Those Kusala Javana mental phenomena, Tadārammaṇa mental phenomena of 34...etc are the Saddhā-Paññā group mental phenomena.

If you want to discern the mental phenomena of these Vīthi mind process beginning with consciousness then practise to be able to discern firstly only the consciousness according to the Vīthi mind process in every mind moment.

Practise for many times discerning the two dvāra which are Eye Transparency & Bhavaṅga Mind Clearness; and the object which is Rūpārammaṇa simultaneously together -- being able to know and see every consciousness of the Vīthi Citta process arising as adverting, seeing, receiving, investigating, determining, Javana (7 times), Tadārammaṇa (twice); after that many times Bhavaṅga and then adverting \ determining, Javana (7 times) and Tadārammaṇa (twice). In this case practise to be able to see that when Cakkhudvāra Vīthi arise for once, the Manodvāra Vīthi which continue to take that Rūpārammaṇa as object arise for many times (after many Bhavaṅga in between Vīthi). If able to discern every Vīthi mind successfully -- i.e. being able to discern the simultaneous arising of each Cetasika like Phassa, Vedanā...etc, increasing the number gradually such as 1 mental factor, then 2 mental factors, then 3 mental factors, then 4 mental factors, then 5 mental factors, then 6,, then 7, then 8...etc mental factors in every mind moment clearly -- then discern the Citta-cetasika according to the Table. One will be successful gradually. Take note that the way is similar in discerning beginning with Phassa or Vedanā. If not successful then discern the physical phenomena again and again. The mental phenomena will then appear clearly automatically. This is instructed in the Visuddhimagga.

**REAL AND NON-REAL PHYSICAL PHENOMENA:** In this Vīthi mind process, Cakkhu Viññāṇa arises dependent upon Cakkhu Vatthu Rūpa which is the Eye Transparent Element. All the remaining other mental phenomena in the Cakkhudvāra Vīthi and Manodvāra Vīthi arise dependent upon the Hadaya Vatthu Rūpa. Therefore, the Vatthu Rūpa are shown in the Table. According to the Suttanta method, physical phenomena must be discerned until the compactness is broken down; as such Vatthu does not mean Vatthu (physical basis) alone only but also includes the primary physical phenomena (Bhūta Rūpa) and the derivative physical phenomena (Upādā Rūpa) that exist. To discern like that is mentioned in the Mūla Paṇṇāsa Commentary, 1st page 281: Vatthu nāma karajakāyo...pe...atthato bhūtāni ceva upādārūpāni ca... However, in the Table, real physical phenomena only are shown mainly. At the stage of NāmaRūpa Pariccheda Nāṇa where the mental-physical phenomena are discerned, discern the non-real physical phenomena also as much as possible, mixing together. Non-real physical phenomena are to be left out only at the Vipassanā stage.

Another point is that in Bhavaṅga, 34 mental phenomena is shown for Tihetuka person whose Paṭisandhi is accompanied by Somanassa Vedanā. If the meditator is a Tihetuka person whose Paṭisandhi is accompanied by Upekkhā Vedanā then there are 33 mental phenomena. Bhavaṅga takes only one of the 3 objects -- Kamma or Kamma Nimitta or Gati Nimitta -- as object, which was the object of the Maraṅāsanna Javana that arose at the verge of death in the past life. Only when one can discern the past object of Bhavaṅga Citta should one discern also the Bhavaṅga Cittas that arise in between vīthi processes. At this beginning stage of discerning mental phenomena if one is still not able to discern the object of Bhavaṅga, it can be left out temporarily.

### Yoniso Manasikāra

(1) If meditate on the Rūpārammaṇa = colour as just a Rūpārammaṇa = colour then the Cakkhudvāra Vīthi and the subsequent Manodvāra Vīthi, Suddha Manodvāra Vīthi that are knowing it as a Rūpārammaṇa = colour will arise. (The method to discern has already been shown.)

(2) If meditate on that Rūpārammaṇa as just a physical phenomenon, then discern the Manodvāra Vīthi that are knowing it as physical phenomenon.

(3) If meditate on it as Anicca, taking the arising and perishing away of that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthis that are knowing it as Anicca.

(4) If meditate on it as Dukkha, taking the nature of being oppressed by constant arising and perishing away in that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthis that are knowing it as Dukkha.

(5) If meditate on it as Anatta, taking the non-existence of an indestructible essence in that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthis that are knowing it as Anatta.

(6) If meditate on it as Asubha, taking the loathsomeness of that Rūpārammaṇa as object by insight, then discern the Manodvāra Vīthis that are knowing it as Asubha.

The Cakkhudvāra Vīthi Citta can know the Rūpārammaṇa = colour as just Rūpārammaṇa = colour only; it cannot know the Rūpārammaṇa = colour as physical phenomena or Anicca or Dukkha or Anatta or Asubha.

One of the reasons for the instructions to discern the mental phenomena which are meditating on the Rūpārammaṇa in 6 ways is to let the meditators understand the arising of Kusala Javanas if there is Yoniso Manasikāra.

Also in the later stage of Bhaṅga nāṇa -- nātaṅca nāṇaṅca ubhopi vipassati -- according to the instruction of the ancient Commentators to meditate Vipassanā on both (1) the Dukkha Saccā & Samudaya Saccā called Nāta and (2) the meditating Manodvārika Vipassanā Javana Vīthi Citta-cetasikas which includes Vipassanā nāṇa called Nāṇa, those Manodvārika Vipassanā Javana Vīthi Citta-cetasika must be meditated upon by way of Vipassanā again. Therefore, this is another reason, being a practice in advance to be able to meditate Vipassanā on the nāṇa which is meditating. Take note that it is due to these two reasons that it is discerned in 6 ways like that.

In this case, it is mentioned in the Commentary, Sammoha Vinodanī that Tadārammaṇa cannot arise after the Lakkhaṅārammaṇika Vipassanā Javanas which take the 3 Characteristics: Anicca, Dukkha and Anatta of Saṅkhāra dhamma as object. But according to that teaching, Tadārammaṇa can arise after the Taruṇa tender Vipassanā Javana. Therefore the meditator must experience it practically himself whether Tadārammaṇa arise or not after Vipassanā Javana.

## TABLES: QUANTITY OF CITTA-CETASIKA

### Further Explanations

Pañcadvārāvajjana = in adverting, it is fixed that there are 11 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

CakkhuViññāṇa = in seeing consciousness, it is fixed that there are 8 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Sampaṭicchana = in receiving, it is fixed that there are 11 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Santīraṇa = in investigating there are 12 Citta-cetasika if include Pīti when accompanied by Somanassa Vedanā. There are 11 Citta-cetasika excluding Pīti when accompanied by Upekkhā Vedanā.

Votthapana = in decision, it is fixed that there are 12 Citta-cetasika and is always accompanied by Upekkhā Vedanā.

Javana = in Javana the 34 Citta-cetasika are of the Saddhā-Paññā group.

(i) if ñāṇa and pīti are accompanying then there are 34 Citta-cetasika. It is accompanied by Somanassa Vedanā.

(ii) if accompanied by ñāṇa but not by pīti then there are 33 Citta-cetasika. It is accompanied by Upekkhā Vedanā.

(iii) if not accompanied by ñāṇa but is accompanied by pīti then there are 33 Citta-cetasika. It is accompanied by Somanassa Vedanā.

(iv) if not accompanied by both ñāṇa and pīti then there are 32 Citta-cetasika. It is accompanied by Upekkhā Vedanā.

Tadārammaṇa = in Tadārammaṇa it is similar to Javana, being of 4 types.

Manodvārāvajjana = Manodvārāvajjana is similar to Votthapana. It is accompanied by Upekkhā Vedanā.

NOTES: Vedanā is mostly the same in Santīraṇa, Javana and Tadārammaṇa. If Javana is accompanied by Somanassa Vedanā, then mostly Santīraṇa and Tadārammaṇa are also accompanied by Somanassa Vedanā. If Javana is accompanied by Upekkhā Vedanā then mostly Santīraṇa and Tadārammaṇa are also accompanied by Upekkhā Vedanā. This is mentioned generally. The method to discern Saddārammaṇa line and others are shown briefly below:

**SADDĀRAMMAṆA LINE:** If one wants to discern the wholesome mental phenomena of Saddārammaṇa line which includes Kusala Javana then:

- (1) discern the Ear Transparent Element and Bhavaṅga Mind Clear Element;
- (2) and Saddārammaṇa (= sound) together. Meditate on that sound in 6 ways:
  - (i) as just a sound,
  - (ii) as just a physical phenomena,
  - (iii) as Anicca,
  - (iv) as Dukkha,
  - (v) as Anatta,
  - (vi) as Asubha.

Similar to Rūpārammaṇa line, discern the 4 types accordingly as to whether ñāṇa and pīti are accompanying or not.

**GANDHĀRAMMAṆA LINE:** If one wants to discern the mental phenomena of gandhārammaṇa line then:

- (1) discern the Nose Transparent Element and Bhavaṅga Mind Clear Element;



(2) and the Gandhārammaṇa (smell) of one Rūpa Kalāpa or a group of many Rūpa Kalāpa together. Meditate in the same way as above.


**RASĀRAMMAṆA LINE:** If one wants to discern the mental phenomena of Rasārammaṇa then:  
(1) discern the Tongue Transparent Element and Bhavaṅga Mind Clear Element;  
(2) and the Rasārammaṇa (taste) of one Rūpa Kalāpa or a group of many Rūpa Kalāpa together. Meditate in the same way.

**PHOṬṬHABBĀRAMMAṆA LINE:** If one wants to discern the mental phenomena of Phoṭṭhabbārammaṇa line then:  
(1) discern the Bodily Transparent Element and Bhavaṅga Mind Element;  
(2) and either the Earth Element or Fire Element or Air Element called Phoṭṭhabbārammaṇa of one Rūpa Kalāpa or a group of many Rūpa Kalāpa nearest to the Bodily Transparent Element together. Meditate in the same way.

### The Brain And Intelligence (Insight)

In this stage the meditator can experience in practice as to whether the insight called Paññindiriya exist in the brain or not. According to Buddha Abhidhamma, the brain is only a group of Rūpa Kalāpa. In this stage the meditator can easily see Rūpa Kalāpa when he discerns the 4 great elements in the brain. This is because the 5 kinds of Rūpa Kalāpa, 44 kinds of Rūpa in the brain has been discerned thoroughly since the stage of Rūpa Kammatthāna. Therefore, discern these 44 kinds of Rūpa in the brain again. Discern to be able to see the Bodily Transparent Element in these 44 kinds of Rūpa.

(1) Discern that Bodily Transparent Element and Bhavaṅga Mind Clear Element;  
(2) and either the Earth element or Fire element or Air element of one Rūpa Kalāpa or a group of many Rūpa Kalāpa near that Bodily Transparent Element together.

When one of the Phoṭṭhārammaṇa (Earth or Fire or Air) impinges on that Bodily Transparent Element which exist in the brain and the Bhavaṅga Mind Clear Element together, then the Kāyadvārika Vīthi Citta process and Manodvārika Javana Vīthi Citta processes will arise, taking that Phoṭṭhārammaṇa as object. If the Votthapana and Manodvārāvajjana which are part of these Vīthis are Yoniso Manasikāra, right attention (= deciding it either as earth/fire/water or physical phenomena or Anicca ...etc.), then MahāKusala Javana Vīthi Citta processes will arise. If the Javana is accompanied by nāṇa and pīti, then there 34 Citta-cetasika. These 34 mental phenomena arise dependent upon only the Hadaya Vatthu Rūpa  the Bhavaṅga Mind Clear Element. In this group of mental phenomena nāṇa is included. Discern and experience for yourself for many times as to whether that teaching is correct or not.

**NOTES:** Take note that the meditator must discern to be able to understand that in the Phoṭṭhārammaṇa line, if the tangible object is pleasant (iṭṭha) then there is Sukha Vedanā in Kāya Viññāṇa; and if the tangible object is unpleasant (aniṭṭha) then there is Dukkha Vedanā in Kāya Viññāṇa.

### Dhammārammaṇa Line -- Wholesome Group

In the Dhammārammaṇa line, the Wholesome Group are divided into 4 groups so that the meditator can easily remember it. These 4 groups are:

- (A) the mental phenomena group that takes the 11 real physical phenomena as object.
- (B) the mental phenomena group that takes the 10 non-real physical phenomena as object.
- (C) the mental phenomena group that includes Virati, Appamaññā, Buddhānussati and Maraṇānussati.

(D) the Jhāna mental phenomena group.

Among these 4 groups, the discernment of the mental phenomena of groups (A), (B) and (D) are already shown. The discernment of the mental phenomena for group (C) will be further mentioned below.

#### SammāVācā (Right Speech)

Among the 3 Virati Cetasika, SammāVācā is abstaining from the 4 wrong speech (vacī duccharita) not concerning with livelihood. Having discerned Bhavaṅga Mind Clear Element, discern the object of keeping right speech (Sammā Vācā) == has been abstaining from one of the wrong speech. In the Javana mental phenomena it is the Saddhā-Paññā group 34 mental phenomena plus right speech (Sammā Vācā), being a total of 35 mental phenomena. Discern the 4 types, alternating nāṇa-pīti.

#### Sammā Kammanta (Right Action)

Having discerned the Bhavaṅga Mind Clear Element, discern the object of abstaining from one of the wrong bodily conduct. In the Javana mental phenomena it is the 34 mental phenomena of Saddhā-Paññā group plus Sammā Kammanta (right action), being a total of 35 mental phenomena. Discern the 4 types, alternating nāṇa-pīti.

#### Sammā Ājīva (Right Livelihood)

Having discerned the Bhavaṅga Mind Clear Element, discern the object of abstaining from one of the wrong speech, wrong bodily conduct pertaining to livelihood. The Javana mental phenomena are the 34 of Saddhā-Paññā group plus Sammā Ājīva (right livelihood), being a total of 35 mental phenomena. Discern the 4 types alternating nāṇa-pīti.

#### Karuṇa (Compassion)

Karuṇā is wanting to save a suffering living being (dukkhita). Having discerned Bhavaṅga Mind Clear Element, take the (one) suffering living being whom you want to save as the object. The Javana mental phenomena are the 34 of Saddhā-Paññā group plus Karuṇā, being a total of 35 mental phenomena. Discern the 4 types, alternating nāṇa-pīti.

#### Muditā

Muditā is rejoicing at the happiness (sukhita) of a living being. Having discerned the Bhavaṅga Mind Clear Element, take the (one) happy living being as object. In this case if it is still not the attainment of Muditā Jhāna yet, then -- as only Somanassa Vedanā will arise in the Javana -- discern 2 types only as to whether nāṇa is accompanying or not. 34+Muditā=35 mental phenomena. If nāṇa is not accompanying then 33+Muditā=34.

According to Venerable Anuruddhā Mahā Thera, for meditators who have practised Muditā until the attainment of Muditā Jhāna -- due to the power of meditation (Bhavanā) -- the Javana can be accompanied by Upekkhā Vedanā. Thus, the meditator who has already practised the Muditā Bhāvanā can discern the 4 types, alternating nāṇa and pīti.

**Tadārammaṇa & Saddhā-Paññā:-** Take note that after the Javana where the Virati & Apamanñā are included, Tadārammaṇa cannot arise since the object is not a Kāma object. The

Saddhā in the Javana mental phenomena is the faith in Kamma and its effect. As for Paññā, it is the understanding of Kamma and its effect, i.e. Kammassakatā Sammādiṭṭhi.

**Buddhānussati:-** If the meditator has already practised the Four Protective Meditation (Caturārakkha) then he must also discern the MahāKusala Manodvārika Javana Vīthi mind processes that take the attributes of the Buddha as object. The Javana mental phenomena are the 34 of Saddhā-Paññā group. As Buddhānussati Kammatṭhāna is an Upacāra Kammatṭhāna which can bring about Upacāra Samādhi only, Javana occurs 7 times. Tadārammaṇa may or may not arise after Javana. Discern the Bhavaṅga Mind Clear Element, taking the attributes of the Buddha as object.

**Maranānussati:-** As the Maranānussati Kammatṭhāna is also an Upacāra Kammatṭhāna which can bring about Upacāra Samādhi only, Javana occurs 7 times only. These are only Kāmāvacara Upacāra Samādhi Javanas. Tadārammaṇa cannot arise after Javana. It is the Saddhā-Paññā group 34 mental phenomena in Javana. The above mentioned Virati-Appamaññā Cetasika group, Buddhānussati and Maranānussati are just Kāma Javana Kusala group only where Javana occurs 7 times; they form the Dhammārammaṇa line group (C).

TABLE: Group (C) Dhammārammaṇa Line - Only Wholesome Group Table

NOTES: If the meditator who is able to practise Maranānussati Kammatṭhāna meditation wants to discern the mental phenomena group of Maranānussati then discern the Bhavaṅga Mind Clear Element, taking the death of oneself = the form of being dead as the object.

To this extent it is enough for the discernment of Wholesome Group in Nāma Kammatṭhāna. If you are the meditator who has already practised other Kammatṭhāna such as 10 Kasīṇa, the 8 Samāpatti then the mental phenomena of these Jhāna Samāpatti must also be further discerned. The upper Arūpa Jhānas are the Jhāna with only 2 Jhāna factors that are Upekkhā and Ekaggatā. As they are not accompanied by Vitakka, Vicāra and Pīti, there are only 31 mental phenomena in the Jhāna mental phenomena of each Arūpa Jhāna. Discern the Arūpa Jhāna mental factors as you did for Rūpāvacara Jhāna. The method to discern the unwholesome mental phenomena group which are part of the Akusala Javana that take the 28 physical phenomena as object will be further mentioned below.

### The Arising Of The 10 Fetters (Saṃyojana)

The arising of the 10 fetters in taking Rūpārammaṇa (out of the 28 types of physical phenomena) as object is mentioned in Mūlapaṇṇāsa Commentary to Mahā Satipatṭhāna Sutta, Dhammānupassanā section. If one understands the arising of the 10 fetters in taking Rūpārammaṇa as object, then he can also understand and meditate on the arising of the 10 fetters pertaining to the remaining 27 types physical phenomena in the same way. The way of the arising of the 10 fetters are:

(1) Kāma-rāga fetter arise in the continuity process of the person who is extremely delighting in the Rūpārammaṇa as beautiful or pleasant (subha).

(2) As the Rūpārammaṇa can be easily obtained in well endowed life, if there is an aspiration for a well endowed life then Bhava Rāga fetter arises.

(3) Thinking that this Rūpārammaṇa can be obtained by practising Sīlabbata which are the wrong practices such as Ox Practice and Dog Practice, Sīlabbataparāmāsa fetter arise in the person who is observing = practising Sīlabbata practices.

NOTES: These three types of fetters are mental phenomena that are generally part of Lobha-Diṭṭhi group. Kāma-rāga fetter and Bhava-rāga fetters can be accompanied by Diṭṭhi generally. Sometimes they can be accompanied by Māna. Sīlabbataparāmāsa fetter can only be accompanied by Diṭṭhi. Furthermore, if one is attached to the Rūpārammaṇa as Nicca, Sukha, Atta then Lobha-Diṭṭhi can arise. Wrong knowing as Nicca, Sukha, Atta is Moha. Wrong views = wrong belief that it is Nicca, Sukha, Atta is Diṭṭhi. There are 20 or 19 or 22 or 21 mental phenomena in Javana.

(4) If one is being proud of oneself such as “Only I can discern that Rūpārammaṇa (of the Rūpa Kalāpa)”, then Māna fetter arises. The Lobha-Māna group Akusala Javana arises. There are 20 or 19 or 22 or 21 mental phenomena in Javana.

(5) If one is not pleased or being angry with unpleasant (aniṭṭha) Rūpārammaṇa, then Paṭigha fetter arises. (It is the mental phenomena of Dosa group). There are 18 or 20 mental phenomena in Javana.

(6) If one considers “Except myself it is good if others do not get this Rūpārammaṇa”, then Issā fetter arises in the continuity process of the person who is jealous. (It is the mental phenomena of Dosa-Issā group). There are 19 or 21 mental phenomena in Javana.

(7) By doing in such a way that others do not get to share the Rūpārammaṇa one has obtained, Macchhariya fetter arises in the continuity process of that person who is stingy to others. (It is the mental phenomena of Dosa-Macchhariya group). There are 19 or 21 mental phenomena in Javana.

(8a) When remorseful in taking Rūpārammaṇa as object = having done a wrong conduct concerning with Rūpārammaṇa (such as staining the colour of another person's shirt with ink); and when remorseful in taking the object of not getting done good conduct (such as the unhappiness about not having offered flowers to the Buddha when the colour of the flowers was still beautiful), then Kukkucca (remorse) arises. (It is the mental phenomena of Dosa-Kukkucca group). There are 19 or 21 mental phenomena in Javana.

(8b) Taking the Rūpārammaṇa as object, if the mind wanders about then it is Uddhacca. (It is the mental phenomena of Uddhacca group). There are 16 mental phenomena in Javana.

(9) Vicikicchā fetter arises in the process of the person who has doubts on the Rūpārammaṇa as to whether it is a being (Satta) or a soul (Atta) or a property of a being or a property of a soul = colour of soul. (It is the mental phenomena of Vicikicchā group). There are 16 mental phenomena in Javana.

(10) Sabbe heva sahaṇāta aññānavasena avijjāsaññojanaṃ uppajjati -- every time the fetters above occur, Avijjā fetter = wrong knowing exists accompanying them. (Majjhima Nikāya Commentary-Vol.1-pg.292).

The above fetters do not arise alone individually. They arise only in group accompanied by associates Citta-cetasika. These groups of mental phenomena arise according to the fixed law of Citta Niyama called Vīthi. Therefore in the discernment of these mental phenomena the meditator must break down the compactness of these mental phenomena to attain the insight of ultimate reality. So, firstly these group will be mentioned.

Lobha-Diṭṭhi Group Mental Phenomena -- 4 Groups

(1) Consciousness	1
Aññasamāna (= Cetasikas common to both sides)	13
Akusala Sādhāraṇa Cetasikas	4
Lobha+Diṭṭhi	<u>2</u>
Total	= <u>20</u>

(NOTES: Akusalasādhāraṇa Cetasika are connected with all Akusala mind. These are the are the 4 Cetasikas:- Moha, Ahirika, Anottappa and Uddhacca Cetasikas. In this group, feeling is Somanassa Vedanā.)

(2) If there is Upekkhā Vedanā, then Pīti is not included:  
(20 minus Pīti) = 19

(3) If it is prompted (Sasaṅkhārika) and is with Somanassa Vedanā then:  
(20+Thina+Middha) = 22

(4) If it is Sasaṅkhārika and is with Upekkhā Vedanā then:  
(19+Thina+Middha) = 21

Here Vīriya is especially the effort to bring about the arising of Lobha-Diṭṭhi. Chanda is the wish for the arising of Lobha-Diṭṭhi. In other words, Vīriya is the effort to bring about the arising of Rāga and Chanda is the wish for the arising of Rāga. One may be able to understand the meaning of the remaining Cetasikas.

#### Lobha-Māna Group Mental Phenomena -- 4 Groups

In this group it is similar to Lobha-Diṭṭhi group but only to replace Diṭṭhi with Māna. There are 20 or 19 or 22 or 21 mental phenomena. However, as Māna is a Kadāci Cetasika (= the mental factors that arise sometimes only), sometimes Māna is not included. If there is no Māna (and also no Diṭṭhi) then there are 19 or 18 or 21 or 20 mental phenomena. Discern the 4 types. With 4 types of Lobha-Diṭṭhi and 4 types of Lobha-Māna, there are a total of 8 types of Lobha Mūla Citta.

#### Dosa Group Mental Phenomena -- 2 Groups

(1) Consciousness	1
Aññasamāna Cetasikas not accompanied by Pīti	12
Akusala Sādhāraṇa Cetasikas	4
Dosa Cetasika	<u>1</u>
Total	= <u>18</u>

(2) If it is prompted (Sasaṅkhārika) then add Thina & Middha:  
(18+Thina+Middha) = 20

#### Dosa-Issā Group Mental Phenomena -- 2 Groups

(1) The above Dosa group Citta-cetasika	18
Issā Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:  
(19+Thina+Middha) = 21

Dosa-Macchariya Group Mental Phenomena -- 2 Groups .

(1) The above Dosa group Citta-cetasika	18
Macchariya Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:	
(19+Thina+Middha)	= 21

Dosa-Kukkucca Group Mental Phenomena -- 4 Groups

(1) The above Dosa group Citta-cetasika	18
Kukkucca Cetasika	<u>1</u>
Total	= <u>19</u>

(2) If it is prompted:	
(19+Thina+Middha)	= 21

Taking the wrong conduct already done as object, discern these 2 types of unprompted and prompted. Taking the good conduct which one did not get to do as object, discern by these 2 types of unprompted and prompted.

Moha-Uddhacca Group Mental Phenomena -- 1 Group

(1) Consciousness	1
Sabba Citta Sādhāraṇa Cetasika	7
Vitakka, Viçāra, Adhimokkha and Vīriya (Pīti & Chanda not included)	4
Akusala Sādhāraṇa Cetasika	<u>4</u>
Total	= <u>16</u>

Moha-Vicikicchā Group Mental Phenomena -- 1 Group

(1) Consciousness	1
Sabba Citta Sādhāraṇa Cetasika	7
Vitakka, Viçāra and Vīriya (Adhimokkha, Pīti & Chanda not included)	3
Akusala Sādhāraṇa Cetasika	4
Vicikicchā	<u>1</u>
Total	= <u>16</u>

It is taught in Abhidhammattha Saṅgaha that all the 29 types of Kāma Javana can occur in Pañcadvāra Vīthi (such as Cakkhudvāra Vīthi) and Manodvāra Vīthi. The 12 types of Akusala Javana are also included in this 29 types of Javana. The Buddha himself taught in the Cittānupassanā section of the Mahā Satipatṭhāna Sutta to meditate Vipassanā on the Sarāga Citta that arise together with Rāga; on the Sadosa Citta that arise together with Dosa; on the Samoha Citta that arise together with Moha. Therefore, at the beginning of the meditation the meditator must firstly discern the mental phenomena that take each of the 28 types of physical phenomena as object. All 28 types of physical phenomena must be meditated upon.

In the discernment of Akusala mental phenomena of the respective groups, while taking one of the ultimate reality physical phenomena as object, some meditators may find some groups difficult to be discerned. If that happens one can discern beginning with Akusala mental phenomena group that take the compactness of concept (Paññatti) such as gold, silver and clothing as object, so as to be able to understand it.

## The Way To Discern, Briefly

- (1) Discern the Bhavaṅga Mind Clear Element.
- (2) Take the gold as object (one's own gold which one likes).
- (3) When that gold ārammaṇa impinges on \ appears in the Bhavaṅga Mind Clear Element the Manodvārika Javana Vīthi mind processes that take the concept compactness of gold as object will arise. Discern the Manodvārāvajjana in that Vīthi mind process which advert to and decide on it as gold. As it is Ayoṇiso Manasikāra (wrong attention), Lobha-Diṭṭhi Akusala Javana group will arise.

In that Lobha-Diṭṭhi Akusala Javana group, the wrong knowing of it as gold is Moha. The wrong belief \ wrong view on it as gold is Diṭṭhi = a type of view on self designated by the world (loka samañña atta). The remaining Cetasikas can be understood. Similarly decide = give attention on that gold as Nicca, Sukha, Atta and Subha. The Lobha-Diṭṭhi group Akusala Javana Vīthi mind processes will arise. In that group of mental phenomena, the wrong knowing as Nicca, Sukha, Atta and Subha is Moha. The wrong belief \ wrong view of Nicca, Sukha, Atta and Subha is Diṭṭhi. Meditate similarly on clothing...etc. Be able to understand the arising of Pīti on new clothing and the non-arising of Pīti on old clothing.

As for the Lobha-Māna group, take as object an object which one was conceited in comparing with others such as comparing clothing, diamond earrings. If understand the Lobha-Diṭṭhi groups and Lobha-Māna groups of mental phenomena that take concept as object, it is to further discern taking ultimate reality (Paramattha) physical phenomena as object.

To meditate on Dosa group, take a hated person as object. To meditate on Dosa-Issā group, take the property of others which is better than one's own as object. To meditate on Dosa-Macchhariya group, take one's own belongings which one cannot bear sharing with others as object. To meditate on Dosa-Kukkucca group, take a wrong conduct already done (for example killing a living being) or a good conduct not done (for example not successful in offering, not successful in observing virtues) as object. As Kukkucca is remorseful for getting done a bad conduct, so meditate with an object which is a bad conduct already done. As it is also the remorse for not getting done a good conduct, so meditate with an object which is a good conduct that one did not get done.

To meditate on Uddhacca group, firstly take the ordinary wandering mind concept (paññatti), without Lobha-Dosa as object. To meditate on Vicikicchā group, take an object which can give rise to doubt such as, "Is it true or not that I was a human being in the past life?" as object.

In meditating with concept as object, subsequent to those Akusala Javana, Tadārammaṇa cannot occur. If one is able to discern the Akusala mental phenomena, further discern the Akusala mental phenomena which take each ultimate reality (Paramattha) physical phenomena as object. As in the discernment of Wholesome groups where Dhammārammaṇa line mental phenomena are discerned first, in the discernment of unwholesome group the way to discern beginning with Dhammārammaṇa line will be further mentioned.

TABLE: DHAMMĀRAMMAṆA LINE - MANODVĀRA VĪTHI - AKUSALA GROUP.

### The Method Of Discernment

#### LOBHA-DIṬṬHI GROUP:-

- (1) Discern the Bhavaṅga Mind Clear Element.
- (2) (Having analysed the Cakkhu Dasaka Kalāpa) take the Eye Transparent Element as object.

(3) When the Eye Transparent Element impinges on \ appears in the Bhavaṅga Mind Clear Element, the Manodvārika Javana Vīthi mind processes, taking the Eye Transparent Element as object will arise. Decide on that Eye Transparent Element as beautiful (Subha) by the Manodvārāvajjana of that Vīthi mind process. If that Eye Transparent Element is pleasant (iṭṭha) and as it is Ayoniso Manasikāra, the Lobha-Diṭṭhi group mental phenomena which are liking and delighting in it as beautiful will arise in Javana. Wrong attention is the nearest cause. (Take note that it is similar when adverting, deciding and giving attention to that Eye Transparent Element as Nicca, Sukha or Atta). In the 8 types of mind rooted in greed (Lobha Mūla Citta), there are 4 types associated with wrong views (Diṭṭhigatasampayutta). If accompanied by Somanassa Vedanā then pīti is included. If accompanied by Upekkhā Vedanā then pīti is not included. If it is prompted (Sasaṅkhārika) then Thina and Middha are included. If it is unprompted (Asaṅkhārika) then Thina and Middha are not included. Prompting is prompting by oneself or by others to give rise to Lobha, Dosa...etc. The quantity of Citta-cetasika arising in every mind moment of Vīthi mind process is shown in Table.

**TADĀRAMMAṆA:** If Pīti is included in Javana, being accompanied by Somanassa Vedanā in Javana, then -- as pīti is also included in Tadārammaṇa -- Somanassa Vedanā is shown (in Tadārammaṇa). If Pīti is not included in Javana, being accompanied by Upekkhā Vedanā in Javana, then -- as pīti is also not included in Tadārammaṇa -- Upekkhā Vedanā is shown (in Tadārammaṇa). Take note that although the Vedanā in Tadārammaṇa is generally the same with that of Javana, when there is Domanassa Vedanā in Javana -- as Domanassa Vedanā cannot occur in Tadārammaṇa -- only Upekkhā Vedanā arise in Tadārammaṇa. As shown in the Tadārammaṇa of the Table above, Mahā Vipāka Tadārammaṇa can arise accordingly after Akusala Javana. Subsequent to the arising of Akusala Javana due to Ayoniso Manasikāra on extremely pleasant object (ati iṭṭhārammaṇa) such as the Buddha, Mahā Vipāka Tadārammaṇa can arise accordingly. In the Table of this booklet only Ahetuka Vipāka Tadārammaṇa subsequent to Akusala Javana are shown. If Mahā vipāka Tadārammaṇa arise, it is expected that the meditator will be able to understand it while meditating. Here, for those whose insight is still weak the 20 mental phenomena of the Lobha-Diṭṭhi group which take Eye Transparent Element as object are shown below:

### Lobha-Diṭṭhi Group 20 Mental Phenomena

(1) Consciousness -

(20) Diṭṭhi -

(NOTES: It is similar for taking it as Nicca, Sukha or Atta. As for Vedanā, it is Somanassa Vedanā if Pīti is included. If Pīti is not included then it is Upekkhā Vedanā. If it is prompted then Thina+Middha are included. If not prompted then Thina+Middha are not included. Discern the 4 types.)

**VĪRIYA AND CHANDA:** In the Dosa group, Vīriya is especially the effort to give rise to anger and Chanda is the wish for the arising of anger. In Dosa-Issā group, Vīriya is the effort to arise Dosa-Issā and Chanda is the wish for the arising of Dosa-Issā. In Dosa-Macchhariya group, Vīriya is the effort to arise Dosa-Macchhariya and Chanda is the wish for the arising of Dosa-Macchhariya. In



Dosa-Kukkucca group, Vīriya is the effort to arise Dosa-Kukkucca and Chanda is the wish for the arising of Dosa-Kukkucca.

MOHA: Moha is the wrong knowing of the object (such as Eye Transparent Element) as Nicca, Sukha, Atta, Subha; it is the wrong knowing as his Eye Transparent Element, my Eye Transparent Element...etc.

AHIRIKA-ANOTTAPPA: It is being not shameful and not fearful of the arising of Akusala states such as Lobha-Diṭṭhi, Lobha-Māna, Dosa, Dosa-Issā, Dosa-Macchariya, Dosa-Kukkucca, Mōha-Uddhacca, Vicikicchā. In taking the mental phenomena of committing bad conduct as object, Ahirika & Anottappa are the shamelessness and fearlessness of the bad conduct while committing it.

Discern the Akusala group mental phenomena which take the remaining part of the Dhammārammaṇa line, i.e. the 10 real physical phenomena and 10 non-real physical phenomena as object base on the method in discerning Eye Transparent Element.

### The Method To Discern Rūpārammaṇa Line Unwholesome Group

The 10 fetters which arise taking Rūpārammaṇa as object are already mentioned above. At the arising of those 10 fetters, discern the Cakkhudvāra Vīthi Citta-cetasika where Akusala Javanas are included, taking Rūpārammaṇa as object. Similarly, it is to meditate on the 28 physical phenomena with the same method. The discernment of Rūpārammaṇa line unwholesome group mental phenomena with Lobha-Diṭṭhi group as an example is shown below:

- (1) Discern the Eye Transparent Element and Bhavaṅga Mind Clear Element together.
- (2) Take the Rūpārammaṇa = Colour of Rūpa Kalāpa which is pleasant (iṭṭha) = craved as the object.
- (3) When that Rūpārammaṇa = Colour impinges on Eye Transparent element and Bhavaṅga simultaneously, Cakkhudvāra Vīthi & Manodvāra Vīthis which take Rūpārammaṇa as object will arise. If the Votthapana and Manodvārāvajjana which are part of that Vīthi mind advert and decide the Rūpārammaṇa Colour as Nicca or Sukha or Atta or Subha, then -- as it is Ayoniso Manasikāra -- the Vīthi mind processes where Akusala Javanas are included with Lobha-Diṭṭhi as predominant will arise. Among the 8 types of Lobha Mūla Citta, there are 4 types of Diṭṭhigata sampayutta Citta. If there is Somanassa Vedanā then Pīti is included. If there is Upekkhā Vedanā then Pīti is not included. If prompted then Thina+Middha are included. If not prompted then Thina+ Middha are not included.

The quantity of Citta-cetasika of every mind moment in the Vīthi mind process is shown in Table. If Pīti is included and there is Somanassa Vedanā in Javana then Pīti is included in Santīraṇa and Tadārammaṇa also and only Somanassa Vedanā is shown. If there is Upekkhā Vedanā; and Pīti is not included in Javana then there is Upekkhā Vedanā in Santīraṇa and Tadārammaṇa without Pīti.

Although Vedanā is the same for Javana and Tadārammaṇa generally -- as it is not possible for the arising of Domanassa in Tadārammaṇa -- if there is Domanassa Vedanā in Javana, take note that there is only Upekkhā Vedanā (Upekkhā Santīraṇa Citta only) in Tadārammaṇa.

The quantity of mental phenomena in the respective Pañcadvārāvajjana, CakkhuViññāna, Sampaticchana, Santīraṇa & Votthapana are similar to that of the Wholesome Group mental phenomena. Only the quantity of mental phenomena in Javana is not the same between Wholesome group and Unwholesome group.

As in the Tadārammaṇa column of the Table shown above, subsequent to Akusala Javanas, Mahā Vipāka Tadārammaṇa can arise accordingly.

In the Table, subsequent to Akusala Javana, only Ahetuka Vipāka Tadārammaṇa is shown. If Mahā Vipāka arises, it is expected that the meditator will understand also, while meditating. Meditate on the remaining Akusala group as in Lobha-Diṭṭhi group, according to the arising of the 10 fetters.

TABLES: RŪPĀRAMMAṆA = COLOUR LINE UNWHOLESOME GROUP = AKUSALA JAVANA VĪTHI.

#### Saddārammaṇa-Gandhārammaṇa-Rasārammaṇa-Phoṭṭhabbārammaṇa Lines

As in the technique to discern Wholesome groups and Unwholesome groups mental phenomena which take the Rūpārammaṇa of Rūpa Kalāpa that may be pleasant (iṭṭha) or unpleasant (aniṭṭha) as object by discerning Eye Transparent Element and Bhavaṅga Mind Clear Element together in Rūpārammaṇa line, similarly in:

Saddārammaṇa Line:- having discerned the Ear Transparent Element and Bhavaṅga Mind Clear Element together, taking a Saddārammaṇa = sound object which may be pleasant or unpleasant and according to whether it is Yoniso Manasikāra or Ayoniso Manasikāra, the Sotadvāra Vīthi & Manodvāra Vīthi where Kusala Javana or Akusala Javana is included will arise.

Gandhārammaṇa Line:- having discerned the Nose Transparent Element and Bhavaṅga Mind Clear Element together, take a Gandhārammaṇa = smell object of Rūpa Kalāpa which may be pleasant or unpleasant as object.

Rasārammaṇa Line:- having discerned the Tongue Transparent Element and Bhavaṅga Mind Clear Element together, take a Rasārammaṇa = taste object of Rūpa Kalāpa which may be pleasant or unpleasant as object.

Phoṭṭhabbārammaṇa Line:- having discerned the Bodily Transparent Element and Bhavaṅga Mind Clear Element together, take a Phoṭṭhabbārammaṇa = tangible object of Rūpa Kalāpa which may be pleasant or unpleasant. In this case, discern the wholesome groups and unwholesome group taking Earth element as object; then the wholesome groups and unwholesome group taking Fire element as object; and then the wholesome groups and unwholesome group taking Air element as object. It is to discern 3 times by dividing the 3 types of Phoṭṭhabbārammaṇa. The discernment of mental phenomena which take the physical phenomena of Dhammārammaṇa line as object is already shown above.

The technique of discerning mental phenomena mentioned to this extent is the brief method of discerning the mental phenomena that take physical phenomena as object. The way to discern in detail is, for example, to discern each Nāma thoroughly which take the Earth element of each Rūpa Kalāpa in 6 bases, 42 Koṭṭhāsa as object. It is to discern similarly in the remaining physical phenomena of 6 bases, 42 Koṭṭhāsa.

TABLE: SIX LINES (SEQUENCES) IN SUMMARY

TABLE: GROUP (C) DHAMMĀRAMMAṆA LINE - ONLY WHOLESOME GROUP

TABLE: GROUP (D) DHAMMĀRAMMAṆA LINE - JHĀNA MENTAL PHENOMENA

(CAUTION: If discern only Unwholesome groups of the 6 lines (sequences?) continuously, the light may become dim. Therefore discern both Wholesome groups and Unwholesome groups together in one line or at each physical phenomena.

### Discerning As Nāma (Mental Phenomena)

So sabbepe te arūpadhamme namana lakkhaṇena ekato katvā etaṃ nāmaṃti passati (Vism, Vol.2, pg.223 Burmese script) -- according to the instruction of the commentary above, mental phenomena must be discerned as a whole. Discern the mental phenomena according to Āyatana dvāra as shown above, firstly, one by one such as consciousness, phassa, vedanā..., increasing gradually. When one is able to discern the mental phenomena in every mind moment according to the Tables shown above, being clear simultaneously to the discerning insight, then taking as object the nature of the mental phenomena of inclining towards the object which one is meditating upon such as Rūpārammaṇa, discern them, grouping as:

- (1) "this is mental phenomena" or
- (2) "mental phenomena, mental phenomena..."

However, do not discern like this if one is still not able to discern the simultaneous arising of all pertaining mental phenomena in every mind moment yet by insight. It is to discern all those mental phenomena like this only when one can discern it (i.e. the simultaneous arising of all mental phenomena in every mind moment by insight).

### Differentiate The Physical Phenomena & Mental Phenomena

Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rupanti saṅkhepato nāmarūpaṃ vavatthapeti (Vism., Vol.2, pg.222, Burmese script).....Iti idaṃca nāmaṃ, idaṃca rūpaṃ, idaṃ vuccati nāmarūpaṃ saṅkhepato nāmarūpaṃ vavatthapeti (ibid., pg.225) -- according to the instruction of the Commentary above, the meditator must further try to discern physical phenomena + mental phenomena = differentiate physical phenomena + mental phenomena = distinguish physical phenomena + mental phenomena. As mental phenomena has been discerned according to Āyatana dvāra, it is more appropriate to differentiate physical phenomena + mental phenomena = discern together physical phenomena + mental phenomena according to Āyatana dvāra. In this case, having discerned mainly real physical phenomena according to Vatthu Rūpa table together with non-real physical phenomena then discern the physical phenomena mental phenomena. Only real physical phenomena -- which are the objects of Vipassanā insight are mainly shown in tables. As an example, in Cakkhudvāra Vīthi discern fully in every mind moment as:

- (1) In Pañcadvārāvajjana - the 54 Vatthu Rūpa in the heart and Rūpārammaṇa are physical phenomena; the 11 Citta-cetasikas are mental phenomena.
- (2) In CakkhuVīñāṇa - the 54 Vatthu Rūpa in the eyes and the Rūpārammaṇa are physical phenomena; the 8 Citta-cetasikas are mental phenomena...etc...

### Nāma-Rūpa Vavatthana = Distinguishing Mental-Physical Phenomena

When one is able to discern the physical phenomena+mental phenomena together at every mind moment in the 6 lines, then taking these physical phenomena mental phenomena as object, be able

to discern by insight that these mental physical phenomena are void of person, beings, soul, self but are only a group of physical phenomena+mental phenomena.

#### Four Compactness Of Mental Phenomena (Nāma Ghana)

Ghanā means compactness. Compactness of physical phenomena is called Rūpa Ghana; compactness of mental phenomena is called Nāma Ghana. It has already been explained that there are 3 types of Rūpa Ghana at the stage of discerning physical phenomena. In this stage the 4 types of Nāma Ghana will be explained below which are:

- (1) Santati Ghana,
- (2) Samūha Ghana,
- (3) Kicca Ghana,
- (4) Ārammaṇa Ghana.

Tatthā sārammaṇadharmānaṃ satipi ārammaṇakaraṇabhede ekato gayhamanā ārammaṇa ghanatāca (Mahā Tīka-Vol.2-pg.437 Burmese script). According to the definition of the sub-commentary above, take note that there is Ārammaṇa Ghana in mental phenomena only which are called Sārammaṇa dhamma -- that which can take object. In Dhammasaṅgaṇī Pāli, the Buddha taught Paramattha Dhamma by dividing it into 2 groups:

- (1) Citta-cetasikas are Sārammaṇa dhamma;
- (2) physical phenomena and Asaṅkhata Dhātu Nibbāna are Anārammaṇa dhamma.

The dhamma (states\phenomena) that can take object is Sārammaṇa dhamma. The states that cannot take object is Anārammaṇa dhamma. Among these, physical phenomena are the states that cannot take object, Anārammaṇa dhamma. The sub-commentary mentioned that Ārammaṇa Ghana exist only in Sārammaṇa dhamma, the phenomena which can take object. Therefore, take note that there is no Ārammaṇa Ghana in physical phenomena.

#### (1) Santati Ghana = Continuity Compactness Of Mental Phenomena

If a Cakkhudvāra Vīthi mind process is taken as an example, one can understand it similarly for other Vīthis. Mental phenomena which always arise in groups called Nāma Kalāpa according to the fixed natural law of mind (Citta Niyama) called Vīthi.

In arising thus, if one does not realise and differentiate between each of them as "this is Pañcadvārāvajjana", "this is CakkhuViññāṇa", "this is Sampaticchana", "this is Santīraṇa"...etc, then it is concealed by continuity compactness of mental phenomena = Santati Ghana. If one can discern by insight, distinguishing every mind moment in the Vīthis as "this is Pañcadvārāvajjana", "this is CakkhuViññāṇa", "this is Sampaticchana", "this is Santīraṇa"...etc, then continuity compactness of mental phenomena = Santati Ghana is broken down. The meditator must discern to break down the Santati Ghana like that.

#### (2) Samūha Ghana = Grouping Compactness of Mental Phenomena

Mental phenomena -- which arise according to the fixed natural law of mind (Citta Niyama) -- arise as groups of Citta-cetasikas in every mind moment. These groups are called Sampayutta dhamma or, in some cases, Nāma Kalāpa. In one mind moment, mental phenomena which are Citta-cetasika can arise only in groups of at least 8 types of mental phenomena. For example, it may be (one) Cakkhu Viññāṇa and 7 Sabba Citta Sādhāraṇa Cetasikas, being a total of 8 (mental phenomena). There is no mental phenomena group with less than 8 (mental phenomena). If one does not realise the distinction between each mental phenomena in one mind moment as "this is Phassa", "this is Vedanā", "this is Saññā", "this is Cetanā", "this is Viññāṇa"...etc, then it is concealed by grouping compactness of mental phenomena = Samūha Ghana. If one can discern by insight, distinguishing the mental phenomena in one mind moment as "this is-Phassa", "this is

Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”....etc, then the grouping compactness of mental phenomena = Samūha Ghana is broken down. The meditator must discern to break down Samūha Ghana like that.

### (3) Kicca Ghana = Function Compactness Of Mental Phenomena

The meditator has not yet completed (in breaking down compactness) by breaking down just Santati Ghana and Samūha Ghana. One must continue practising to break down Kicca Ghana. Every mental phenomena which arise in group in each mind moment has their respective function such as:

- (1) Phassa has the function of connecting the object with consciousness,
- (2) (Sukha) Vedanā has the function of increasing the associate mental states much.
- (3) Saññā has the function
- (4) Cetanā has the function
- (5) Viññāṇa has the function

Without realising by insight the difference between these functions, one by one, but holds that there is only one function then it is concealed by Kicca Ghana. However, without seeing it as just one function, if one discerns by insight the distinction of each function then Kicca Ghana is broken down. The meditator must practise, distinguishing by insight to break down Kicca Ghana.

The mental phenomena of Cakkhuvāra Vīthi surely take only Rūpārammaṇa as object. They are just groups of mental phenomena which can only arise taking Rūpārammaṇa as object. Therefore, they are surely the Sārammaṇa dhamma which can take object. Already mentioned above are the examples of the 3 types of compactness in Cakkhuvāra Vīthi mental phenomena which are Sārammaṇa dhamma. Furthermore, there is also Ārammaṇa Ghana in mental phenomena. Concerning about Ārammaṇa Ghana, this booklet accepts it as follows:

### (4) Ārammaṇa Ghana = Compactness Of Mental Phenomena Which Take Object

In the realm of Vipassanā there are 2 types: the mental phenomena being meditated upon and the meditating mental phenomena lead by nāṇa. In Vipassanā meditation, Sārammaṇa dhamma is especially the meditating mental phenomena. As for the mental phenomena being meditated upon, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. In the meditating mental phenomena also, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. The reason is that -- nāṭaṇca nāṇaṇcca ubhopi vipassati (Vism-XXI-13) -- in the discernment of Arūpasattaka and at the higher Vipassanā stages such as Bhaṅga nāṇa it is instructed to meditate Vipassanā on the 3 Characteristics of both:

(1) nāṭa -- which are the 5 Khandhas i.e. Dukkha Saccā and the causal relationships Paṭicca Samuppāda i.e. Samudaya Sacca,

(2) and nāṇa -- which is the group of meditating mental phenomena lead by Vipassanā nāṇa.

For phuthujana and Sekkha persons, the meditating mental phenomena lead by Vipassanā nāṇa called nāṇa is Mahā Kusala Manodvārika Javana Vīthi mind process. In Manodvāravajjana there are 12 mental phenomena. In each of the 7 times of Javana there are 34 or 33 or 33 or 32 mental phenomena. Tadārammaṇa can arise at the stage of tender Vipassanā but does not arise at the stage of matured/powerful Balava Vipassanā such as Bhaṅga nāṇa. (33 is mentioned because sometimes it may be nāṇavippayutta Vipassanā Javana. Also sometimes Pīti may not be included.)

In the meditating mental phenomena lead by Vipassanā nāṇa:

(1) If one realises the distinction in the mental continuity sequential process as “this is Manodvāravajjana”, “this is 1st Javana”, “this is 2nd Javana”...etc, then Santati Ghana is broken down.

- (2) If one realises by insight the distinction of the mental phenomena arising at every mind moment in that continuity process as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāṇa”...etc, then Samūha Ghana is broken down.
- (3) If one realises by insight the distinction of the specific function of each mental phenomena existing in every mind moment, then Kicca Ghana is broken down.

In this way there are 3 compactness in both the mental phenomena being discerned and the discerning mental phenomena. Take note that the 3 compactness in the mental phenomena being discerned are each called Santati Ghana, Samūha Ghana and Kicca Ghana respectively, while the 3 compactness in the discerning mental phenomena are called by one name only -- which is Ārammaṇa Ghana.

Only when one able to discern physical-mental phenomena, breaking down the compactness of physical phenomena and compactness of mental phenomena by insight then will one attains the insight of ultimate reality (Paramattha ñāṇa). Only when one attains the insight of ultimate reality then will one attains the insight of Anatta. Only when one attains the insight of Anatta then can one attain Magga ñāṇa Phala ñāṇa.

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāvasarasato upatṭhāti. (Abhidhamma commentary-Vol.2-pg.47, Vism.-Vol.2-pg.276 Burmese script). Only when one is able to meditate on the 3 Characteristics of Saṅkhāra dhamma called ñāṭa-ñāṇa until all three Aniccānupassanā ñāṇa, Dukkhānupassanā ñāṇa and Anattānupassanā ñāṇa are matured then can one attains Magga. It is mentioned in the commentary.

Take note that as Anatta ñāṇa can be attained only after breaking down the compactness, the meditator must further discern the characteristic-function-manifestation-proximate cause of the physical-mental phenomena.

### Discernment Of Bodily Postures & Activities (Iriyā patha-Sampajañña)

In the discernment of the postures (Iriyā patha) of walking, standing, sitting and lying down; and the discernment of activities (sampajañña) such as going forward, returning, looking straight, looking aside, bending and stretching:

- (1) when able to discern the Four Great Elements then discern the 4 Great Elements in these postures and activities;
- (2) when able to discern physical phenomena then discern the physical phenomena in these postures and activities;
- (3) when able to discern mental phenomena then discern the mental phenomena in these postures and activities;
- (4) when able to differentiate physical-mental phenomena = discern physical-mental phenomena then it is to differentiate the physical-mental phenomena = discern the physical-mental phenomena in these postures and activities;
- (5) when able to delimitate physical-mental phenomena then it is to delimitate the physical-mental phenomena in these postures and activities.

If able to discern thus, then it is the discernment of 5 Khandhās. The physical phenomena are Rūpa Khandhā. If divide the mental phenomena (of every mind moment) into 4 groups as Vedanā, Saññā, Saṅkhāra and Viññāṇa then there are 4 Nāma Khandhā. (Except for Vedanā and Saññā, all the remaining Cetasikas of every mind moment are called Saṅkhāra Khandhā). With one Rūpa

Khandhā and four Nāma Khandhā, altogether there are a total of 5 Khandhā. Khandhā means aggregates.

The meditator should understand the discernment of 5 Khandhā as follows:

- (1) when walking, it is 5 Khandhā;
  - (2) when standing, it is 5 Khandhā;
  - (3) when sitting, it is 5 Khandhā;
  - (4) when lying down, it is 5 Khandhā;
  - (5) in going forward, it is 5 Khandhā;
  - (6) in returning, it is 5 Khandhā;
  - (7) in looking straight, it is 5 Khandhā;
  - (8) in looking aside, it is 5 Khandhā;
  - (9) in bending, it is 5 Khandhā;
  - (10) in stretching, it is 5 Khandhā;
  - (11) in carrying the Sanghati, alms-bowl and robes, it is 5 Khandhā;
  - (12) in eating, drinking, licking and chewing, it is 5 Khandhā;
  - (13) in defecating and urinating, it is 5 Khandhā;
  - (14) in walking, standing, sitting, lying down, waking up, talking, remaining silent, it is 5 Khandhā;
- (Refer to Majjhima Nikāya commentary on Mahā Satipaṭṭhāna Sutta on Iriyā patha-Sampajañña).

### The Method To Discern

For the meditator who has already established his concentration up till White Kasiṇa meditation, firstly while standing upright on the walking path he should establish his concentration again beginning from 4 Great Elements until the 4th Jhāna of White Kasiṇa. After that, discern the 4 Great Elements in the body. When one sees the Rūpa Kalāpa small particles, analyse and discern the physical phenomena of the 6 sense bases, 42 Koṭṭhasa as a whole. Then walk forward a little. While walking thus, discern alternately:

- (1) the carrying physical phenomena mainly,
- (2) and then the physical phenomena being carried mainly, alternately.

### Main & Not Main (Padhāna & Appadhāna) Physical Phenomena

Meditating thus on the postures and activities, one needs to know and discern differentiating the 2 types of physical phenomena which are:

- (1) Padhāna = the main physical phenomena;
- (2) Appadhāna = not main physical phenomena.

#### (1) Padhāna = Main Physical Phenomena

Among the Cittaja Rūpa Kalāpa, those that are mixed with non-real Rūpa:

- (1) Kāya Viññatti Navaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti is the 9th,
- (2) Kāya Viññatti Lahutādivādasaka Kalāpa = the Rūpa Kalāpa where Kāya Viññatti, Lahutā...etc is the 12th; or in other words the 9 types and 12 types of physical phenomena which are part of these 2 types of Rūpa Kalāpa are the Padhāna = main physical phenomena in the discernment of postures and activities. Among those physical phenomena, the force of Vāyo dhātu is the most powerful.

#### (2) Appadhāna = Not Main Physical Phenomena

Except for the main physical phenomena mentioned above, the remaining physical phenomena existing in the body, i.e. in the 6 sense bases, 42 Koṭṭhāsa are Appadhāna = not main physical phenomena. It is referred to as not main only in the discernment of postures and activities.

## The Carrying Physical Phenomena And The Physical Phenomena Being Carried

Among the above, Padhāna = main Physical Phenomena (which make the group of physical phenomena called body walks) are the carrying physical phenomena. Actually it is not really carrying. It means the successive unbroken arising in new places, shifting continuously, as if carrying. The reason is that real Paramattha does not have the nature to shift from one place to another but perishes away at the place where it arises.

As the cause has not ended yet and the physical phenomena is being supported by it, there is arising of new physical phenomena successively, without arising at the old place again, shifting in new places only. The successive arising in new places thus is the power of Kāyaviññattinavaka Kalāpa where the force of Air Element is most powerful which is part of the carrying physical phenomena.

The remaining not-main physical phenomena in the 6 sense bases, 42 Koṭṭhāsa are the physical phenomena being carried. Here also, actually it is not really being carried. It is arising successively, one after another, shifting in new places, as if being carried.

Among these, if one mainly discern the carrying physical phenomena the discernment of the physical phenomena being carried (which are the not-main physical phenomena) is also done. It means that if the carrying physical phenomena are mainly discerned, the meditator can see, can discern, already discerned the physical phenomena being carried easily.

On the other hand, the meditator can mainly discern the physical phenomena being carried. If the physical phenomena being carried (= not-main physical phenomena) are mainly discerned then the carrying physical phenomena (= the main physical phenomena) also can be discerned. If one mainly discern the physical phenomena being carried then the discernment of carrying physical phenomena gets done.

For example, when a man is carrying a sack of rice, if one looks attentively at the man who is carrying, then the sack of rice which is being carried can be seen easily. On the other hand, if one looks attentively at the sack of rice which is being carried, then the man who is carrying can be seen easily. Take note of this simile.

This technique of discernment is in accordance with the teachings of Mūla Paṇṇāsa sub-commentary written by Venerable Ācariya Dhammapāla as follows: Purimaṇayo vā iriyāpathappadhāno vutto ti tattha kāyo appadhāno anunipphādīti idha kāyaṃ padhānaṃ appadhānaṃca iriyāpathaṃ anunipphādaṃ katvā dassetuṃ dutiyanayo vuttoti evampettha dvinnarṇaṃ nayānaṃ viseso veditabbo.

The Buddha mainly taught the carrying Rūpa called posture (iriyā patha) as gacchanto vā gacchāmīti pajānati = when going, know it as going...etc. On the other hand the Buddha taught to discern mainly the physical phenomena being carried as “Yathā yathā vā panassa kāyo paṇihito hoti. Tathā tathā naṃ pajānāti” -- to the body in whatever position it is being kept. Among them:

- (1) if one mainly discern the carrying physical phenomena then the discernment of the physical phenomena being carried is also done.
- (2) if one mainly discern the physical phenomena being carried then the discernment of the carrying physical phenomena is also done.

To instruct on such technique of discernment the Buddha taught the 2nd method as “Yathā yathā vā panassa...”. This is the difference between the 2 methods. (This is what is meant by the sub-commentary).



## Discernment Of 5 Khandhā

As mentioned above, the meditator should establish the concentration step by step while standing. Then after discerning the physical phenomena of 6 sense bases, 42 Koṭṭhāsa as a whole, he walks forward a little. Discern the carrying physical phenomena and the physical phenomena being carried alternately. These carrying physical phenomena and physical phenomena being carried are the Rūpa Khandhā.

The Manodvārika Javana Vīthi mind processes which produce the carrying physical phenomena are the 4 Nāma Khandhā. The Javana Citta in these Manodvārika Javana Vīthi mind processes may be Kusala Javana (Kriyā Javana) or Akusala Javana. (As Pañcadvārika Javana Vīthi mind processes cannot produce Iriyāpatha \ postures, it is mentioned as Manodvārika Javana Vīthi process). There are 4 Nāma Khandhā in every mind moment of the Manodvārika Javana Vīthi. Further discern these 4 Nāma Khandhā. With Rūpa and 4 Nāma Khandhā, altogether there are 5 Khandhā. When able to discern the 5 Khandhā, then discern the physical-mental phenomena together. After that delimitate physical-mental phenomena.

After discerning the physical phenomena, then giving attention to the Bhavaṅga Mind Clear Element and discerning by insight the Citta-cetasikas which are the intention to walk = Citta-cetasika which produce postures, meditate on them as "mental phenomena". Understand it thus.

When able to discern the 5 Khandhā of the 4 postures of walking, standing, sitting and lying down + the 5 Khandhā of activities in going forward, returning, bending, stretching...etc, the Buddha taught to further discern as follows in Mahā Satipaṭṭhāna Sutta:

Iti ajjattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata bahiddhā vā kāye kāyānupassī viharati.

Iti ajjattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhata bahiddhā vā vedanāsu vedanānupassī viharati.

Iti ajjattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhata bahiddhā vā citte cittānupassī viharati.

Iti ajjattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata bahiddhā vā dhammesu dhammānupassī viharati.

In the above Pāli, the Buddha taught to discern the 5 Khandhā, i.e. Kāya, Vedanā, Citta and Dhamma:

- (1) internally;
- (2) externally;
- (3) internally & externally, again and again.

To make firm, it has been elaborated in the Commentary: Yasmā pana na suddha ajjhita dassana matteneva maggavutṭhāni hoti. Bahiddhāpi dāṭṭhabameva. Tasmā parassa khandhepi anupādiṇṇa saṅkhārepi aniccaṃ dukkhamanattāti passati. (Abhidhamma Commentary-Vol.1-pg.270 , Visuddhimagga-Vol.2-pg.300 Burmese script) -- as it is not possible for the Vipassanā nāṇa called Vutṭhānagaminī, the emergence of Magga to occur just by meditating Vipassanā on internal 5 Khandhā only, the meditator must meditate Vipassanā on external also. Therefore one must meditate on Anicca, Dukkha and Anatta characteristics of the 5 Khandhā of external beings called others and inanimate things called Anupādiṇṇa Saṅkhāra.

(Vutṭhānagaminī Vipassanā:- it is the Magga Vīthi mind process which rush swiftly towards Asaṅkhata Dhātu Peaceful Element Nibbāna where Saṅkhāra dhamma ceased, having emerged from Saṅkhāra object; and preceding that Magga Vīthi, the 2 or 3 Manodvārika Vipassanā Javana Vīthi mind process.)

Tasmā sasantānagate sabba dhamme parasantānagate ca tesam santāna vibhāga akatvā bahiddhā bhāva sāmāñiāto sammasanam ayañ sāvakānañ sammasana cāro. (Sub-commentary to Anupada Sutta, Majjhima Nikāya).

-- according to the teachings of the sub-commentary above, in the case of Sāvaka Pāramī nāṇa, when discerning externally, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one should discern the living 5 Khandhā and the non-living Utuja Rūpa called Anupādiṇṇa Saṅkhāra as a whole, as they are the same externally. Understand that it is not necessary to differentiate one by one when discerning.

### The Technique To Discern Externally

After the meditator has discerned the 5 Khandhā internally, he can discern the 5 Khandhā externally. Do not misunderstand that it is to discern externally only after having discerned the internal 5 Khandhā. It is mentioned as above only because in this booklet the discernment of external 5 Khandhā is taught after the discernment of internal 5 Khandhā has been shown.

In the discernment of 5 Khandhā, there are those who discern beginning with internal (5 Khandhā). There are also others who discern beginning with external. As the meditator who begin discerning the 5 Khandhā internally cannot attain Magga by meditating Vipassanā on just internal 5 Khandhā only, he must further discern the external 5 Khandhā and Anupādiṇṇa Saṅkhāra things also. Similarly, the meditator who begin with discerning the 5 Khandhā externally (and the Anupādiṇṇa Saṅkhāra things) cannot attain Magga by meditating Vipassanā just on external 5 Khandhā only, he must further discern the internal 5 Khandhā also. (Abhidhamma Commentary- Vol.1-pg.270, 271; Vism.-Vol.2-pg.300 Burmese script. Vism.- -85).

As in the discernment of internal physical mental phenomena beginning with the 4 Great Elements, similarly one can discern the external physical mental phenomena beginning with 4 Great Elements.

Firstly, discern the physical phenomena internally. After that discern the 4 Great Elements (externally) beginning with the clothing one is wearing by shining with the meditating light of wisdom. At that time if one is able to discern the 4 elements by insight, he will find small particles Rūpa Kalāpa easily. Not seeing the clothing anymore, he will find them as groups of Rūpa Kalāpa. Analyse the Rūpa Kalāpa. They are the Utuja Ojaṭṭhamaka Rūpa produced by Tejo dhātu called Utu. In this way, spreading gradually to the whole realm of inanimate things, discern the 4 elements of trees, water, land, forests, mountains, gold, silver...etc which exist in the realm of inanimate things. When seeing only Rūpa Kalāpa, analyse them to attain the insight of ultimate reality. In the physical phenomena of the realm of non-living things there are only 2 types of Rūpa Kalāpa which are Utuja Suddhatṭhaka Kalāpa and -- if sound is included -- Utuja Saddanavaka Kalāpa.

Further discern the real and non-real physical phenomena in 6 sense bases, 42 Koṭṭhāsa in the realm of living beings like in internal discernment. Discern internally and externally alternately & repeatedly so that the force of meditation insight becomes powerful.

After that discern the mental phenomena of 6 lines totally like in internal discernment. For example, as in discerning the wholesome groups and unwholesome groups mental phenomena internally which arise according to Manasikāra and Ayoniso Manasikāra by:

(1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,  
(2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object, also in external discern the wholesome groups and unwholesome groups mental phenomena which arise according to Manasikāra and Ayoniso Manasikāra by:

(1) discerning eye transparent element and Bhavaṅga Mind Clear Element together,

(2) taking the Rūpārammaṇa = colour of one or groups of Rūpa Kalāpa as object (without differentiating as to whose Eye Transparent Element, Bhavaṅga Mind Clear Element, Rūpārammaṇa -- as they are the same externally -- group them as a whole).

Take note that the method is the same in Saddārammaṇa line and others (lines). In this mental phenomena stage, only if one discerns internally and externally alternately & repeatedly, the force of meditation will become powerful. Discerning externally thus, without differentiating between man, woman, person, beings, humans, deities, Brahmā, Mr. White, Mr. Red...etc, one must discern them as a whole, as they are the same externally. As it is possible to discern the 32 bodily parts of beings in external individually, in the discernment of external physical phenomena it is possible to include all the physical phenomena of the 32 Koṭṭhāsa of an individual being. But in the mental phenomena stage, one cannot know others mind precisely by Vipassanā insight. Knowing others mind precisely is the scope of Paracitta vijānana Abhiññā = knowing others mind psychic power. In the realm of Vipassanā, without differentiating between beings, meditate on it as a whole. This is the Sammasana cara of Sāvaka = the pasture of disciples Vipassanā insight which Three Characteristics must be meditated upon.

After that in both internal and external, further

- (1) discern physical-mental phenomena = differentiate physical-mental phenomena,
- (2) delimitate physical-mental phenomena.

#### To Progress To The Next Stage

After having discerned and then delimitate the physical-mental phenomena, both internally and externally, the Buddha taught the practice to advance to the next stage in Mahā Satipaṭṭhāna Sutta, Dhātu Manasikāra Pabba as follows:

Samudāya dhammānupassī vā kāyasmim viharati, vaya dhammānupassī vā kāyasmim viharati, samudaya vaya dhammānupassī vā kāyasmim viharati...(it is taught similarly for Vedanā, Citta and Dhamma).

The Buddha instructed to meditate Vipassanā on the.....

In this stage, the Buddha taught the 3 insights (nāṇa):

- (1) Paccaya Pariggaha Nāṇa,
- (2) Sammasana Nāṇa,
- (3) Udayabbaya Nāṇa.

.....

According to Buddha's progressive instructions above, before trying to attain Paccaya Pariggaha Nāṇa, the meditator must have already discerned the internal and external 5 Khandhā systematically.

The technique to attain Paccaya Pariggaha Nāṇa will be further mentioned by means of the 5th and 1st methods of discerning Paṭicca Samuppāda.

#### It Is The Development Of 4 Satipaṭṭhāna Practice

Yasmā pana na suddha rūpa dassanamatteneva vuttāhānaṃ hoti, arūpampi datṭhabbameva (Abhidhamma Commentary-Vol.1-pg.271; Vism.-Vol.2-pg.300 Burmese script) -- By meditating Vipassanā on the 3 Characteristics of just physical phenomena only, Magga nāṇa cannot be attained; one must meditate Vipassanā on mental phenomena also.

What the above Commentary means is this:- At the beginning of discerning physical-mental phenomena which are the object of Vipassanā meditation:

- (1) one can discern beginning with physical phenomena, or
- (2) one can discern beginning with mental phenomena.

Among these, the discernment beginning with physical phenomena can be for both Samatha ānika persons and Suddha Vipassanā ānika persons. The discernment beginning with mental phenomena is mostly for Samatha ānika persons.

In discerning thus -- as one cannot attain Magga by meditating Vipassanā on just physical phenomena only -- if one begins with discerning physical phenomena then he must further discern and meditate Vipassanā on mental phenomena also. On the other hand, in discerning beginning with mental -- as one cannot attain Magga by meditating Vipassanā just on mental phenomena only -- the meditator must further discern and meditate Vipassanā on physical phenomena also.

At the beginning of Rūpa stage, it is mentioned in that booklet that the Buddha taught in Apparijānana Sutta that without realising all 5 Khandhā, i.e. physical-mental phenomena by the 3 Pariññā knowledges, then suffering (Dukkha) cannot be eradicated. As in the Commentary, it is mentioned that Magga cannot be attained by meditating Vipassanā on just physical phenomena only or just mental phenomena only. That teachings of the Buddha and that mentioned in the Commentary are in accord, indistinguishable, like mixing together water from Ganga River and ā River. Therefore:

(1) After having discerned the physical-mental phenomena beginning with physical phenomena and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Kāyānupassanā Satipaṭṭhāna meditation.

(2) Among the three ways of discerning mental phenomena mentioned previously, after having discerned physical-mental phenomena beginning with Vedanā and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Vedānānupassanā Satipaṭṭhāna meditation.

(3) After having discerned the physical-mental phenomena beginning with consciousness and then looked for the causes, if one meditates Vipassanā on those physical-mental phenomena together with the causes then it is the development of Cittānupassanā Satipaṭṭhāna meditation.

(1) After having discerned the physical-mental phenomena beginning with contact (phassa) and then looked for the causes, if one meditates Vipassanā on the 3 Characteristics of those physical-mental phenomena together with the causes then it is the development of Dhammānupassanā Satipaṭṭhāna meditation.

For the meditator who wants to discern the mental phenomena where Vedanā or consciousness or phassa is predominant, it has been explained many times above that:

(1) he must have discerned the Basis physical phenomena of these mental phenomena and the object Rūpa together already.

(2) If the meditator has already discerned these mental phenomena then after having discerned again the Basis physical phenomena of these mental phenomena, the meditator must discern the physical-mental phenomena together.

Therefore one must take note, respectfully and reverentially that

- (1) if one is meditating on one of the Satipaṭṭhāna then it is meditating on all 4 Satipaṭṭhāna.
- (2) discerning the 5 Khandhā is meditating on the Satipaṭṭhāna.

*THE FOLLOWINGS ARE FROM PAGES 12 TO 32 (OF LOOSE PAGES) OR FROM PAGES 7 TO 21 (OF THE BOOK WITH SMALL MINUTE PRINTING)*

### Notes To Know In Advance

In differentiating minds, there are roughly two types: Vīthi Citta and Vīthi Mutta Citta that are free from Vīthi. Among these, there are 3 types of Vīthi Mutta Citta: Paṭisandhi, Bhavaṅga and Cuti Citta. As the first mind that arise in a life is as if linking the old life with the new life or the old Khandhā with the new Khandhā, it is called Paṭisandhi Citta. The last Citta to arise in a life = as it is the shifting out of the Bhavaṅga Citta from the existing life, it is called Cuti Citta. The Vipāka Citta that is similar to Paṭisandhi which is arising throughout the whole life, between that Paṭisandhi and Cuti, being a cause of life when Vīthi Cittas are not arising so that the Vipāka Khandhā is not cut off and the mind process is not cut off as far as the force of Kamma exist is called Bhavaṅga Citta. That Bhavaṅga Citta stops when Vīthi Cittas arise; and it (Bhavaṅga) arises again when Vīthi Cittas do not arise. It occurs in this manner throughout the life. Meditators are able to discern that Bhavaṅga Citta together with the Bhavaṅga Nāma dhamma group only after having discerned Vīthi Citta, especially when attaining the Paccaya Pariggaha Nāṇa stage. Therefore, the meditator who wants to discern Nāma dhamma must begin with discerning Nāma dhamma existing in Vīthi Citta process. A meditator who wants to discern Vīthi Citta process Nāma dhamma should know in advance the following 6 sixes.

#### The 6 Vatthu = Rūpa That Are The Basis Of Nāma Dhamma

- (1) CakkhuVatthu = Cakkhu Pasāda = Eye Transparency.
- (2) SotaVatthu = Sota Pasāda = Ear Transparency.
- (3) GhānaVatthu = Ghāna Pasāda = Nose Transparency.
- (4) JivhāVatthu = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaVatthu = Kāya Pasāda = Bodily Transparency.
- (6) HādayaVatthu = Hādaya Rūpa = Basis Rūpa of ManoDhātu & ManoViññāṇa Dhātu.

#### The 6 Dvāra

- (1) CakkhuDvāra = Cakkhu Pasāda = Eye Transparency.
- (2) SotaDvāra = Sota Pasāda = Ear Transparency.
- (3) GhānaDvāra = Ghāna Pasāda = Nose Transparency.
- (4) JivhāDvāra = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaDvāra = Kāya Pasāda = Bodily Transparency.
- (6) ManoDvāra = Bhavaṅga = Mind Clearness.

As the door of a house is for coming in and going out; for closing and opening, it is called dvāra. If there is no door in a house then people cannot get into it. Just as the door of a house is for people to come in, similarly if there is no Pasāda such as Cakkhu Pasāda then Vīthi Cittas such as Cakkhudvāra cannot arise. As the Cakkhu Pasāda in the body is as if where the Cakkhudvārika

Vīthi comes in, and as it is similar (Sadisūpacāra) to an ordinary door of a house, Cakkhu Pasāda are called CakkhuDvāra...etc.

## 6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (ရုပ်ပုံ) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
- (6) Dhammārammaṇa = (သမ္မာဏ်).

## 6 Types Of Dhammārammaṇa

- (1) Pasāda Rūpa = 5 Transparent Rūpa.
- (2) Sukhuma Rūpa = 16 subtle physical phenomena.  
(NOTES: The 12 kinds of physical phenomena -- i.e. the 5 transparent physical phenomena and 7 Rūpa objects -- are easy to be discerned by the insight of meditators; therefore they are called gross, Oḷārika. Take note that excluding these 12 Oḷārika gross physical phenomena among the 28 physical phenomena, the remaining 16 physical phenomena are not easy to be discerned by the insight of meditators; therefore they are called subtle physical phenomena, Sukhuma.)
- (3) Citta = 6 Viññāṇa dhātu.
- (4) Cetasika = 52 Cetasika.
- (5) Nibbāna = Asaṅkhata dhātu.
- (6) Paññatti = various concepts such as Kasiṇa concept, name concept, shape concept...etc.

The words Ārammaṇa and Ālambaṇa means object indirectly. Etymologically, Ārammaṇa means delightful place . Just as parks and gardens are delightful places of people, similarly, as the 6 objects (such as Rūpārammaṇa) are the delightful places of Citta-cetasika they are called Ārammaṇa. Furthermore, etymologically, Ālambaṇa means to be grasped at (graspable). Just as a lame person has to stand or sit by holding to an object such as a stick or rope, similarly, as Citta-cetasika can arise only when they get to be dependent upon or get to hold on to an object, those 6 objects are called Ālambaṇa, the dependence and the hold of Citta-cetasika.

## 6 Viññāṇa Dhātu

- (1) CakkhuViññāṇa = The consciousness that knows Rūpārammaṇa \ colour, being dependent upon Eye Transparent Element.
- (2) SotaViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.
- (3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.
- (4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.
- (5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.
- (6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, according to (ဓာတ်(၆)သို့) Bhavaṅga Mind Clear Element.

Except for the DvepañcaViññāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called ManoViññāṇa; they are the Citta that know the object distinctly and distinguishingly. Excluding the 3 types of Vīthi Mutta Citta in those ManoViññāṇa Citta, the remaining ManoViññāṇa Citta and the above PañcaViññāṇa Citta arise according to the Citta Niyāma called Vīthi. There are, briefly, 6 types of Vīthi as follows:

## 6 Vīthi

According to Dvāra , there are:

- (1) CakkhuDvāra Vīthi = the arising process of mind in Cakkhu Dvāra;
- (2) SotaDvāra Vīthi = the arising process of mind in Sota Dvāra;
- (3) GhānaDvāra Vīthi = the arising process of mind in GhānaDvāra;
- (4) JivhāDvāra Vīthi = the arising process of mind in JivhāDvāra;
- (5) KāyaDvāra Vīthi = the arising process of mind in KāyaDvāra;
- (6) ManoDvāra Vīthi = the arising process of mind in ManoDvāra;

and according to Viññāṇa , there are:

- (1) CakkhuViññāṇa Vīthi = Vīthi that is known through Cakkhu Viññāṇa;
- (2) SotaViññāṇa Vīthi = Vīthi that is known through Sota Viññāṇa;
- (3) GhānaViññāṇa Vīthi = Vīthi that is known through GhānaViññāṇa;
- (4) JivhāViññāṇa Vīthi = Vīthi that is known through JivhāViññāṇa;
- (5) KāyaViññāṇa Vīthi = Vīthi that is known through KāyaViññāṇa;
- (6) ManoViññāṇa Vīthi = Vīthi that is known through ManoViññāṇa.

Vīthis are named relating to Dvāra. If Rūpārammaṇa is clear in CakkhuDvāra, then the mind process which take that Rūpārammaṇa as object is called Cakkhudvāra Vīthi. If Saddārammaṇa is clear in Sotadvāra, then the mind process which take that Saddārammaṇa as object is called Sotadvāra Vīthi....etc. If Dhammārammaṇa or one of the appropriate 6 objects is clear in Manodvāra, then the mind process which take that Dhammārammaṇa or one of the appropriate 6 objects as object is called Manodvāra Vīthi.

Also, Vīthis are named relating to the Viññāṇa.

- (1) Cakkhudvāra Vīthi is : Pañcadvārāvajjana-CakkhuViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (2) Sotadvāra Vīthi is: Pañcadvārāvajjana-SotaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (3) Ghānavdāra Vīthi is: Pañcadvārāvajjana-GhānaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (4) Jivhādvāra Vīthi is: Pañcadvārāvajjana-JivhāViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (5) Kāyadvāra Vīthi is: Pañcadvārāvajjana-KāyaViññāṇa-Sampañicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (6) Manodvāra Vīthi is: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times).

In these Vīthi the distinctive (unique) mind are Viññāṇa such as CakkhuViññāṇa, SotaViññāṇa...etc. Pañcadvārāvajjana, Sampañicchana...etc are not distinctive (unique). Therefore, by means of the distinctive Viññāṇa, they are known as Cakkhu Vīthi...etc. In Manodvāra Vīthi there is no distinctive (unique) Viññāṇa; all are ManoViññāṇa only. Therefore the Vīthi where all are ManoViññāṇa only is called ManoViññāṇa Vīthi. In this case, Vīthi means the arising of minds in process such as Pañcadvārāvajjana-CakkhuViññāṇa...etc.

## 6 Visayappavatti

The following 4 types are of Pañcadvāra:

(1) Atimahantarāmmaṇa = the object which last for extremely many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Tadārammaṇa Vāra).

(2) Mahantārammaṇa = the object which last for many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Javana Vāra).

(3) Parittārammaṇa = the object which last for few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Votṭhabbana Vāra \ Votthapana Vāra).

(4) Atiparittārammaṇa = the object which last for very few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Mogha Vāra = the period of the quivering Bhavaṅga Citta without Vīthi Citta is called Mogha Vāra. In this Vāra, only the Bhavaṅga quivers and Vīthi Cittas do not arise at all).

The following 2 types are of Manodvāra:

(5) Vibhūtārammaṇa = object which is clear (Tadārammaṇa Vāra).

(6) Avibhūtārammaṇa = object which is not clear (Javana Vāra).

In this way there are 6 types of Visayappavatti. These are the 6 sixes which should be known in advance (of meditation). The meditator who wants to practise Nāma Kammatṭhāna should firstly know about Citta -- which are included in the 6 Viññāṇa -- and the accompanying Cetasika. The Cittas which must be meditated upon in Vipassanā, i.e. which are the object of Vipassanā ñāṇa and can arise in meditators continuity processes will be shown first.

### The Types Of Citta Which Are The Object Of Vipassanā Ñāṇa

The Buddha taught the 4 Paramattha dhamma: Citta, Cetasika, Rūpa and the noble Nibbāna. If you want to attain the 4th Paramattha which is Nibbāna then you must first strive to realise the 1st, 2nd, 3rd Paramattha which are Citta, Cetasika and Rūpa dhamma; as well as Paṭicca Samuppāda, the causal relationships between causes and effects of those Citta, Cetasika and Rūpa dhamma. The reason is that only when you can meditate Vipassanā repeatedly on the 3 Characteristics of those Citta, Cetasika and Rūpa dhamma including their causes, then the Ariya Magga and Phala ñāṇa that arise at the end of that Vipassanā ñāṇa which is matured can realise the noble Nibbāna penetratively. Among those Paramattha dhamma, Citta and Cetasika are called Nāma dhamma (mental phenomena). Now, Citta which is the object Vipassanā ñāṇa will be explained as follows.

CITTA:- the (mental) state of knowing an object is called Citta. Knowing means -- in accordance with the Pāli, Vijānanam ārammaṇassa upaladdhi (MūlaṬīka-Vol.1-pg.87 Burmese script) -- just taking the object. Only if you can take as object the Eye Transparent Element until ultimate reality then it can be said that you know Eye Transparent Element. If you are unable to take the Eye Transparent Element as object then it cannot be said that you know Eye Transparent Element. Understand it in this way.

### Twelve Types Of Akusala Citta



Among the 4 types of Citta which are Kāmāvacara Citta, Rūpāvacara Citta, Arūpāvacara Citta and Lokuttarā Citta, there are 54 types of Kāmāvacara Citta. Among these, there are 12 types of Akusala Citta as follows:

### Eight Types Of Lobha Mūla Citta

There are 8 types of Lobha Mūla Citta which are:

- (1) One type Somanassa Sahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (2) One type Somanassa Sahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (3) One type Upekkhāsahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (4) One type Upekkhāsahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (5) One type Somanassa Sahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (6) One type Somanassa Sahagata Diṭṭhigatavippayutta Sañkhārika Citta.
- (7) One type Upekkhāsahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (8) One type Upekkhāsahagata Diṭṭhigatavippayutta Sañkhārika Citta.

Somanassa Sahagata = is accompanied by Somanassa Vedanā.

Upekkhā Sahagata = is accompanied by Upekkhā Vedanā.

Diṭṭhigatasampayutta = associated with wrong views, Micchādīṭṭhi.

Diṭṭhigatavippayutta = dissociated from wrong views, Micchādīṭṭhi.

Sasañkhārika = prompted = is accompanied by prompting.

Asañkhārika = unprompted = is not accompanied by prompting.

### Two Types Of Moha Mūla Citta

- (1) One type Domanassa Sahagata Paṭighasampayutta Asañkhārika Citta.
- (2) One type Domanassa Sahagata Paṭighasampayutta Sasañkhārika Citta.

Domanassa Sahagata = is accompanied by Domanassa Vedanā, unpleasant mental feeling.

Paṭighasampayutta = associated with Dosa, mental harshness and violence.

### Two Types Of Moha Mūla Citta

- (1) One type Upekkhā Sahagata Vicikicchāsampayutta Citta.
- (2) One type Upekkhā Sahagata Uddhaccasampayutta Citta.

Vicikicchāsampayutta = associated with doubts, Vicikicchā.

Uddhaccasampayutta = associated mental restlessness.

In this way there 12 types of Akusala Citta which are:

- (1) Eight types of Lobha Mūla Citta where Lobha is the fundamental cause.
- (2) Two types of Dosa Mūla Citta where Dosa is the fundamental cause.
- (3) Two types of Moha Mūla Citta where Moha is the fundamental cause.

### Eighteen Types of Ahetuka Citta: Seven Types Of Akusala Vipāka Citta

- (1) One type Upekkhā Sahagata Cakkhu Viññāṇa Citta.
- (2) One type Upekkhā Sahagata Sota Viññāṇa Citta.
- (3) One type Upekkhā Sahagata Ghāna Viññāṇa Citta.
- (4) One type Upekkhā Sahagata Jivhā Viññāṇa Citta.
- (5) One type Dukkha Sahagata Kāya Viññāṇa Citta.
- (6) One type Upekkhā Sahagata Sampaticchana Citta.

(7) One type Upekkhā Sahagata Santīraṇa Citta.

**Dukkhasahagata** = accompanied by bodily painful feeling, Kāyika Dukkha Vedanā.

**Sampaticchana Citta** = the mind that arise as receiving the object.

**Santīraṇa Citta** = the mind that arise as investigating the object.

This 7 types of Citta -- which arise in your continuity process when facing with undesirable unpleasant objects because of past Akusala Kamma -- are the effect, Vipāka Citta of Akusala Kamma. Do not forget the fact that experiencing the various unpleasant objects in this life is because of past Akusala Kamma. It is an antidote.

#### Eight Types Of Ahetuka Kusala Vipāka Citta

- (1) One type Upekkhā Sahagata Kusala Vipāka Cakkhu Viññāṇa Citta.
- (2) One type Upekkhā Sahagata Kusala Vipāka Sota Viññāṇa Citta.
- (3) One type Upekkhā Sahagata Kusala Vipāka Ghāna Viññāṇa Citta.
- (4) One type Upekkhā Sahagata Kusala Vipāka Jivhā Viññāṇa Citta.
- (5) One type Sukha Sahagata Kusala Vipāka Kāya Viññāṇa Citta.
- (6) One type Upekkhā Sahagata Kusala Vipāka Sampaticchana Citta.
- (7) One type Somanassa Sahagata Kusala Vipāka Santīraṇa Citta.
- (8) One type Upekkhā Sahagata Kusala Vipāka Santīraṇa Citta.

These 8 types of Citta -- which arise when meeting with pleasant objects because of past Kusala Kamma -- are the effect, Vipāka Citta of past Kusala Kamma.

**Sukha Sahagata** = accompanied by Kāyika Sukha Vedanā.

#### Three Types Of Ahetuka Kiriya Citta

- (1) One type Upekkhā Sahagata Pañcadvārāvajjana Citta.
- (2) One type Upekkhā Sahagata Manodvārāvajjana Citta.
- (3) One type Somanassa Sahagata Hasituppāda Citta.

**Pañcadvārāvajjana** = the Citta that advert to the object which comes into the sphere of the 5 dvāra.

**Manodvārāvajjana** = the Citta that advert to the object which comes into the sphere of Manodvāra.

**Hasituppāda Citta** = the Citta that produce smiling in Arahantas.

When dvāra and object coincide, these three types of Citta, (as it is just adverting = just functional and just smiling, being not able to produce any effect) are called Kiriya Citta. As these 18 types of Citta:-

- (1) seven types of Akusala Vipāka Citta,
- (2) eight types of Ahetuka Kusala Vipāka Citta,
- (3) three types of Ahetuka Kiriya Citta,

are not associated at all with Hetu which are Lobha, Dosa, Moha, Alobha, Adosa and Amoha, they are called Ahetuka Citta. Excluding these Akusala Citta and Ahetuka Citta, the remaining Citta are called Sobhaṇa Citta as they are of the wholesome types of Citta. In these Sobhaṇa Citta, there are 59 types in brief or 91 types in extensive.

#### Twenty-four Types of Kāmāvacara Sobhaṇa Citta:

##### Eight Types Of Mahā Kusala Citta

The following are the 8 types of Kāmāvacara Kusala Citta:

- (1) One type Somanassa Sahagata Nāṇasampayutta Asañkhārika Citta.

- (2) One type Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika Citta.
- (3) One type Upekkhā Sahagata Nāṇasampayutta Asaṅkhārika Citta.
- (4) One type Upekkhā Sahagata Nāṇasampayutta Sasaṅkhārika Citta.
- (5) One type Somanassa Sahagata Nāṇavippayutta Asaṅkhārika Citta.
- (6) One type Somanassa Sahagata Nāṇavippayutta Sasaṅkhārika Citta.
- (7) One type Upekkhā Sahagata Nāṇavippayutta Asaṅkhārika Citta.
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

These are usually the Cittas that have the power to produce good effect in the 11 Kāma realms. The Samatha Bhāvanā Citta up till Upacāra Samādhi and the Vipassanā Bhāvanā Citta up till before the attainment of Ariya Magga that can arise in you who is still a Phuthujana are Kāmāvacara Kusala Citta. It is very extensive. Therefore these Cittas are called Mahā Kusala Citta.

#### Eight Types Of Mahā Vipāka Citta

- (1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.  
.....ditto.....
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

These are similar to the 8 types of Mahā Kusala Citta. The only difference is that one is Kusala and the other is Vipāka. These 8 types of Mahā Vipāka Citta are the effect Vipāka Citta of those Mahā Kusala Kamma. Any one of these 8 types of Citta performs the Paṭisandhi function, Bhavaṅga function and Cuti function in a meditator who is a Tihetuka Phuthujana (or Dvihatuka Phuthujana). During the course of life (Pavatti), when experiencing the various Kāma agreeable objects (iṭṭhārammaṇa) subsequent to Kāma Javana, these 8 types of Citta can arise accordingly, performing the Tadārammaṇa function which continue to take the object taken by Javana. Kāma iṭṭhārammaṇa objects means Kāma Citta-cetasika and 28 Rupa.

#### Eight Types Of Mahā Kiriya Citta

- (1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.  
.....ditto.....
- (8) One type Upekkhā Sahagata Nāṇavippayutta Sasaṅkhārika Citta.

The Mahā Kiriya Cittas, like Mahā Kusala Cittas, are also of 8 types. These are the Dāna, Sīla, Samatha and Vipassanā Bhāvanā Cittas of Arahantas. (Samatha means up till Upacāra Samādhi). As the noble practices of Arahantas such as Dāna, Sīla, Samatha, Vipassanā...etc have no power to produce any effect, the mind undertaking these practices are called Kiriya, just doing only.

In this way, these total number of 24 types of Citta: i.e. 8 types of Mahā Kusala Citta, 8 types of Mahā Vipāka Citta and 8 types of Mahā Kiriya Citta are beautiful wholesome Sobhaṇa Citta that mostly move about in and mostly arise in Kāma realm.

The following 54 types of Citta:

- |                        |            |
|------------------------|------------|
| (1) Akusala Citta      | - 12 types |
| (2) Ahetuka Citta      | - 18 types |
| (3) Kāma Sobhaṇa Citta | - 24 types |
| Total                  | - 54       |

are called Kāma Citta as they mostly arise in the 11 Kāma realms. If you are a Tihetuka person, the Kāma Citta which can arise in you = the Kāma Citta which are the object of your Vipassanā nāṇa are as follow:

- (1) Akusala Citta - 12 types
- (2) Ahetuka Citta except Hasituppāda - 17 types

- |                       |                  |
|-----------------------|------------------|
| (3) MahāKusala Citta  | - 8 types        |
| (4) Mahā Vipāka Citta | - <u>8</u> types |
|                       | <u>45</u> types  |

Fifteen Types Of Rūpāvacara Citta:  
Five Types Of Kusala Citta

- (1) The 1st Jhāna Kusala Citta that arises together with the 5 Jhāna factors Vitakka, Vicāra, Pīti, Sukha and Ekaggatā.
- (2) The 2nd Jhāna Kusala Citta that arises together with the 4 Jhāna factors Vicāra, Pīti, Sukha and Ekaggatā.
- (3) The 3rd Jhāna Kusala Citta that arises together with the 3 Jhāna factors Pīti, Sukha and Ekaggatā.
- (4) The 4th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Sukha and Ekaggatā.
- (5) The 5th Jhāna Kusala Citta that arises together with the 2 Jhāna factors Upekkhā and Ekaggatā.

In this way there are 5 types of Rūpāvacara Kusala Citta. This is the Pañcaka method. Similarly there are 5 types of Rūpāvacara Vipāka Citta which are the effect of those Rūpāvacara Kusala. However these Rūpāvacara Vipāka Citta can arise only in the respective Rūpāvacara realm in the continuity process of the respective Rūpāvacara Brahmā, performing the Paṭisandhi function, Bhavaṅga function and Cuti function.

As for Jhāna lābhī Arahantas who attained the Rūpāvacara Jhāna, those Jhāna are called Kriyā because they cannot produce any effect at all. There are also 5 types of these Rūpāvacara Kriyā Citta. If total them together, there are 15 types of Rūpāvacara Citta.

If you attained any one of the Rūpāvacara Kusala Jhāna then that Jhāna is included in the list of your Vipassanā nāṇa objects. According to the Catukka method, if you attained the 4 Rūpāvacara Jhāna; and according to the Pañcaka method, if you attained the 5 Rūpāvacara Jhāna, then all those Rūpāvacara Jhāna are included in the list of objects of your Vipassanā nāṇa.

Twelve Types Of Arūpāvacara Citta:  
Four Types Of Kusala Citta

- (1) Ākāsānañcāyatana Kusala Citta = the Kusala Citta that is established on the concept of infinite space object.
- (2) Viññānañcāyatana Kusala Citta = the Kusala Citta that is established on the Ākāsānañcāyatana Viññāna object.
- (3) Ākiñcannāyatana Kusala Citta = the Kusala Citta that is established on the concept of Natthi Bhāva, i.e. the absence of Ākāsānañcāyatana Viññāna object.
- (4) Nevasaññānāsaññāyatana Kusala Citta = the Kusala Citta that is neither perception nor non-perception = just having very subtle and soft perception, without gross perception.

In this way there are 4 types of Arūpāvacara Kusala Citta. The effect Vipāka Citta of those Kusala are also of 4 types. They are the Vipāka Citta that can arise only in the respective Arūpa realm in the continuity process of the respective Arūpa Brahmā. If an Arahanta attained Arūpa Jhānas then those Arūpa Jhānas are called Kiriya because they cannot produce any effect. In this way, totalling the 4 types of Arūpāvacara Kusala Citta with the 4 types of Arūpāvacara Vipāka Citta and the 4 types of Arūpāvacara Kriyā Citta, there are altogether 12 types of Arūpāvacara Citta. If you attained the Arūpa Jhānas then those 4 types of Arūpa Jhāna are also included in the mental objects of your Vipassanā nāṇa. Therefore, the mental objects of Vipassanā nāṇa that can mostly arise in you who is a Jhāna lābhī (i.e. the one who has Jhāna) are the 54 types of Citta as follows:

- (1) Among the Kāmāvacara Citta: 45 types

- (2) Rūpāvacara Kusala Jhāna Citta: 5 types  
 (3) Arūpāvacara Kusala Jhāna Citta: 4 types  
 Total types of Citta = 54 types

Adding the 54 types of Kāma Citta with the 15 types of Rūpāvacara Citta and 12 types of Arūpāvacara Citta, the total number of 81 types of Citta are called Lokiya Citta because they move about in and arise in 31 realms of lokiya states only.

#### Eight Types Of Lokuttarā Citta (Brief Method): Four Types Of Ariya Magga Citta

There are 4 types of Magga Citta which are:

- (1) Sotāpatti Magga Citta,
- (2) Sakadāgāmi Magga Citta,
- (3) Anāgāmi Magga Citta,
- (4) Arahatta Magga Citta.

#### Four Types Of Ariya Phala Citta

There are 4 types of Phala Citta which are:

- (1) Sotāpatti Phala Citta,
- (2) Sakadāgāmi Phala Citta,
- (3) Anāgāmi Phala Citta,
- (4) Arahatta Phala Citta.

These are the effect Vipāka Citta of the respective Ariya Magga.

After you have discerned the Lokiya Citta-cetasika mental phenomena that can arise in you, as well as the physical phenomena shown in Rūpa Kammatthāna stage and subsequently having searched for the causes of those Rūpa and Nāma, if you meditate Vipassanā repeatedly on the 3 Characteristics of those physical phenomena & mental phenomena together with the causes then at the end of the Vipassanā knowledges, those Ariya Magga Nāna and Phala Nāna will come to arise.

If Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then those Ariya Magga and Ariya Phala dhammas are 1st Jhānika (pathamajjhānika) Ariya Magga = Ariya Magga accompanying 1st Jhāna; and 1st Jhānika Ariya Phala = Ariya Phala accompanying 1st Jhāna. (Abhidhamma Commentary-Vol.1-pg.272, 273 Burmese script)

Lokuttaramaggo hi appanān appatto nāma natthi, tasmā rūpan sammasitvā vuṭṭhitassa aṭṭhaṅgiko somanassasahagatamaggo hoti. (Abhidhamma commentary-Vol.1-pg.274)

Therefore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, there are 8 Magga factors, 7 Bhojjhaṅga, 5 Jhāna factors. However, those Jhāna factors are not Lokiya Jhāna factors; they are only Lokuttara Jhāna factors. That means Lokuttara 1st Jhānika Magga.

#### Forty Lokuttarā Citta In Detail

- (1) If Ariya Magga is attained while meditating Vipassanā on 1st Jhāna Nāma dhamma then it is 1st Jhānika Ariya Magga & 1st Jhānika Ariya Phala.
- (2) If Ariya Magga is attained while meditating Vipassanā on 2nd Jhāna Nāma dhamma then it is 2nd Jhānika Ariya Magga & 2nd Jhānika Ariya Phala.
- (3) If Ariya Magga is attained while meditating Vipassanā on 3rd Jhāna Nāma dhamma then it is 3rd Jhānika Ariya Magga & 3rd Jhānika Ariya Phala.

(4) If Ariya Magga is attained while meditating Vipassanā on 4th Jhāna Nāma dhamma then it is 4th Jhānika Ariya Magga & 4th Jhānika Ariya Phala.

(5) If Ariya Magga is attained while meditating Vipassanā on 5th Jhāna Nāma dhamma then it is 5th Jhānika Ariya Magga & 5th Jhānika Ariya Phala.

Furthermore, if Ariya Magga is attained while meditating Vipassanā on Kāmāvacara mental phenomena or physical phenomena, then it is also 1st Jhānika Ariya Magga and 1st Jhānika Ariya Phala. Therefore, there are altogether a total of 40 Lokuttarā Citta in detail as follows:

(1) Five types of Sotāpatti Ariya Magga and five types of Sotāpatti Ariya Phala.

(2) Five types of Sakadāgāmi Ariya Magga and five types of Sakadāgāmi Ariya Phala.

(3) Five types of Anāgāmi Ariya Magga and five types of Anāgāmi Ariya Phala.

(4) Five types of Arahatta Ariya Magga and five types of Arahatta Ariya Phala.

Therefore, adding the 81 Lokiya Citta with the 8 types of Lokuttarā Citta, there are altogether a total of 89 types of Citta, briefly. In detail, adding the 81 Lokiya Citta with the 40 Lokuttarā Citta, there are altogether a total of 121 types of Citta. (This is the Pañcaka method).



PAṬICCA SAMUPPĀDA STAGE (5TH METHOD)

As taught in Mahā Nidāna Sutta:

Gambhīro cāyaṃ Ānanda paṭicca samuppādo gambhīrāvabhāso ca. Etassacānanda dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantākulakajāta gulāganṭhikajāta muñjapabbajabhūta apāyaṃ duggati, vinipātaṃ saṃsāraṃ nātivattati (Dīgha Nikāya; Saṃyutta Nikāya) -- Ānanda, this Paṭicca Samuppāda the Causal Relationship is deep and it appears deep. Because of not realizing this Paṭicca Samuppāda penetratively by means of the 3 Pariññā Ñāṇa which are:

- 1) Nāta Pariññā,
- 2) Tīraṇa Pariññā and
- 3) Pahāna Pariññā;

and not attaining Magga Phala Ñāṇa, living beings become entangled in Saṃsāra like a knotted ball of thread, like weaverbird's nest, like a tangled grass foot-mat where the beginning and the end of the grass cannot be found; and they cannot escape from Apāya Duggati Saṃsāra.

Referring to the above Teaching, the Commentator taught as follows: Nāṇāsinā samādhivarasilāyam sunisitena

bhvacakkamāpadāletvā, asanivicakkamiva niccanimmathanam. Saṃsārabhayamatīto, na koci supinantarepyatthi (Vism., XVII, 344) - There is no one, even in a dream, who can overcome the Saṃsāra rounds of suffering without being able to sever the Paṭicca Samuppāda = the Saṃsāra Wheel of causal relationships which is always oppressing living beings like thunderbolt, with the sword i.e. Ñāṇa which is well-sharpened on the Noble whetstone i.e. Samādhi.

According to the above teachings of the Text and Commentary, the meditator who wants to attain Nibbāna must try to realise Paṭicca Samuppāda, the causal relationships by means of the three Pariññā which are Nāta Pariññā called Anubodha ñāṇa; Tīraṇa Pariññā and Pahāna Pariññā called Paṭivedha ñāṇa. As Buddha had taught that one cannot overcome and escape from Saṃsāra because of not knowing with Anubodha insight again and again for many times and not knowing with Paṭivedha ñāṇa insight penetratively until the attainment of Magga & Phala, one must try to realise Anubodha and Paṭivedha insight knowledges. Understand that 'to realise' does not mean to know by inference or guessing; and not just by quoting the teacher's words.

Three Loka Pariññā

1) **Nāta Pariññā**:- If one can thoroughly discern by insight the Characteristic-Function-Manifestation-Proximate Cause (Lakkhaṇa-Rasa-Paccupatṭhāna-Padaṭṭhāna) of the Paṭicca Samuppāda factors which are Avijjā, Saṅkhāra, Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava, Jāti, JarāMarāṇa...etc, then that insight is called NāmaRūpaPariccheda ñāṇa.

If realise by oneself penetratively the causal relationships such as "Because of the arising of Avijjā, Saṅkhāra arises; Because of the arising of Saṅkhāra, Viññāṇa arises..." etc, then that insight is Paccaya Pariggaha ñāṇa. These two insights, i.e. NāmaRūpaPariccheda ñāṇa and Paccaya Pariggaha ñāṇa are called Nāta Pariññā; this is because these are the insight which discerns and distinguishes the Saṅkhāra dhamma which should be known and are the object of Vipassanā meditation.

2) **Tīraṇa Pariññā**:- After having discerned by insight Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors such as Avijjā, Saṅkhāra, Viññāṇa, Nāmarūpa...etc, both the Sammasana ñāṇa and udayabbaya ñāṇa which can investigate, reflect and decide it as 'Anicca' or 'Dukkha' or 'Anatta' are called Tīraṇa Pariññā. It is the discerning Paññā which investigates, reflects and decides on the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors.

3) **Pahāna Pariññā**:- After having discerned thoroughly by insight the perishing away only of the Paṭicca Samuppāda factors, the upper Vipassanā ñāṇa beginning from Bhaṅga ñāṇa which meditates on the Three Characteristics alternately and eradicates the respective Kilesa temporarily (Tadaṅga) is called Pahāna Pariññā as it distinguishes and know the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda. These are the three Lokuttarā Pariññā.

### Three Lokuttarā Pariññā

At the end of the Vipassanā ñāṇa which is the Lokuttarā Pariññā Paññā, Ariya Magga comes to arise. The Ariya Magga totally eradicates (Samuccheda) the respective Kilesa accordingly and realise the Asaṅkhata Dhātu Peaceful Element Nibbāna penetratively. Therefore Pahāna Pariññā is the Mukhya name for Magga.

The Ariya Magga realises Asaṅkhata Dhātu Peaceful Element Nibbāna penetratively by means of Ārammaṇa Paṭivedha. In realising like that, the Ariya Magga totally remove Moha which conceals the Four Noble Truths and make one not able to realise the Four Noble Truths. As it removes the Moha that conceal Four Noble Truths, the task to realise the Four Noble Truths is completed. Realising the Noble Truths by means of Kicca Siddhi like that is called Āsammoha Paṭivedha. Among them, the Ariya Magga realises the Nirodha Sacca by means of Ārammaṇa Paṭivedha. Dukkha Sacca, Samudaya Sacca and Magga Sacca are realised by means of Āsammoha Paṭivedha. Therefore, as the Ariya Magga has completed the task of realising the Paṭicca Samuppāda factors and their causal relationships called Dukkha Sacca and Samudaya Sacca, it is also called Nāta Pariññā indirectly.

Furthermore the Ariya Magga also totally remove the Moha that conceals Anicca, Dukkha and Anatta characteristics of Dukkha Sacca and Samudaya Sacca. Therefore the task of investigating, reflecting and deciding on the Anicca, Dukkha and Anatta characteristics of Rūpa-Nāma-Causes-Effects = Saṅkhāra dhamma called Dukkha Sacca & Samudaya Sacca is completed. Thus the Ariya Magga is also called Tīraṇa Pariññā indirectly. These are the three Lokuttarā Pariññā.

Only after having realised by oneself Paṭicca Samuppāda i.e. the causal relationships by means of Lokuttarā Pariññā Paññā and Lokuttarā Pariññā Paññā then it can be called Anubodha realization and Paṭivedha realization. Only after having realised the Paṭicca Samuppāda by means of Anubodha and Paṭivedha realizations like that then one can overcome and escape from Saṃsāra. This is what is meant by the above statement from Nidāna Sutta.

### Anubodha And Paṭivedha Insights

Ananubodhāti ñātapariññāvasena ananubujjhanā appaṭivedhāti tīraṇappahāna pariññāvasena apaṭivijjhana (Digha Nikāya Commentary-Vol.II-85, Burmese script).

According to the explanation to the sub-commentary "AnuAnubujjhanatthēna Anubodho", as the task of realising these two dhammas:

- 1) NāmaRūpa which should be distinguished and realised by NāmaRūpa Pariccheda ñāṇa and
- 2) the causal relationships between Causes and Effects which should be distinguished and realised by Paccaya Pariggaha ñāṇa



is not completed by knowing them for one time only but can be completed by knowing for many times, again and again, therefore the NāmaRūpa Pariccheda ñāṇa and Paccaya Pariggaha ñāṇa are called Anubodha ñāṇa. The knowing by means of Anubodha ñāṇa is Anubodha realization. This is Nāta Pariññā realization.

The realization by means of Tīraṇa Pariññā and Pahāna Pariññā is called Paṭivedha realization. Vipassanā insights are called Pahāna Pariññā indirectly. Pahāna Pariññā is the Mukhya name for Ariya Magga. Therefore take note that the penetrative realization of NāmaRūpa called Dukkha Sacca and the penetrative realization of Paṭicca Samuppāda i.e. causal relationships called Samudaya Sacca by means of Tīraṇa Pariññā and Pahāna Pariññā Paññā until the end in attaining Magga Phala is called Paṭivedha realization.

These two insights:

- 1) penetrative realization by oneself of the Paṭicca Samuppāda factors such as Avijjā, Saṅkhāra...etc, in the three periods of Past-Future-Present and
- 2) penetrative realization by oneself of the causal relationships between the Causes such as Avijjā and the Effects such as Saṅkhāra are called Anubodha realization.

Penetrative realization by oneself of the Anicca, Dukkha and Anatta characteristics of the Paṭicca Samuppāda factors until the attainment of Magga Phala is Paṭivedha realization. Without realising the Paṭicca Samuppāda by oneself penetratively, as they really are, by means of the two realizations of Anubodha and Paṭivedha then one cannot overcome and escape from the rounds of Saṃsāra. Only if one realises them then one can overcome and escape from the rounds of Saṃsāra.

#### Brief Notes On The 5th Method

Añite hetavo pañca, idāni phalapañcakam

Idāni hetavo pañca, āyati phalapañcakam

According to the above Commentary, the meditator must discern to realise that:

- 1) because of the 5 past causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the 5 present effects Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā arise and
- 2) because of the 5 present causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the 5 future effects Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā arise.

In this case the causes are Samudaya Saccā and the effects are Dukkha Sacca group. Therefore the meditator must meditate to realise penetratively by oneself that:

- 1) Because of Samudaya Sacca in the past life, Dukkha Sacca arises in present life.
- 2) Because of present life Samudaya Sacca, Dukkha Sacca arises in the future life.

#### Samudaya Saccā

The Buddha taught on Samudaya Sacca in 5 ways in Abhidhamma Vibhaṅga Pāli which are:

- 1) Taṇhā is Samudaya Saccā
- 2) All Kilesa together with Taṇhā are Samudaya Sacca
- 3) All Akusala dhamma are Samudaya Sacca
- 4) All Akusala dhamma and Alobha, Adosa, Amoha = the 3 Kusala Mūla dhamma which Āsava takes as object and which can produce Saṃsāra Vaṭṭa are Samudaya Sacca
- 5) All Akusala Kamma and all Kusala Kamma which are the object of Āsava and which can produce Saṃsāra Vaṭṭa are Samudaya Sacca.

Therefore the Sammoha Vinodanī commentary mentioned - Tattha yasmā kusalākusalakammam avisesena samudaya saccanti sacca vibhaṅge vuttaṃ - that all Kusala Kamma and Akusala Kamma

are Samudaya Sacca. Furthermore in Aṅguttara Pāli Tika Nipata taught that all the factors of Paṭicca Samuppāda causal relationships are Samudaya Sacca - Katamañca bhikkhave dukkhasamudayaṃ ariyasaccam. Avijjāpaccayā Saṅkhārā, Saṅkhārapaccayā Viññānaṃ, Viññānapaccayā NāmaRūpaṃ, NāmaRūpapaccayā Saḷāyatanam, Saḷāyatanapaccayā Phasso, Phassapaccayā Vedanā, Vedanāpaccayā Taṇhā, Taṇhāpaccayā Upādānam, Upādānapaccayā Bhavo, Bhavapaccayā Jāti, Jātipaccayā JarāMarāṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti. Evametassa kevalassa Dukkha-khandhassa samudayo hoti. Idam vuccati bhikkhave dukkhasamudayaṃ ariyasaccam. (Aṅguttara Nikāya-Vol.1-178, Burmese script).

In Sacca-Samyutta, Kūṭāgāra Sutta, it is taught that if one does not realise the Four Noble Truths by insight penetratively then there is no means to end the Saṃsāra Vaṭṭa rounds of suffering; but only if one realises the Four Noble Truths by his own insight penetratively then one can end the Saṃsāra Vaṭṭa rounds of suffering.

Therefore the meditator who wants to end the Saṃsāra Vaṭṭa rounds of suffering must strive to realise the Four Noble Truths by insight penetratively. Do not forget that among the Four Noble Truths, Samudaya Sacca is included.

### Taṇhā Of Which Period?

The Buddha taught that Taṇhā is Samudaya Saccā; one should investigate and reflect as to which period did Taṇhā, the fundamental cause of the present life Dukkha Sacca called Samudaya Saccā arise.

Rūpārūpaṃ pañcakkhandhā, taṃ hoti dukkhasaccam, taṃ samutṭhāpikā purimataṇhā samudayasaccam (Abhidhamma Commentary-Vol.2-68,69 Burmese script) - Rūpa+Nāma are the 5 Khandhā. That 5 Khandhā are Dukkha Saccā. Taṇhā accumulated in previous life which can produce the Dukkha Saccā is Samudaya Saccā. This is what the above commentary means.

According to the teaching of the above commentary, one must understand that the Taṇhā called Samudaya Saccā, which is the fundamental cause of the 5 Khandhā/Dukkha Saccā in the present life meditator, is not the Taṇhā that arises in the present life. It is only the Taṇhā that was accumulated in previous life.

### A Teaching In Paṭisambhidā Magga

Purimakammabhavasmim moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamanam upādānam, cetanā bhavo. Ime pañca dhammā purimakammabhavasmim idha paṭisandhiyā paccayā (Paṭisambhida, 50 Burmese script) - the Moha, wrong knowing that arose in the past life of accumulating the Kamma called Kamma Bhava is Avijjā. Striving for the arising of Kamma is Saṅkhāra. Nikanti, the craving for states of existence and objects is Taṇhā. Clinging to states of existence and objects is Upādāna. Kusala Cetanā or Akusala Cetanā is Bhava. These 5 dhamma which arose in the previous life when accumulating the Kamma called Kamma Bhava are the causes of Paṭisandhi in the present life ( i.e. Paṭisandhi 5 Khandhā for human beings).

What the Paṭisambhidā Pāli means is that when accumulating Kamma Bhava, the Kamma that was being surrounded by Avijjā, Taṇhā and Upādāna which arose in the past life is the real cause of Vipāka Khandhā, such as present life Paṭisandhi 5 Khandhā. Take note that the Kamma is Samudaya Sacca.

Therefore the meditator must discern to realise penetratively by oneself that because of the Kamma called Samudaya Sacca in the past life, the Dukkha Saccā such as Paṭisandhi 5 Khandhā in the

present life arises. Only then one will realise penetratively by oneself that because of Samudaya Sacca, Dukkha Sacca arises.

### Saṅkhāra And Kamma Bhava

- 1) In the accumulation of Dāna deeds, the (Pubba) Cetanā that arises before giving is Saṅkhāra. The Patitṭhāpaka Cetanā (= Muñca Cetanā) that arises when offering the object into the hands of the recipient is Kamma Bhava.
- 2) In another way, in the Manodvārika Javana Vīthi mind processes that are arising while accumulating the Kamma, the Cetanās in the first 6 Javanas among the 7 Javanas are called Āyūhana Saṅkhāra. The 7th Javana Cetanā is called Kamma Bhava.
- 3) In another way, the Cetanā in the Javana Cittuppāda while accumulating a Kamma is Kamma Bhava. The Citta Cetasika group accompanying with the Cetanā, are called Āyūhana Saṅkhāra.

Therefore one can understand that the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma which are being accumulated in the present life are not the causes, Samudaya Saccā, of the present life 5 Khandhā, Dukkha Sacca.

If one considers mainly the Kamma out of those 5 causes, then one may agree satisfactorily that only because of the Samudaya Saccā in the past life, Dukkha Saccā arises in this present life. If one does not agree that because of the Kamma called Samudaya Sacca done and accumulated in the past life, the Dukkha Saccā such as Paṭisandhi 5 Khandhā in the present life arises then one must further consider whether it is necessary to fulfil the Pāramī for as long as 4 Asaṅkheyya and 1 lakh Kappa for Sammā Sambodhi; for as long as 2 Asaṅkheyya and 1 lakh Kappa for Paccekabodhi; for as long as 1 Asaṅkheyya and 1 lakh Kappa for Agga Sāvakabodhi; and for as long as 1 lakh Kappa for Mahā Sāvakabodhi.

### Anumāna And Paccakkha

- If: (1) the meditator accepts that the past and future can only be discerned by means of inference or guessing (Anumāna) because he thinks that the past no longer exist as it had already perished away and that the future has not occur yet; and  
(2) he also accepts that 'because of the 5 past causes, the 5 present effects arise' and 'because of the 5 present causes, the 5 future effects arise' can be discerned only by means of inference (Anumāna),

then it means that the Ariya person can know that 'because of Samudaya Saccā, Dukkha Saccā arises' by means of inference only.

However, in both the teachings of the Buddha and the commentary it is taught that Dukkha Saccā and Samudaya Sacca are known distinctively as they really are:

Idaṃ dukkhanti yathābhūtaṃ pajānāti. Ayaṃ dukkha samudayoti yathābhūtaṃ pajānāti (Majjhima Nikāya-Vol.1-85 Burmese script).

"Ayaṃ lokīyo ayaṃ lokuttaro"ti ariyaṃ aṭṭhaṅgīkaṃ maggaṃ yathābhūtaṃ na pajānāti ajānanto lokiyamagge abhinivisitvā lokuttaraṃ nibbattetuṃ na sakkāti (Majjhima commentary-Vol.2-165).

- Only when one realises by oneself penetratively, as they really are, the Dukkha Saccā and Samudaya Saccā; and that because of Samudaya Saccā, Dukkha Saccā arises then one can develop the Magga Sacca, that is one can meditate Vipassanā on the Three Characteristics of Dukkha Saccā and Samudaya Saccā. Only if one develops the Lokiya Magga Sacca then one can attain the Lokuttarā Magga Saccā and Lokuttarā Nirodha Saccā. Therefore take note that it is unavoidable to discern the past and future to realise Paṭicca Samuppāda, causal relationships as they really are.

## Attaining Paccayapariggaha Nāṇa

Vipassakena pana kammantaraṇca vipākantaraṇca ekadesato jānitabbaṃ. (Visuddhimagga) Ekadesato jānitabbaṃ anavasesato jānitum na sakkā avisayattā. Sabbena sabbam ajānate paccayapariggaho na paripūrati. (Mahā Ṭīka-Vol.2-380)

- it means that the Vipassaka person who is practising Vipassanā meditation should realise some of the Kamma and their effects among the diverse different Kamma and their effects. As it is not the scope of Sāvaka (disciples of the Buddha) to know all of the Kamma and their effects totally but is only the scope of Buddha's Omniscience (Sabbaññutā), one is not able to know totally. However, if one does not realise any of the Kamma and its effect, then the insight knowledge of Paccaya Pariggaha Nāṇa cannot be fulfilled. This is what the above means.

As PaccayaPariggaha Nāṇa cannot be attained if one does not realise the Kamma and its Effect dhamma, one must strive to realise them (Kamma and its effect) to some extent for the attainment of PaccayaPariggaha Nāṇa.

As you may have already known, there are twelve Vipāka (effects of Kamma) of Buddha. (For example, having intense buck pain, being wrongly accused by Ciñcu, being wounded by a splinter from a rock hurled by Devudattu....etc). In this case, there are individual Kamma which produce their respective effect (Vipāka). Similarly it is natural that a human being throughout his life is experiencing various pleasant objects (iṭṭhārammaṇa) and unpleasant objects (anittḥārammaṇa) which are the good Effects and bad Effects. Experiencing pleasant objects are because of Kusala Kamma. Experiencing unpleasant objects are because of Akusala Kamma. As there are various respective Kusala Kamma for the various pleasant objects, there are also various respective Akusala Kamma for the various unpleasant objects. A Sāvaka cannot realise all of these Kamma and their Effects totally; but one can realise some of them only.

## Abhiññā And Vipassanā

One can accept that past lives can be discerned by Pubbenivāsānussati Abhiññā and that future lives can be discerned by Anāgataṃsa nāṇa which is a section of Dibba Cakkhu; but one may be reluctant to accept that the pasts and futures Khandhas can be discerned by Vipassanā insight. The teachings of the Buddha and the explanations of the Commentary that past and future Upādānakkhandhā can be discerned by Vipassanā insight are as follows:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihitam pubbenivāsam anussaramānā anussaranti, sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ. Katame pañca? "Evaṃ rūpo ahoṣiṃ atītamadadhāna"nti, iti vā hi bhikkhave anussaramāno rūpaṃ yeva anussarati...Evaṃ vedano...Evaṃ sañño...Evaṃ saṅkhāro...Evaṃ viññāṇo...

(Saṃyutta Nikāya-Vol.2-71 Burmese script)(Khajjaniya Sutta)

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, Vipassanāvasena pana pubbenivāsaṃ anussarante samaṇabrahmaṇe sandhāyesaṃ vuttaṃ. Tenevāha.... "sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññatara"nti. Abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi khandhapaṭibaddhāpi paṇṇattipi ārammaṇaṃ hotiyeva. Rūpaṃ yeva anussaratiti evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandaṃveva anussarati. Vedanādīsūpi eseṇaṇayoti. (Saṃyutta Commentary-Vol.2-266 Burmese script).

"Bhikkhus, there are some Samaṇas and some Brahmaṇas who, recollecting by insight the numerous past existences' Khandha processes can discern them. Such Samaṇas and Brahmaṇas can recollect by insight the 5 Upādāna Khandhā or one the 5" (Khajjaniya Sutta).

In the above Pāli, by using the word "Pubbenivāsaṃ" the Buddha did not mean that it is the recollection of past existence Khandhā process by the power of Pubbenivāsānussati Abhiññā. What

the Buddha really meant by the word "Pubbenivāsaṃ" is that the Samaṇas and Brahmaṇas recollect the past existence Khandhā processes by the power of Vipassanā insight. Therefore the Buddha taught it as "sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ..." - "...these Samaṇas and Brahmaṇas can recollect the 5 Upādānakkhandhā by insight. They can also recollect one of these 5 by insight..."

The reason is that there are only 4 objects of Pubbenivāsānussati Abhiññā which are:

- 1) 5 Khandhā that includes Lokuttarā dhamma,
- 2) 5 Upādānakkhandhā that does not include Lokuttarā dhamma,
- 3) Clan, complexion, food nutriment, happiness, suffering...etc connected with the 5 Khandhā,
- 4) Various name concepts.

In the above Pali Text, as the Buddha was not teaching about the discernment of these 4 objects by insight but was teaching only the discernment of the past 5 Upādānakkhandhā or one of them by insight, it can be understood that the Buddha only meant the discernment of past Khandhā by Vipassanā ñāṇa and not by Pubbenivāsānussati Abhiññā. In discerning the past Khandhā process by Vipassanā ñāṇa, it is not discerning beings, persons but discerns by insight only the Rūpa, Vedanā, Saññā, Saṅkhāra & Viññāṇa which had ceased in the past life.

(Saṃyutta-Vol.2-71; Saṃyutta Commentary-Vol.2-266 Burmese script)

The above are the references about the difference in power between Pubbenivāsānussati Abhiññā and Vipassanā ñāṇa and that the past and future can be discerned by Vipassanā ñāṇa.

### The Technique To Search For The Cause

Paccayasamuppanne hi apariggahite paccayapariggaho na sakkā hoti kātuṃ. Tasmā dhammatthitiñāṇaggahaṇeneva tassa hetubhūtaṃ pubbe siddhaṃ nāmarūpavavathānañāṇaṃ vuttameva hotīti veditabbaṃ. (Paṭisambhida Commentary-Vol.1-18)

- According to the above definition of Paṭisambhida Magga Commentary, the meditator who would like to discern = distinguish the causes by insight = Paccaya Pariggaha must firstly strive to be able to attain the NāmaRūpa Vavathāna ñāṇa, that is to distinguish = discern the effects NāmaRūpa called Paccayasamuppanna.

What it means is that the meditator who wants to distinguish and discern the past causes by insight must already distinguished and discerned the present NāmaRūpa called Paccayuppannadhamma which arise because of past cause; and the past NāmaRūpa called Paccayuppannadhamma which were dependent upon a farther past cause (i.e., which arose because of the respective farther past cause). Furthermore, if the meditator wants to discern and distinguish that 'because of the present 5 causes, the future 5 effects called Paccayuppannadhamma arise', then he must already discerned and distinguished by insight the present NāmaRūpa called Paccayuppannadhamma which the present causes Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma are dependent upon; and the future 5 effects called Paccayuppannadhamma which will arise because of those present causes. Only then can the meditator search for the past causes easily and can discern that because of the past causes, present effects arise. Similarly 'the arising of future effects is because of present causes' can also be distinguished and discerned by insight. Understand that the way is the same for the successive pasts and successive futures.

Therefore the meditator must firstly take note of the fact that before discerning 'because of the cause, the effect arises', he must already discerned the past 5 Khandhā, present 5 Khandhā and future 5 Khandhā.

## Four Ways Of Teaching Paṭicca Samuppāda

The Visuddhimagga (Vism., XVII, 28) and Sammoha Vinodanī-Paṭicca Samuppāda Vibhaṅga (Abhidhamma Commentary-Vol.2-124,125 Burmese script) mentioned about the 4 ways of teaching Paṭicca Samuppāda with similes of men gathering creepers.

- 1) It is taught by means of Anuloma Paṭicca Samuppāda method which is teaching from 'because of Avijjā, Saṅkhāra arise' until 'because of Jāti, JarāMaraṇa arise' = from the beginning until the end.
- 2) It is taught beginning from the middle Vedanā until the arising of Jāti produced by Bhava = from the middle till the end.
- 3) It is taught beginning from 'the arising of JarāMaraṇa because of the cause, Jāti' until 'the arising of Saṅkhāra because of the cause, Avijjā' = from the end until the beginning in reverse order, i.e. Paṭiloma Paṭicca Samuppāda method.
- 4) It is taught as 'the 4 Āhāra arise because of Taṇhā; Taṇhā arise because of Avijjā'...etc, until 'Saṅkhāra arises because of Avijjā' = from the middle until the beginning.
- 5) Mentioned in the Commentary as "Atīte hetavo pañca, idāni phala pañ caḥ...etc", it is taught as:
  - (A) 'Because of 5 past causes, 5 present effects arise',
  - (B) 'Because of 5 present causes, 5 future effects arise'.

The meditator can search for the causes or causes and their effects by any one of the 5 Paṭicca Samuppāda methods which he prefers. Among these 5 methods, the 5th method of discerning the causal relationships between causes and effects is mainly shown in this booklet. At the beginning stage of searching for the cause, the method from the middle to the beginning is used.

In accordance with the teachings of Paṭisambhida Magga commentary of searching for the causes from the middle to the beginning like that, it is found that it is easier for many meditators if they are firstly able to discern the successive 5 Khandhā from the present 5 Khandhā until the past 5 Khandhā. Therefore, firstly discern from the present 5 Khandhā until the past 5 Khandhā. In discerning like that it is based on the method of discerning past 5 Khandhā successively in the Pubbenivāsānussati section of Visuddhimagga. When able to discern the successive 5 Khandhā till the past 5 Khandhā the meditator must further discern to realise by insight that 'because of the 5 past causes which arose dependent upon farther past 5 Khandhā, the present 5 Khandhā arises.' If able to discern and link the cause and effect successfully by the Paṭicca Samuppāda 5th method, then the remaining other methods can be easily understood.

### Sending The Mind = The Insight Towards The Past

Firstly establish the concentration progressively. Discern the NāmaRūpa existing internally and externally alternately. Discern especially beginning from the NāmaRūpa in the 6th line towards the past. Most of the meditators are successful in this method.

The discernment of past NāmaRūpa beginning from the NāmaRūpa that arose in the most recent posture just occurred and the discernment of causal relationships will be further mentioned.

After having offered lights or water or flowers to the Buddha, just before the sitting meditation, make an aspiration for Nibbāna. Then make an aspiration for a life (state of existence), such as life as monk or as a woman which one likes if one has to go round the Saṃsāra before attaining Nibbāna. Notice and remember the mind processes that arise while making the aspiration.

After that, sitting in meditation, establish the concentration progressively and then discern NāmaRūpa internally and externally; especially discern mainly the wholesome Nāma group in Dhammārammaṇa line. If the meditator is especially a Samatha Yānika person then discern mainly the Jhāna Nāma dhamma. When the light becomes very powerful try to discern the Nāma dhamma in the mental process of the period in making the aspiration for monk life or woman life; and the Nāma dhamma in the mental process of the period in making the aspiration for attainment of Nibbāna after having offered lights or water or flowers to the Buddha in the most recent posture just before sitting meditation.

To discern these Nāma, firstly discern the Hadaya Vatthu together with the 54 types of Rūpa that exist in hadaya which the Nāma are dependent upon. Then discern the host Bhavaṅga Citta that arise dependent upon the Hadaya Vatthu Rūpa. After having discerned the Bhavaṅga Mind Clear Element then discern forward and backwards of the Bhavaṅga Mind Clear Element to discern the Nāma called Vīthi mind process that arose in between Bhavaṅga Mind Clearness. When able to discern these Nāma, examine precisely whether they are the same with the mind processes of making the aspiration just before the sitting meditation. If they are the same then one is able to discern the nearest past NāmaRūpa.

### If One Is A Samatha Yānika Person

If the meditator is a Samatha Yānika person and aspires for Brahmā life then he must practise the Jhāna which can bring him to reach (*i.e. rebirth in*) the Brahmā realm which he likes. For example, if that Jhāna is 4th Jhāna then enter into the 4th Jhāna again. Either before or after entering into that Jhāna, make an aspiration for the Brahmā life; or else incline the mind (*towards life as Brahmā*). Making an aspiration or mental inclination is accumulating Kilesa Vaṭṭa where Avijjā, Taṇhā and Upādāna are predominant. Entering into the Jhāna for many times is accumulating Kamma Vaṭṭa which are Saṅkhāra and Kamma.

Then discern again that Kilesa Vaṭṭa Nāma group, Kamma Vaṭṭa Nāma group and the Basis Vatthu Rūpa where these Nāma are dependent upon. If able to discern those NāmaRūpa then the meditator is successful in discerning the nearest past NāmaRūpa. In discerning the past NāmaRūpa like that, discern mainly the Basis Vatthu Rūpa on the side of 'Rūpa' and Bhavaṅga Mind Clear Element on the side of Nāma.

### Kilesa Vaṭṭa And Kamma Vaṭṭa

The Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma mentioned above which can produce the rounds of Samsāra Vaṭṭa will be further explained. In the above 1st example of making an aspiration:

- 1) Avijjā = wrong knowing as 'monk' or 'woman' = 20 (*Nāma dhamma*)
- 2) Taṇhā = attachment to monk life or woman life = 20
- 3) Upādāna = clinging to monk life or woman life = 20  
( '20' here refers to the Lobha+Diṭṭhi group. It can be 19 or 22 or 21 accordingly)
- 4) Saṅkhāra = the Kusala Cetanā group (*i.e. Saddhā-Paññā group = 34*) of offering lights or water or flowers to the Buddha
- 5) Kamma = Kamma Satti force of that 34.

The Avijjā, Taṇhā and Upādāna called Kilesa Vaṭṭa mostly arise as:

Manodvārāvajjana-7 times Javana. If Kāma objects such as Rūpārammaṇa of monk life or woman life is taken as object, then Tadārammaṇa can arise. The Javana is of Lobha-Diṭṭhi group =20. As for Kamma Vaṭṭa which are Saṅkhāra and Kamma, they are the Saddhā-Paññā group Manodvārika Javana Vīthi mind process. If nāṇa and pīti accompany with Javana then it is 34. As this Kusala

Cetanā group is Anicca dhamma, they ceased when their life-span as arising-static-perishing is ended. However they perished away only after embedding the Kamma Satti force in the NāmaRūpa process which can produce the monk life or woman life that one aspires to be in a future life. They are not like Vipāka Nāma and Kiriya Nāma which perish away without leaving any Satti force. That Kamma Satti force is called Kamma. It is Nānākkhaṇika Kamma Satti.

## 2nd Example Of Aspiration

In making an aspiration for Brahmā life:

- 1) Avijjā = wrong knowing as 'Brahmā' = 20
- 2) Taṇhā = attachment to Brahmā life = 20
- 3) Upādāna = clinging to Brahmā life = 20
- 4) Saṅkhāra = Having aspired for Brahmā life, it is the 4th Jhāna Kusala Cetanā which is done and accumulated = 31
- 5) Kamma = Kamma Satti force of that Saṅkhāra (31).

In this case, in the Kilesā Vaṭṭa which are Avijjā-Taṇhā-Upādāna it is the Lobha-Diṭṭhi group = 20. In Saṅkhāra, it is the 4th Jhāna Nāma dhamma = 31. They are Manodvārika Javana Vīthi mind processes only.

If the meditator can discern by insight the Nāma that has arose in the most recent posture called Kilesa Vaṭṭa and Kamma Vaṭṭa, having removed their Nāma compactness until attaining ultimate reality of Nāma then the discernment of the nearest past NāmaRūpa has been successful.

## If The Appearance Appears

While discerning the NāmaRūpa that arose in the nearest past posture by shining the light produced by the insight which was discerning NāmaRūpa internally and externally, if the appearance of making the aspiration before sitting meditation appears then discern the 4 Great Elements of that appearance. It will then become small particles Rūpa Kalāpa. Having analysed those Rūpa Kalāpa, discern all the Rūpa in the 6 sense bases, 42 Koṭṭhāsa as a whole. Discern especially the 54 types of Rūpa in Hadaya (= in the heart). Discern mainly the Basis Hadaya Vatthu Rūpa. Further discern the Bhavaṅga Mind Clear Element. Then discern the Nāma dhamma processes which arise in between Bhavaṅga Mind Clearness, being dependent upon the Hadaya Vatthu Rūpa. Examine to see whether the Nāma processes discerned are the same as the Nāma dhamma processes that arose at the time of making the aspiration. If they are the same then the discernment of the nearest past NāmaRūpa is successful. If successful like that, then sending the insight towards the past gradually discern the past NāmaRūpa successively such as yesterday NāmaRūpa, the day before yesterday NāmaRūpa, last month NāmaRūpa, last year NāmaRūpa...etc. In discerning like that, if appearances appear at random, discern the 4 Great Elements on them and further discern the NāmaRūpa as mentioned above. Continue to discern the NāmaRūpa until the time of the 1st stage of foetus formation (Kalalarūpa) in the mother's womb.

## Towards Maraṅāsanna In The Past

At the time of Paṭisandhi 1st stage foetus formation of human beings, there arise 3 types of Rūpa Kalāpa: Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa and Bhāva Dasaka Kalāpa or 30 types of Rūpa. (Although there are only 3 types of Rūpa Kalāpa or 30 types of Rūpa, the quantity of each type are many). As for the Nāma, if one is a Tihetuka person whose Paṭisandhi is accompanied with Somanassa Vedanā then it is the Saddhā-Paññā group 34 (Nāma dhamma). Discern these



NāmaRūpa until the insight is clear. Being able to discern until attaining ultimate reality (paramattha) with clear insight, one investigates and reflects in this way:

So “idaṃ nāmarūpaṃ na ahetu na appaccayā nibbattam, sahetu sappaccayā nibbattam. Ko panassa hetu, ko pana paccayo”ti upaparikkhanto “Avijjāpaccayā taṅhā paccayā kamma-paccayā āhārapaccayā cā”ti tassa paccayaṃ vavatthapetvā “atītepi paccayā ceva paccayasamuppānādharmā ca, anāgatepi etarahipi paccayā ceva paccayasamuppānādharmā ca, tato uddhaṃ satto vā puggalo vā natthi, suddhasaṅkhārapuñjā evā”ti tīsu addhāsu kaṅkhaṃ viharati. Ayaṃ pana vipassanāsāṅkhārasallakkhaṇā ñātapariññā nāma.

(Abhidhamma Commentary-Vol.2-241,242 Burmese script)

- according to the above commentary, if one investigates and reflects that, “These NāmaRūpa do not arise without both the Hetu cause = Janaka cause which produces (*the effect*) directly and the supporting Paccaya cause = Upatthambhaka cause; they arise only if there exist Hetu cause = Janaka cause which produces directly and Paccaya cause = Upatthambhaka cause which supports. What are their Hetu cause = Janaka cause and Paccaya cause = Upatthambhaka cause?” then having sent the light of insight towards the past, one can begin to find either the NāmaRūpa that arose while on the verge of death = Maraṇāsanna in the past life or the object (being either Kamma object or Kamma Nimitta object or Gati Nimitta object) of that Maraṇāsanna Javana.

If one is able to discern the NāmaRūpa of the Maraṇāsanna period then it is very sure to find one of these three: Kamma or Kamma Nimitta or Gati Nimitta which was the object of the Nāma dhamma group called Maraṇāsanna Javana. It is no longer difficult. That Nimitta appeared because of the force (Satti) of the Kamma which is going to produce the effect. Therefore if one can find that Nimitta then it is sure that he can find the Saṅkhāra and Kamma which are the causes of some Vipāka Khandhā such as the present life Paṭisandhi 5 Khandhā. If Saṅkhāra and Kamma are found, further discern the Avijja-Taṅhā-Upādāna which surround that Saṅkhāra and Kamma.

If the meditator does not find the NāmaRūpa of Maraṇāsanna when investigating and reflecting by insight towards the past and if sees only the appearance of being dead then discern the 4 Great Elements of that corpse. Then he will find only small particles. Analyse these small particles. Mostly, one will find the groups of Rūpa where Ojā is the 8th and which are produced by Tejo dhātu called Utujaojatthamaka Rūpa.

It is mentioned as mostly because sometimes a meditator may find the Rūpa Kalāpa of some living maggots existing in that corpse. Therefore, sometimes a meditator may find Transparent Kalāpa and Non-transparent Kalāpa mixed together in the corpse. However, that of the corpse, there are only Utuja Rūpa which are Non-transparent Utuja Rūpa.

After having discerned the Rūpa of that corpse, further discern towards the past gradually to discern the NāmaRūpa that arose at the time of near death. If able to discern the NāmaRūpa of near death, then discern the object of the Maraṇāsanna Javana which was arising at the time of near death. If not successful then discern to be able to catch the Hadaya Vatthu of the time near death. After that further discern the host Bhavaṅga Mind Clear Element which arise dependent upon that Hadaya Vatthu. When able to discern the Bhavaṅga Mind Clear Element, then discerning the Bhavaṅga Mind Clear Element forwards and backwards, earlier before death and on the verge of dying, the meditator can find and can discern the object of the Maraṇāsanna Javana in that Bhavaṅga Mind Clear Element which is either Kamma or Kamma Nimitta or Gati Nimitta. According to the experiences of the meditators here, either Kamma or Kamma Nimitta appeared to many meditators; very few of the meditators have Gati Nimitta appeared. This is according to the experiences of the meditators who are searching for the past causes, meditating in Pa Auk only.

If that Maraṇāsanna (= near death) Nimitta is a Kamma object Nimitta which is arising as though one is doing the Kusala Wholesome deed again -- mentioned as Abhinavakaraṇavasena in

Abhidhammattha Sangaha -- then the meditator must further discern the NāmaRūpa which arose at the time of doing that Kusala deed.

The discernment:- Discern the 4 Great Elements of the appearance which is doing the wholesome Kusala deed. If the Rūpa Kalāpas are seen, then analyse them until attainment of Rūpa Paramattha. Especially discern mainly the 54 types of Rūpa which are together with Hadaya Vatthu in the heart which arose at the time of doing that wholesome Kusala deed. After that discern the Hadaya Vatthu. Further discern the Bhavaṅga Mind Clear Element which arise dependent upon that Hadaya Vatthu. Then discern the Nāma group which were arising in-between Bhavaṅga Mind Clear Elements, at the time of doing the wholesome Kusala deed. Discern to see by insight exactly what kind of Kusala wholesome deed was being done and what kind of Kusala Citta = Manodvārika Kusala Javana Vīthi mind processes were arising. If discern forward and backward for many times then one will find the Kusala Javana Vīthi mind processes which were arising then and the Avijjā-Taṇhā-Upādāna group by which one aimed and aspired in doing the wholesome Kusala. In other words, the meditator found the Kusala Saṅkhāra & Kamma which is surrounded with Avijjā, Taṇhā and Upādāna.

(NOTES: As the Saṅkhāra & Kamma which can produce human state of existence is Kusala Saṅkhāra & Kamma only, take note that only Kusala Saṅkhāra & Kamma is mentioned as an example like that.)

### Past Aspiration Of Princess Sumana

For better understanding of Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the past aspiration of the famous Princess Sumana who is the daughter of King Kosala will be mentioned. During the time of Vipassi Buddha, after she had offered a kind of flower called Sumana and milk rice to Vipassi Buddha together with the Saṅghā she made this aspiration: “Bhavābhavābhiniḍḍattiyam me sati paritassanajīvitam nāma mā hotu, ayam sumanamālā viya nibbattanibbattatṭhāne piyāva homi nāmena ca sumanāyeva” - “In whatever life I may reborn, may my living be without worry. In whatever life I may reborn, may I be the one (i.e. a woman) whom others love like that flower and may I be called Sumana” (Aṅguttara Commentary-Vol.3-13,14 Burmese script).

In the above wholesome deed and aspiration, both Kilesa Vatṭa and Kamma Vatṭa are included which are:

- 1) Avijjā = wrong knowing as a “woman” whose living is without worry, whom others love and called Sumana,
- 2) Taṇhā = attachment to that woman life,
- 3) Upādāna = clinging to that woman life,
- 4) Saṅkhāra = Kusala Cetanā group of offering flowers and milk rice to the Saṅghā lead by Vipassi Buddha,
- 5) Kamma = Kamma Satti force of that Kusala Cetanā group.

These 5 causes are the causes of some Vipāka Khandhā such as Paṭisandhi 5 Khandhā of the daughter of King Kosala named Princess Sumana.

### An Example Of A Meditator

To understand better about it, an example of a meditator will be shown. When she discerned the time of being on the verge of death, Maraṇāsanna in the past life she found the Kamma object Nimitta of offering fruits to a Bhikkhu appeared in the Bhavaṅga Mind Clear Element of the time near death in that past life. After having discerned the 4 Great Elements on the appearance of

offering fruits, when she further discern the NāmaRūpa she found the mind processes of making the aspiration to be a well educated city woman (being unhappy with the state of existence as a poor uneducated village woman then) and the mind processes of the Kusala Cetanā group in offering fruits. These are:

- 1) Avijjā (20) = wrong knowing as well educated city woman ,
- 2) Taṇhā (20) = attachment to that woman life,
- 3) Upādāna (20) = clinging to that woman life,
- 4) Saṅkhāra (34) = Kusala Cetanā group of offering,
- 5) Kamma = the Kamma Satti force of that 34.

In this case, 20 is the 20 Nāma dhamma of Lobha-ditṭhi group existing in each Javana of the Kilesa Vatta-Manodvārika Javana Vīthi. As for 34 , it is the Saddhā-Paññā group Nāma dhamma existing in each Javana of the Manodvārika Kusala Javana Vīthi in offering the fruits.

In this life this meditator becomes a well educated city woman. When discerned the causal relationships between causes and effects the meditator realised herself by insight that the Satti force of that Kusala Kamma in offering fruits produced many Vipāka Khandhā such as present life Paṭisandhi Vipāka 5 Khandhā...etc. The insight which realises penetratively the causal relationships between causes and effects like that is PaccayaPariggaha = the insight which discerns the causes. To understand more clearly see the following example also.

#### Another Example

When discerning the object of the near death moment, Maraṇāsanna Javana, in the past life, let s say that if the Kamma object of offering food at a pagoda (cetiya) appears, then after having discerned the 4 Great Elements on that appearance of offering food, further discern the NāmaRūpa. Discern especially the Hadaya Vatthu and Bhavaṅga Mind Clear Element. Having discerned the Bhavaṅga Mind Clear Element backward and forward between the period of Maraṇāsanna Javana and the period before it, discern the Manodvārika Javana Vīthi mind processes which arose in between these Bhavaṅga Mind Clear Elements. Search to be able to find the mind processes of making an aspiration and the mind processes of offering food. Discern them. The meditator must be able to find the Kilesa Vatta (which are Avijjā-Taṇhā-Upādāna) and Kamma Vatta (which is Saṅkhāra and Kamma) in these mind processes.

As an example, let s say that the meditator made the aspiration that, “May I become a monk who can attain Nibbāna”.

#### Three In Kilesa Vatta

- 1) Wrong knowing as monk who can attain Nibbāna is Avijjā.
- 2) Attachment to monk life (who can attain Nibbāna) is Taṇhā.
- 3) Clinging to monk life (who can attain Nibbāna) is Upādāna.

These Avijjā-Taṇhā-Upādāna are Kilesa Vatta. These Avijjā-Taṇhā-Upādāna called Kilesa Vatta cannot arise just by themselves only. They can arise only when accompanied by associate Citta-cetasikas, the Sampayutta dhamma such as Phassa, Vedanā, Saññā, Cetanā, Viññāṇa etc in one mind moment. They are mostly the 20 (Nāma dhamma) of Lobha-ditṭhi group. (If Pīti is not included then it is 19). It can be Sasāṅkhārika or Asāṅkhārika accordingly.

According to the Vīthi mind process, it occurs mostly as:  
Manodvāravajjana-Javana (7 times); Tadārammaṇa may or may not arise.

If one is attached to the NāmaRūpa of monk life which one aspired to become, then Tadārammaṇa can arise. It occurs in each as:

- 1) In Manodvārāvajjana = 12 Citta-cetasika.
- 2) In Javana = mostly 20 Citta-cetasika (Lobha-ditṭhi group).
- 3) If Tadārammaṇa arise then = 12 (Pīti is included).

In these Nāma:

- 1) the Vedanā is Vedanākkhandhā = aggregate of Vedanā,
- 2) the Saññā is Saññākkhandhā = aggregate of Saññā,
- 3) the remaining other Cetasikas are Sañkhārakkhandhā = aggregate of Sañkhāra,
- 4) the consciousness Viññāṇa is Viññāṇakkhandhā = aggregate of Viññāṇa.

These Nāma are the 4 Nāmakkhandhā. The Basis Hadaya Vatthu Rūpa (of these Nāma) together with the 54 types of Rūpa in Hadaya are Rūpakkhandhā. (Non-real Rūpas can be included accordingly). If group them together, then

- 1) in Manodvārāvajjana there are 5 Khandhā,
- 2) in each Javana there are 5 Khandhā,
- 3) in each Tadārammaṇa there are 5 Khandhā.

(NOTES: As for Tadārammaṇa, Mahā Vipāka Tadārammaṇa and Ahetuka Akusala Vipāka/Kusala Vipāka Tadārammaṇa can arise accordingly. They can arise as 34 or 33...etc accordingly. Here, only the Somanassa Santīraṇa Tadārammaṇa type is shown).

In discerning the Avijjā-Taṇhā-Upādāna which are part of the past causes or which are the Kilesa Vaṭṭa that surrounded the Sañkhāra and Kamma done and accumulated in the past, the meditator must be able to discern these 5 Khandhā rightly, removing each compactness (Ghana) of Rūpa and Nāma until attaining the insight of ultimate reality. According to the stages of insight, it is NāmaRūpaPariccheda ñāṇa.

## Two In Kamma Vaṭṭa

In offering food at the pagoda (= to the Buddha);

- 1) the Kusala Javana Vīthi can take the recipient, i.e. the Buddha as object,
- 2) the Kusala Javana Vīthi can take the things (=food) to be offered as object,
- 3) the subsequent Kusala Cetanā = Kusala Javana Vīthi can take the preceding Kusala Cetanā of offering.

Discern precisely as to what Kusala Javana Vīthi mind processes were arising while offering the food. If those Kusala Javanas have Somanassa Vedanā and accompanied by ñāṇa, Ñāṇa Sampayutta, then there are 34 Citta-cetasikas. These are of the Saddhā-Paññā group. According to Vīthi mind process, they arise as: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times). Tadārammaṇa may or may not arise.

There are:

- 1) in Manodvārāvajjana = 12 CittaCetasikas,
- 2) in each Javana = 34 CittaCetasikas,
- 3) in each Tadārammaṇa = 34 CittaCetasikas.

Each of these groups of Nāma dhammas are 4 Nāmakkhandhā. The Rūpa dhammas existing in Hadaya where these Nāma are dependent upon are Rūpakkhandhā. Therefore there are:

- 1) 5 Khandhā in Manodvārāvajjana,
- 2) 5 Khandhā in each Javana moment,
- 3) 5 Khandhā in each Tadārammaṇa moment.

The insight which is knowing, discerning and distinguishing these 5 Khandhā is NāmaRūpaPariccheda ñāṇa according to the stages of insight. However these Kilesa Vaṭṭa 5 Khandhā and Kamma Vaṭṭa 5 Khandhā are the causes 5 khandhā for the Vipāka 5 Khandhā of the present life (i.e. monk life).

Among the above 5 Khandhā, the 34 Nāma dhammas in each Javana which are the forming dhamma (ပုံပုံ) so that the aspired monk life 5 Khandhā = NāmaRūpa come to arise is called Saṅkhāra. They are the striving cause to produce a new state of existence.

As these Saṅkhāra are Anicca dhamma, they perished away after arising. However, unlike Vipāka Khandhā, they perished away not without leaving any Satti force in the NāmaRūpa processes. They perished away only after having embedded in the NāmaRūpa processes the Kamma Satti force which can produce 5 Khandhā in the future, in this case, the aspired monk life who can attain Nibbāna. This Kamma Satti is the Kamma.

### Paccaya Pariggaha Stage

If the meditator found the causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra- Kamma done and accumulated in the past, then he is to try to correlate that Kamma, which is the Kamma Satti force, with the 30 types of Kammaja Rūpa existing at the time of the 1st stage foetus formation, Paṭisandhi. Discern to realise whether there is any causal relationship between Kamma and Kammaja Rūpa. Just as there is causal relationship between mind and Cittaja Rūpa, discern precisely whether there is any causal relationships between Kamma and Kammaja Rūpa.

If there is causal relationship then the meditator must realise and see himself that the Kammaja Rūpa are arising successively because of that Kamma. If there is no causal relationship = if the meditator does not find by insight that the arising of the Kammaja Rūpa is because of that Kamma then he has to search again for the effect-producing Kamma. Search for it by discerning forward and backward the objects which were appearing in the Bhavaṅga Mind Clear Element at the time of near death. The meditator will find the Kamma which produce the effect.

For some meditator, at the time of near death, 2 or 3 Kamma may appear in the Bhavaṅga Mind Clear Element one after another without a break (မနေ့ မနေ့). The effect-producing Kammās were rushing/scrambling (to produce the effect) (အလှူအဝင်). Just as groups of cattle are penned up together and when the gate of the cattles pen is opened early in the morning the cattles are scrambling and going their way out, so for some persons the Kammās are scrambling at the time of near death. Just as the strongest cattle near the gate of the pen comes out first by scrambling and going at other cattle, so among the many Kammās appearing at the time of near death the strongest Kamma can produce the effect last (နေ့ကဆုံးအကျိုးပေးခွင့်); the Kamma which is going to produce the effect is the object of the last Maraṅāsanna Javana. In other words, because of the power of the Kamma which is going to produce the effect, either one of the three: Kamma or Kamma Nimitta or Gati Nimitta is the object of Maraṅāsanna Javana. In the case of many Kammās are arising like that at the time of near death, then after having been able to catch the object of Maraṅāsanna Javana the meditator must discern the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma in that object, as in the method mentioned above.

In the case of many Kammās appeared scrambling at the time of Maraṅāsanna, when one of them is the Janaka Kamma which produced the effect directly, then the other Kamma can be the Upatthambhaka Kamma which support that Janaka Kamma. When trying to discern the object which was appearing in the Bhavaṅga Mind Clear Element at the time of near death in the past life, the meditator may have discerned the objects which were appearing in the Bhavaṅga Mind Clear

Element before the occurrence of Maraṇāsanna Javana and therefore bypassed the object of Maraṇāsanna Javana. If he happened to discern bypassing like that then he will find the Upatthambhaka Kamma = supporting Kamma first. Then if he tries to discern whether there is any causal relationships between that Upatthambhaka Kamma and the Paṭisandhi Kammaja Rūpa, then he will find that there is no causal relationship between them. However if he were to find the Janaka Kamma (= the Kamma which produce the effect directly) first and if he discerns by insight whether there is any causal relationships between that Kamma and the Paṭisandhi Kammaja Rūpa then he will find that there is causal relationships between them.

Therefore in searching for the past Kamma, it is possible that the meditator may find the Janaka Kamma first; or the Upatthambhaka Kamma first because he happened to bypassed (*the Maraṇāsanna Javana*). Therefore, in discerning, the meditator must check and link again and again. Be able to catch the object of Maraṇāsanna Javana precisely which arise last, being nearest to the Cuti Citta (*i.e. just before Cuti Citta*). As that Nimitta object appeared because of the power of the Kamma which is going to produce the effect, then in searching for the Kamma, it (which is either Kamma, Kamma Nimitta or Gati Nimitta) can be discerned precisely by checking and linking.

### Altering Of Nimitta

The Kammas which appeared around the time of near death before Maraṇāsanna Javana can sometimes be changed according to Right Attention (Yoniso Manasikāra), Wrong Attention (Ayoniso Manasikāra), etc. There was a monk who was the father of Venerable Arahant Soṇa. After the appearing of Hell nimitta in his mind firstly, then as he changed it and was able to take the offering of flowers at a pagoda as object, the deity world Nimitta (female deity) appeared. According to the incident of that monk, it should be noted that the Maraṇāsanna Nimitta can be changed in accordance with the arising of Right Attention = Yoniso Manasikāra or Wrong Attention = Ayoniso Manasikāra. Due to such changes in Nimitta, it could happened that in the insight of the meditator who is investigating and searching for the past causes, the Upatthambhaka Kamma may appeared first and not Janaka Kamma. In discerning the past life and searching for the causes, sometimes the meditator may bypassed the object of Maraṇāsanna Javana and happened to discern the objects in the past life Nāma processes which were arising before the occurrence of Maraṇāsanna Javana. In such cases, after having found Upatthambhaka Kamma first, the Janaka Kamma is found later by checking.

Furthermore, in the period before the occurrence of Maraṇāsanna Javana there may be various objects arising. Also, the object of Maraṇāsanna Javana may appear earlier, in advance, before the occurrence of Maraṇāsanna Javana. It is like the incident of the great Upāsakā Dhammika where at the time of near his death, the Nimitta of 6 chariots from 6 deity realms appeared. When the great Upāsakā Dhammika chose that of the Tusita realm among those 6 chariots, then only the Tusita chariot appeared in the last moment of Maraṇāsanna Javana.

### Discernment Of Causes And Effects

In discerning and searching for the past causes based on the Nimitta which appeared at the time of Maraṇāsanna like that, let us refer again to that Nimitta object of offering food at the Pagoda which appeared at the time of Maraṇāsanna Javana as mentioned above. After having discerned the Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma in the NāmaRūpa processes of offering the food, investigate and search whether there is any causal relationship between that Kamma Satti force and the 30 types of Rūpa of the 1st stage foetus formation moment. Discerning the cause and effect alternately, try to see if they match. If the meditator found that there is causal relationship between

causes and effects (just as there is causal relationship between mind and Cittaja Rūpa), then he should discern the causes and effects as follow:

Because of the arising of Avijjā (20), Paṭisandhi Kammaja Rūpa arise.  
Avijjā is the cause; Paṭisandhi Rūpakkhandaḥ is the effect....etc.

Discern the causes and effects in this way, having linked the causal relationship between causes and effects; distinguish it by insight. This discernment is called Paccaya Pariggaha ñāṇa.

#### Essential Points To Take Note In Advance

The past causes of Rūpakkhandaḥ = Rūpa dhamma are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma; the present causes are Citta, Utu and Āhāra.

In other words:

- 1) The causes of Kammaja Rūpa (which are part of the Rūpakkhandaḥ) are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. These are the past causes.
- 2) The cause of Cittaja Rūpa is Citta (mind) which arises dependent upon Hadaya Vatthu.
- 3) The cause of Utuja Rūpa is Utu called Tejo dhātu which reaches the static stage (Ṭhīti) in almost every Rūpa Kalāpa.

(NOTES: As mentioned in the Rūpa Kammatthāna stage that in the production of Rūpa Kalāpa sequentially by Utu called Tejo dhātu in Cittaja Kalāpa, Utuja Kalāpa, Āhāraja Kalāpa and Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa, the Tejo dhātu of Rūpa Kalāpas which are produced like that in the last phase cannot produce Utuja Rūpa. That is why it is mentioned above as in almost every Rūpa Kalāpa. Take note that it is similar for Āhāraja Rūpa, mentioned as follows.)

- 4) The cause of Āhāraja Rūpa is Āhāra which are Kammaja Ojā, Cittaja Ojā, Utuja Ojā and Āhāraja Ojā.

(NOTES: Refer again as to how Kabaḷikārāhāra Ojā, the food that are eaten, produce Rūpa and how each Kammaja Ojā, Cittaja Ojā, Utuja Ojā and Āhāraja Ojā produce Rūpa when they get the support of that Āhāra Ojā. Ojā in a previous Ojattamaka Rūpa produces another new Ojattamaka Rūpa if it gets the support of a subsequent Āhāraja Ojā. Therefore Āhāraja Ojā is mentioned as a cause of Āhāraja Rūpa.)

#### Four Nāma Khandhā

The past causes of these Nāma dhamma: (i) the Vipāka 4 Nāma Khandhā which are without Vīthi process, i.e. Paṭisandhi, Bhavaṅga & Cuti; and (ii) the Vipāka 4 Nāma Khandhā in Vīthi mind processes which are PañcaViññāṇa (such as CakkhuViññāṇa...etc), Sampaticchana, Santīraṇa and Tadārammaṇa are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. The present causes of these Nāma dhamma are:

- 1) Vatthu (Basis Vatthu Rūpa; they cannot arise without Basis Vatthu Rūpa),
- 2) Object (These Nāma can arise only when a pertinent object impinges on the respective dvāra. Only when there is an object to know then knowing can arise. Understand it like that),
- 3) Phassa (Only if the accompanying Sampayutta dhamma such as Phassa...etc support each other by means of Satti such as Sahajāta, Aññamañña, Nissaya then these Nāma can arise).

Furthermore, as the Kusala-Akusala Kiriya Nāma dhamma which are Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana existing in the Vīthi mind processes are not produced by past causes but are the Nāma dhamma produced by causes such as Vatthu-Object-Phassa-Yoniso Manasikāra-Ayoniso Manasikāra only, they do not have past causes; they only have present causes such as Vatthu-Object-Phassa...etc. If able to understand this much then it is expected that one can understand the discernment which will be mentioned later.

### 1) Ekatta Ways

When the meditator discerns the causal relationships, Paṭicca Samuppāda, he must discern to understand the 4 ways which are Ekatta way, Nānatta way, Abyāpāra way and Evaṃ Dhammatā way. They are very important in the discernment of Paṭicca Samuppāda.

Among these 4 ways, concerning the Ekatta way:- There are past NāmaRūpa, present NāmaRūpa and future NāmaRūpa respectively which are:

- 1) past NāmaRūpa which accumulated the past causes,
- 2) NāmaRūpa which are occurring beginning from the present life Paṭisandhi until the present time of meditating Vipassanā or discerning the causal relationships, Paṭicca Samuppāda,
- 3) if there are future lives as one is still not able to meditate until final attainment yet, then there are future NāmaRūpa which are going to arise beginning from the present time (i.e. beginning from the time of discerning the causal relationships, Paṭicca Samuppāda) until the last future life.

The meditator must discern that the NāmaRūpa which had arose, are arising, and will arise in the three periods of past-present-future are a single sequential process of NāmaRūpa.

To clarify the above:- In discerning both the Mind Clear Element of the period in the past life when accumulating the Kusala wholesome deed which produced this human life and the Mind Clear Element of the present life, discern to understand that they are occurring in a single sequential process successively as a Santati continuity process. Discern precisely whether the Bhavaṅga Mind Clearness which is part of the NāmaRūpa continuity process while doing the Kusala wholesome deed in the past life is one's own Bhavaṅga Mind Clearness or not. If it is truly one's own Bhavaṅga Mind Clearness then one will easily understand about the fact that it is one's own Bhavaṅga Mind Clearness. As Bhavaṅga occurs the most frequent in one whole life, it is mentioned mainly so that one can understand easily. Take note that the way is the same for the other Nāma continuity processes. The Rūpa continuity processes also occur in the same way, in a single sequential process successively.

### Three Or Four Persons

Sometimes for some meditators there are 3 or 4 persons doing Kusala wholesome deeds in the object (nimitta) of doing Kusala wholesome deed. If that is so, discern their 4 Great Elements and then their NāmaRūpa, one person after another. Then discern especially the Bhavaṅga Mind Clear Element of each person. The meditator can easily understand whether the Bhavaṅga Mind Clear Element is his or not. The reason is that when the meditator realises penetratively himself by the Paññā-eye insight that the present life Bhavaṅga Mind Clear Element and the past life Bhavaṅga Mind Clear Element are occurring in a single sequential process as a Nāma continuity, then he can easily understand that the past Bhavaṅga Mind Clear Element is his. However, if the past Bhavaṅga Mind Clearness which he has discerned is not his own then he can easily understand that it is not his Bhavaṅga Mind Clearness. The reason is that the Nāma continuity processes are not connected. If the past Nāma Rūpa is not one's own then the NāmaRūpa continuity process of others in the past



and the meditator's NāmaRūpa continuity process are not occurring in a single sequential process; the continuity processes are not connected.

One's own past life NāmaRūpa process and present life NāmaRūpa process are arising successively, being connected between the preceding and the subsequent in a single sequential process. If the meditator realises that the NāmaRūpa are arising successively in a single sequential process like that then it is said that he realises the Ekatta way. Understand that it is similar in discerning that the present NāmaRūpa continuity processes and the future NāmaRūpa continuity processes are arising successively in a single sequential process, being connected as a Santati continuity process.

### Uccheda And Sassata (Views)

This insight, which realises penetratively the unbroken NāmaRūpa continuity process, linking the causal relationships between causes and effects such as between past life cause and present life effect; between present life cause and future life effect...etc., can remove the Uccheda wrong view which holds the view that, Life is only between cradle and coffin. There is no more existence after death. There is nothing beyond coffin. Without realising the causal relationships between cause and effect like that but seeing it wrongly then Sassata wrong view can arise. Seeing it wrongly means that one holds the wrong view on the unbroken causal relationships between causes and effects, the unbroken NāmaRūpa continuity process as a single occurrence. As one does not realise the Anicca, Dukkha and Anatta nature of both the cause NāmaRūpa and Effect NāmaRūpa, he holds the view that it is one permanent NāmaRūpa process. This wrong view is Sassata diṭṭhi. (Vism., XVII, 310)

### 2) Nānatta Way

When one can discern Avijjā-Saṅkhāra-Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā-Taṇhā-Upādāna-Bhava-Jāti-JarāMarāṇa...etc which are the causal relationships occurring in a single continuity sequential process, then in these causes NāmaRūpa and effects NāmaRūpa:

- 1) if realising them distinguishingly as individual mind moments and as individual separated Rūpa Kalāpa,
- 2) and if, after having broken down by insight Rūpa Kalāpas and the Nāma Kalāpa which exist in one mind moment, differentiating and distinguishing them individually,
- 3) (As mentioned above, the Paṭicca Samuppāda factors such as Avijjā-Saṅkhāra-Viññāṇa-NāmaRūpa...etc cannot arise singly; it is natural that it arises only in groups as NāmaKalāpa-RūpaKalāpa) and if able to realise penetratively the arising of only new Paramattha dhātu, after having distinguished as they really are, the intrinsic characteristic - Sabhāva lakkhaṇa - of each Paramattha dhātu existing in one Nāma Kalāpa (i.e. a group of Nāma dhamma arising in one mind moment) and the intrinsic characteristic of each Paramattha dhātu existing in one Rūpa Kalāpa,

then it is said that one knows the Nānatta way. One must discern the Paramattha dhātu by way of Characteristic-Function-Manifestation-Proximate Cause (Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna) thoroughly by insight, so that one can realise like that. If one realises the Nānatta way well, as he is realising himself penetratively about the arising of new Paramattha dhātu linked between causes and effects, then Sassata diṭṭhi can be removed. However, if one sees it wrongly, i.e. as one holds the view that the NāmaRūpa groups arising in a single NāmaRūpa process are each different processes, then one will hold the Uccheda diṭṭhi wrong view that, In this life, this person experiences; in that life, that person experiences. (It means that it is Uccheda diṭṭhi when one holds the view that they are different separate processes, i.e. the one who did the wholesome or unwholesome deeds is one, and the one who experiences the good or bad effects is another).

### 3) Abyāpāra Way

On the side of causes, there is no endeavour (byāpāra) that they will make the effects to arise. On the side of effects also, there is no endeavour (byāpāra) such as, "We, the effects will arise if the causes arise". There is no endeavour in Avijjā such as, "I will produce Saṅkhāra". In Saṅkhāra also, there is no endeavour such as, "We will produce Viññāṇa". Not having endeavour, being free from endeavour in Avijjā, Saṅkhāra...etc is the Abyāpāra way. If the meditator realises himself penetratively the Abyāpāra way well, then he can remove Atta diṭṭhi which holds the view that there is Jiva Atta who creates. This is because one is realising penetratively that there is no endeavour (byāpāra) in the causes to produce the effects. Without realising the Abyāpāra way well and correctly, but if seeing it wrongly, when one cannot accept that although there is no endeavour to produce the effect it is a fixed natural law (Sabhāva Niyāma) that causes such as Avijjā can produce effects such as Saṅkhāra, then one will hold the wrong view of Akiriya diṭṭhi that although done, it is not done .

#### Fixed Natural Law - Sabhāva Niyāma

If cause such as Avijjā exists then effect such as Saṅkhāra arises. If cause such as Avijjā does not exist then effect such as Saṅkhāra also does not exist. In other words, if causes such as Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma exist then effects such as Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā arise. If causes such as Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma do not exist then effects such as Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā also do not arise. This is the occurrence by nature = sabhāva niyāma siddha hotūbhāva. If one does not accept the existence of the natural force, Satti, in the cause such as Avijjā which can produce effect such as Saṅkhāra, then the wrong view, Akiriya diṭṭhi, which rejects the existence of Kamma and its effect will arise.

### 4) Evaṃ Dhammatā Way

As curd is produced from milk only, similarly when effect is to arise because of the cause, Avijjā, then only the effect, Saṅkhāra, comes to arise. No other effect arises. In other words, when effects are to arise because of the causes, Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, then only the effects, Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā, come to arise. No other effects can arise. This is called Evaṃ Dhammatā way. If the meditator realises the Evaṃ Dhammatā well and rightly, then as he realises penetratively by the eyes of insight the arising of effect according to the appropriate cause, he can remove both wrong views of Ahētuka diṭṭhi, which holds the view that there is no cause, and Akiriya diṭṭhi, which holds the view that what is done is not done ; i.e. two wrong views which reject that the Effect is produced by the Cause, or in other words, rejecting that there is any causes and effects.

Without realising it well and correctly, but sees it wrongly, then as one cannot agree and accept that the arising of an effect is according to the appropriate cause; not accepting that the appropriate cause produce the appropriate effect, one will hold the wrong views of Ahētuka diṭṭhi and Niyata Vāda. (Vism., XVII)

#### Niyata Vāda

Niyata vāda is the belief that the good and the bad effects of living beings are fixed. This is a belief which reject that there is Kamma and its effect.

Therefore, one should know that the penetrative realization of causal relationships, Paṭicca Samuppāda, by oneself is the best weapon to remove various wrong views.

### Important Notes

The object of the following 4 types of mind are the same:

- 1) the object of Maraṇāsanna Javana, while on the verge of death in the past life;
- 2) the object of Paṭisandhi Citta in the present life;
- 3) the object of Bhavaṅga Mind Clear Element in the present life;
- 4) the object of Cuti Citta which will occur in the present life.

As the meditator has not yet discerned the future, he must discern and check by insight the objects in numbers 1,2 and 3 among these 4 types to see whether they are the same or not, precisely and carefully. Another point is that the quantity of Citta-cetasika in Paṭisandhi Citta, Bhavaṅga Citta and Cuti Citta must be the same. Check attentively and precisely. Discern repeatedly. At this stage the meditator should have already been able to discern the Bhavaṅga Mind Clear Element correctly. If one is still not able to discern it, then discern the Paṭisandhi Nāma dhamma again precisely. After that further discern the Citta-cetasika = Nāma dhamma group which are arising successively, subsequent to the perishing away of the Paṭisandhi Citta-cetasika, just before the arising of Vīthi Cittas. These are the mind which continue to arise when Vīthi Cittas are not arising, so that the mind process is not broken in a life -- being the cause of life (Bhava). If understood this, then continue to discern the Bhavaṅga Nāma dhammas which are arising in between Vīthi mind processes. One will be successful.

### Grouping The 5 Khandhā

In discerning the causes and effects of causal relationships according to the Paṭicca Samuppāda 5th method, the meditator must discern by the 5 Khandhā method, having grouped every mind moment into 5 Khandhā and having linked the causes and effects. Paṭisandhi, Bhavaṅga and Cuti are Vīthi Mutta Citta which are without Vīthi mind process. In these Vīthi Mutta Citta, the meditator links the causes and effects after having grouped into 5 Khandhā. In Vīthi minds also, the causes and effects must be discerned after having grouped into 5 Khandhā and having linked the causes and effects in every mind moment.

**Khandhā means aggregate.**

- 1) The aggregate of Rūpa existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as I-mine by Taṇhā-Diṭṭhi is called Rūpupādānakkhandhā.
- 2) The aggregate of feelings = Vedanā existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as I-mine by Taṇhā-Diṭṭhi is called Vedanupādānakkhandhā.
- 3) The aggregate of Saññā, in the same way, is called Saññupādānakkhandhā.
- 4) The aggregate of Cetasika Saṅkhāra dhamma, in the same way, is called Saṅkhārupādānakkhandhā.
- 5) The aggregate of consciousness, in the same way, is called Viññāṇupādānakkhandhā.  
(Refer to Khandhā Sutta of Khandhā Vagga, Saṃyutta Nikāya).

Having grouped each mind moment which occurs in any of these 11 ways together with its Basis Vatthu Rūpa and object Rūpa the 5 Khandhā can be enumerated. In each mind moment:

- 1) the Basis Vatthu Rūpa and object Rūpa are Rūpakkhandhā;

- 2) the Vedanā is Vedanākkhandhā;
- 3) the Saññā is Saññākkhandhā;
- 4) excluding Vedanā-Saññā-Viññāṇa, all the remaining Cetasikas in one mind moment is Saṅkhārakkhandhā;
- 5) the consciousness = Viññāṇa is Viññāṇakkhandhā.

If understood the above definition then one will also understand the classification of the 5 Khandhā for each mind moment which will be further mentioned. As each of these 5 Khandhā has its respective cause, discern the respective causes and effects after having linked the causal relationships between the corresponding causes and effects.

### Paṭisandhi 5 Khandhā (At The Moment Of 1st Stage Of Foetus Formation)

At the moment of Paṭisandhi, at the time of the 1st stage foetus formation:

- 1) the 30 types of Rūpa = 3 types of Rūpa Kalāpa which are Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa, Bhāva Dasaka Kalāpa are the Rūpakkhandhā;
- 2) the Vedanā in the 34 Nāma dhamma of Paṭisandhi is Vedanākkhandhā;
- 3) the Saññā in the 34 Nāma dhamma of Paṭisandhi is Saññākkhandhā;
- 4) (1st way) the Cetanā in the 34 Nāma dhamma of Paṭisandhi is Saṅkhārakkhandhā;  
(2nd way) excluding Vedanā-Saññā-Viññāṇa in the 34 Nāma dhamma of Paṭisandhi, the remaining 31 Nāma dhamma are Saṅkhārakkhandhā;
- 5) the consciousness = Viññāṇa in the 34 Nāma dhamma of Paṭisandhi is Viññāṇakkhandhā.

{These 5 Khandhā are for the Tihetuka person whose Paṭisandhi is accompanied with Somanassa Vedanā. If one is a Tihetuka person whose Paṭisandhi is accompanied with Upekkhā Vedanā, then as there is no Pīti; there are 33 Nāma dhamma. If one is a Dvihetuka person, then there may be 33 or 32 Nāma dhamma. As for showing the 2 ways of discernment in Saṅkhārakkhandhā, the Buddha taught mainly just Cetanā only when teaching about Saṅkhārakkhandhā by means of Suttanta method in Khandhā Vibhaṅga Pāli. Therefore in the first way, mainly Cetanā is shown as Saṅkhārakkhandhā. Then, if only Cetanā is taken as Saṅkhārakkhandhā, the remaining Cetasikas will be excluded from the 5 Khandhā. Furthermore, one may ask that, "Aren't there corresponding causes for the other remaining Cetasikas also?". Therefore, the 2nd way of forming Saṅkhārakkhandhā is further shown for the following reasons: (i) so that one can realise that the remaining Cetasikas have their respective causes and (ii) so that none of the Paramattha dhātu are left out. Take note that it is the same in every case for Saṅkhārakkhandhā. }

### Discernment Of Causal Relationships Between Causes And Effects

Firstly the meditator is to discern to understand that, among the 5 past causes found (*discerned*), the arising of Kamma Vatta, which is Saṅkhāra-Kamma, is because of the Kilesa Vatta, which is Avijjā-Taṇhā-Upādāna. Then, linking the causal relationships, discern to realise that the arising of the Paṭisandhi Rūpakkhandhā which is part of the Vipāka Vatta is because of the Kamma Satti force which is part of the Kamma Vatta (which is Saṅkhāra-Kamma). When the meditator sees by insight the cause, Kamma, and the effect, Paṭisandhi Kammaja Rūpa, or, in other words, in seeing the cause, i.e. Saṅkhāra-Kamma which is surrounded by Avijjā-Taṇhā-Upādāna, and the effect, Paṭisandhi Kammaja Rūpa; that is, in seeing the arising of the effects is dependent upon the causes, discern the causes and effects as follows:

## Paṭisandhi Rūpakkhandhā

- 1) Because of the arising of Avijjā (20), Paṭisandhi Kammaja Rūpa arises.  
Avijjā (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 2) Because of the arising of Taṇhā (20), Paṭisandhi Kammaja Rūpa arises.  
Taṇhā (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 3) Because of the arising of Upādāna (20), Paṭisandhi Kammaja Rūpa arises.  
Upādāna (20) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 4) Because of the arising of Saṅkhāra (34), Paṭisandhi Kammaja Rūpa arises.  
Saṅkhāra (34) is the cause, Paṭisandhi Kammaja Rūpa is the effect.
- 5) Because of the arising of Kamma Satti force of the Kamma = Saṅkhāra (34), Paṭisandhi Kammaja Rūpa arises.  
Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Kammaja Rūpa is the effect.

NOTES: The 20 in Avijjā-Taṇhā-Upādāna refers to the Lobha-Ditṭhi group of Nāma dhamma in each LobhaJavana in Kilesa Vaṭṭa Manodvārika Javana Vīthi. The 34 in Saṅkhāra-Kamma refers to the Saddhā-Paññā group Nāma dhamma in each MahaKusala Javana in Kamma Vaṭṭa Manodvārika Javana Vīthi. If the meditator accumulated the Kamma accompanied with Upekkhā Vedanā, then as Pīti is not included in the Saṅkhāra-Kamma which were accompanied with Upekkhā Vedanā, there are 33 Nāma dhamma. As those who are able to discern and distinguish the Rūpa-Nāma, Causes-Effects till this level are mostly Tihetuka person, only the example of Tihetuka person is mentioned here. Understand that for a Dvihetuka person, there may be 33 or 32...etc Nāma dhamma. As Cittaja Rūpa, Utuja Rūpa and Āhāraja Rūpa do not arise yet at the moment of the arising (uppāda) of Paṭisandhi, only the causal relationships with Kammaja Rūpa is shown here.

Similarly, in Nāma Khandhā such as Vedanākkhandhā, firstly discern to see by insight that because of the apparent arising = apparent existence of the cause, the effect arises. Only when one realised it penetratively by oneself with the SammāDitṭhi Paññā eyes, then discern the causes and effects as follows:

## Paṭisandhi Vedanākkhandhā

The five past causes:

- 1) Because of the arising of Avijjā (=20), Paṭisandhi Vedanākkhandhā arises.  
Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 2) Because of the arising of Taṇhā (=20), Paṭisandhi Vedanākkhandhā arises.  
Taṇhā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 3) Because of the arising of Upādāna (=20), Paṭisandhi Vedanākkhandhā arises.  
Upādāna (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 4) Because of the arising of Saṅkhāra (34), Paṭisandhi Vedanākkhandhā arises.  
Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 5) Because of the arising of Kamma Satti force of the Kamma = Saṅkhāra (34), Paṭisandhi Vedanākkhandhā arises.  
Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

The three present causes:

- 6) Because of the arising of Vatthu = Hadaya Vatthu Rūpa (=30), Paṭisandhi Vedanākkhandhā arises.  
Vatthu = Hadaya Vatthu Rūpa (=30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 7) Because of the arising of object (=\_\_\_\_), Paṭisandhi Vedanākkhandhā arises.  
Object (=\_\_\_\_) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

- 8) Because of the arising of Phassa (34-Vedanā=33), Paṭisandhi Vedanākkhandhā arises.  
Phassa (34-Vedanā=33) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

Discern the causes and the effects in this way. However to shorten the book, from here on only the statements such as, “Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect” will be shown in the followings, leaving out the statements such as, “Because of the arising of Avijjā (=20), Paṭisandhi Vedanākkhandhā arises”. But when discerning the causes and effects in meditation, discern as the above. In order that you can follow this way of writing, the discernment of Vedanākkhandhā will be shown again below, written in the shortened way.

### Paṭisandhi Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 7) Object (=\_\_\_\_) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 8) Phassa (34-Vedanā=33) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

### Explanation

- 1) **VATTHU:-** In Pañcavokāra realm where 5 Khandhā exist, Nāma dhamma can arise only if there is Basis Vatthu Rūpa. They cannot arise without a Basis Vatthu Rūpa. The Paṭisandhi Vedanākkhandhā which is part of Paṭisandhi Nāma dhamma arises only dependent upon the Hadaya Vatthu Rūpa which arises simultaneously with it at the moment of Paṭisandhi. They cannot arise without dependent upon it. Furthermore, the Hadaya Vatthu Rūpa cannot arise by itself singly; it can arise only in group called Rūpa Kalāpa. Especially, it can arise only when it gets to be dependent upon the 4 Great Elements of the same Kalāpa which can support it by means of Satti such as Sahajāta; it cannot arise without getting to be dependent upon it. Furthermore, the Hadaya Dasaka Kalāpa can only arise simultaneously with KāyaDasaka Kalāpa and Bhāva Dasaka Kalāpa.

Therefore, according to the Suttanta method mentioned as -- Vatthu nāma karajakāyo.....so atthato bhūtāni ceva upādārūpāni ca -- Vatthu is KarajaKāya. Those KarajaKāya are the Bhūta Rūpa and Upādā Rūpa in ultimate reality. According to the commentary like that, after having broken down the compactness of Rūpa and attaining the insight of ultimate reality of Rūpa, take the Bhūta Rūpa and Upādā Rūpa as Vatthu Rūpa. Therefore according to Abhidhamma method, only the Hadaya Vatthu Rūpa is taken as the Basis Vatthu Rūpa of Paṭisandhi Vedanā. According to Suttanta method, Hadaya Vatthu Rūpa together with the 30 types of Rūpa are taken as Vatthu Rūpa; Suttanta method is the method to practise upon. To break down the compactness and to attain the insight of ultimate reality, all 30 types must firstly be discerned. Therefore, take note that according to the Suttanta method, the Hadaya Vatthu together with the 30 types of Rūpa are called Vatthu Rūpa. Having realised penetratively by oneself with the SammaDiṭṭhi nāṇa Paññā eyes that Paṭisandhi Vedanākkhandhā can arise only when it gets to be dependent upon that Vatthu Rūpa, discern the causes and effects. Take note that it is the same in every case for Vatthu. Discern it according to these explanations, i.e.:

Because of the arising of Vatthu = Hadaya Vatthu (30), Paṭisandhi Vedanākkhandhā arises. Vatthu = Hadaya Vatthu (30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

2) **OBJECT:-** It is already explained that the object of Paṭisandhi Nāma is the object of the Maraṇāsanna Javana in the past life. Vedanā experiences the feel of that object. Discern to understand by insight that if there is no object to experience then Vedanā (the feeling) cannot arise. The object of offering food at the pagoda was mentioned earlier as an example. The Kamma among meditators are mostly not the same with each other. For some persons their Dāna Kamma produce the effect; while for some persons their Sīla Kamma produce the effect; and for some other persons their Bhāvanā Kamma produce the effect. Furthermore, in Dāna Kamma it is of various types such as Dāna Kamma in offering almsfood, Dāna Kamma in offering robes...etc. As for Sīla Kamma it is also of various types such as 5 precepts Sīla Kamma, 8 precepts Sīla Kamma, 10 precepts Sīla Kamma...etc. As for Bhāvanā Kamma, it is also of various types such as Kasiṇa Bhāvanā Kamma, Asubha Bhāvanā Kamma, Ānāpāna Bhāvanā Kamma, Mettā Bhāvanā Kamma, Vipassanā Bhāvanā Kamma...etc. As there are various types of Kamma like that, there are also various types of object. After having discerned by insight that Vedanā (the feeling) can arise only when there is an object to experience, further discern the cause and effect as follows:

Because of the arising of object (=\_\_\_\_), Paṭisandhi Vedanākkhandhā arises.

Object (=\_\_\_\_) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

3) **PHASSA:-** Take note that in such teachings as “Phassa samudayā vedanā samudayo = Because of the arising of Phassa, Vedanā arises”, Phassa is taught as being the predominant mainly. In Paṭṭhāna it is taught as:

Cattāro khandhā arūpino aññamaññaṃ saḥajātapaccayena paccayo

Cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo

--the 4 Nāma Khandhā support each other by means of Sahajātapaccaya Satti and Nissayapaccaya Satti (Paṭṭhāna-Vol.1-pg.5 Burmese script).

Thus it is taught. Nāma dhammas, being dependent upon each other mutually, support each other; just like the (Burmese) idiom, “the island exist dependent upon land, the land exist dependent upon island”.

While eating some food, when one can chew more on it and so when more essence liquid comes out from it, the taste becomes more intense; similarly, if the Phassa in the Nāma dhammas which arise simultaneously in one mind moment and in the Nāma dhammas of different mind moments impinge on the object thoroughly, that is, if Phassa connect the consciousness with the object, then the feeling (Vedanā) of the essence of the object will be more thorough. That is why it is taught as Vedanā arise because of Phassa by way of predominance. However, Phassa cannot arise by itself singly. Only when the remaining Citta-cetasika Sampayutta dhamma support it, then it can arise accompanied by these Citta-cetasika Sampayutta dhamma. Therefore, just as the idiom “when pulling one stalk of creeper, the whole group of tangled creepers will follow”, take note that if Phassa is mentioned then the accompanying Sampayutta dhamma are also included.

The essential points to note is that among the group of accompanying Sampayutta dhamma which exist in one mind moment, if one Nāma dhamma is the effect = if one Nāma dhamma is taken as the effect, then the remaining Nāma dhammas are the causes. If two or three Nāma dhammas are taken as the effects, then the remaining Nāma dhammas are the causes. This is an essential point to note. For the remaining Nāma Khandhā, understand that it is based on this method in Vedanākkhandha. Discern to see by insight that Nāma dhamma supports each other or the group of Nāma dhammas such as Phassa support Vedanā; in other words, Saññākkhandha, Saṅkhārakkhandhā and Viññāṇakkhandhā support Vedanākkhandhā by means of Sahajāta, Aññamañña, Nissaya...etc PaccayaSatti, one dependent upon the other, i.e. the causal

relationships between one another. Only after realising it by insight, discern the cause and effect as follows:

Because of the arising of Phassa (34-Vedanā=33), Vedanākkhandhā arises.

Phassa (34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.

### Paṭisandhi - Saññākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saññākkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 7) Object (=\_\_\_\_) is the cause, Paṭisandhi Saññākkhandhā is the effect.
- 8) Phassa (34-Saññā=33) is the cause, Paṭisandhi Saññākkhandhā is the effect.

### Paṭisandhi Saṅkhārakkhandhā (1st Way: Regarding It As Cetanā )

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 7) Object (=\_\_\_\_) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 8) Phassa (34-Cetanā=33) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

(In this 1st way, only Cetanā is regarded predominantly as Saṅkhārakkhandhā. In order that none of the Paramattha dhātu is left out, another way of discernment will be shown.)

### Paṭisandhi Saṅkhārakkhandhā (2nd Way: Regarding It As 31 Cetasika)

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 7) Object (=\_\_\_\_) is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.
- 8) The remaining three Nāma Khandhā is the cause, Paṭisandhi Saṅkhārakkhandhā is the effect.



{NOTES: In subtracting Vedanā, Saññā and Viññāṇa from the Paṭisandhi 34 Nāma dhamma, there are remaining 31 Cetasika where Phassa and Cetanā are predominant. In this 2nd way, those 31 Cetasika are called Saṅkhārakkhandhā ; they are the effects. If one looks for the present cause of the Saṅkhārakkhandhā where Phassa and Cetanā are predominant, then -- sesakkhandhattayapadaṭṭhānā -- the remaining three Nāma Khandhā, Vedanā-Saññā-Viññāṇa, are the proximate cause, Padaṭṭhāna. They are the nearest cause. As one may ask that, "if Phassa is the cause of Nāma Khandhā, then isn't there any cause for that Phassa or the remaining Cetasika called Saṅkhārakkhandhā?" , therefore in this 2nd way of discernment all causes and effects are discerned. Note that the method is the same for further cases. }

### Paṭisandhi Viññāṇakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.

The three present causes:

- 6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 7) Object (=\_\_\_\_) is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.
- 8) Nāma+Rūpa is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.  
 Nāma = the accompanying 33 Cetasika;  
 Rūpa = Basis Vatthu Rūpa (3 = 30) + object Rūpa.

{NOTES: Nāma here means the group of Cetasika that arise together with Viññāṇa in one mind moment. In Paṭisandhi it refers to the 33 Cetasika which arise together with the Paṭisandhi Viññāṇa. If the Paṭisandhi of the meditator is accompanied with Upekkhā Vedanā, then as Pīti cannot be accompanying, there are 32 Cetasika in Nāma . Rūpa refers to Basis Vatthu Rūpa and object Rūpa. As for the object of Paṭisandhi Citta, it is one of these three objects: Kamma or Kamma Nimitta or Gati Nimitta. If it is a Rūpārammaṇa, then the Rūpārammaṇa is the object Rūpa. If it is a Saddārammaṇa then the Saddārammaṇa is the object Rūpa. Understand it in this manner. There is a teaching that, Nāmarūpasamudayā viññāṇasamudayo = because of the arising of NāmaRūpa, Viññāṇa arises (Saṃyutta Nikāya-Vol.2-pg.53 Burmese script) and there is also a teaching that, Viññāṇapaccayā nāmarūpaṃ = because of the arising of Viññāṇa, NāmaRūpa arises . Therefore, take note that Viññāṇa and NāmaRūpa support each other mutually. In this case, the meditator must discern the cause and effect after having discerned by insight the causal relationships in NāmaRūpa produce Viññāṇa = the arising of Viññāṇakkhandhā. Although the causes, Vatthu + Object + Phassa and the causes, NāmaRūpa are different in words, they are the same in the nature of ultimate reality, Paramattha dhātu. Discern it as follows: Because of the arising of NāmaRūpa, Paṭisandhi Viññāṇakkhandhā arises. NāmaRūpa is the cause, Paṭisandhi Viññāṇakkhandhā is the effect. }

Then subsequent to Paṭisandhi, after 15 times or 16 times of Bhavaṅga had arisen, the Vīthi Citta processes which are: Manodvārāvajjana (1 time)-Bhava Nikantika Lobha Javana (7 times)(= Lobha Javana which is attachment to the new state of existence) begin to arise. At the moment of Bhavaṅga Citta, such as the 1st Bhavaṅga Citta, Cittaja Rūpa and Utuja Rūpa already arose. There is a teaching in the Text that Utuja Rūpa begin to arise at the static moment of Paṭisandhi. Āhāraja Rūpa begin to arise when food/Āhāra eaten by the mother spread to the foetus. Therefore if the meditator wants to discern the Bhavaṅga 5 Khandhā subsequent to Paṭisandhi, then after having

linked the causal relationships, add and discern the following two more present cause & effect in Rūpakkhandhā:

- 1) Because of the arising of mind, Cittaja Rūpa arises.  
Mind is the cause, Cittaja Rūpa is the effect.
- 2) Because of the arising of Utu, Utuja Rūpa arises.  
Utu is the cause, Utuja Rūpa is the effect.

The discernments of 4 Nāma Khandhā are the same with the 4 Nāma Khandhā in Paṭisandhi. The discernment of the causal relationships in Manodvārāvajjana 5 Khandhā and Javana 5 Khandhā which arise after 15 or 16 times of Bhavaṅga subsequent to Paṭisandhi will be further mention as follows:

#### Manodvārāvajjana 5 Khandhā

- 1) 5 types of Rūpa Kalāpa, i.e. 46 types of Rūpa are Rūpakkhandhā. These are: 3 types of Kammaja Rūpa Kalāpa which include the Hadaya Vatthu existing in Hadaya where that Manodvārāvajjana is dependent upon, one type of Cittaja Rūpa and one type of Utuja Rūpa Kalāpa. (At that moment Āhāraja Rūpa cannot arise yet).
- 2) The (Upekkhā) Vedanā in Manodvārāvajjana 12 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Manodvārāvajjana 12 Nāma dhamma is Saññākkhandhā.
- 4) (i) The Cetanā in Manodvārāvajjana 12 Nāma dhamma is Saṅkhārakkhandhā (1st way).  
(ii) The remaining 9 Cetasikas in Manodvārāvajjana 12 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness, Viññāṇa in Manodvārāvajjana 12 Nāma dhamma is Viññāṇakkhandhā.

#### Manodvārāvajjana Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Rūpakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Rūpakkhandhā is the effect.

The two present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.

#### Manodvārāvajjana - Vedanākkhandhā

(As these Manodvārāvajjana Nāma dhammas group is only functional mental states = Kiriya Citta and not Vipāka Nāma dhamma, they are not produced by past causes. Therefore take note that Manodvārāvajjana Nāma dhammas do not have past causes; they have present causes only.)

The 3 present causes:

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.  
(ii) Manodvārāvajjana Manosamphassa (12-Vedanā=11) is the cause, Vedanākkhandhā is the effect.

## Explanation

- 1) **VATTHU:** Vedanākkhandhā can arise only when it gets to be dependent upon Hadaya Vatthu. At that time, as Āhāraja Rūpa cannot arise yet, then without Āhāraja Rūpa Kalāpa it is 46.
- 2) **OBJECT:** If one is a female, then it takes the new female state of existence as object. If one is a male, then it takes the new male state of existence as object. It experiences the feeling of that new state of existence ārammaṇa.
- 3) **PHASSA:** Only when that new state of existence ārammaṇa appears in the Bhavaṅga = Manodvāra then the Bhavaṅga stops and Manodvārāvajjana can arise. If that new state of existence ārammaṇa does not appear or does not impinge on the Bhavaṅga = Manodvāra, then Manodvārāvajjana which reflects and decides on that new state of existence cannot arise. Furthermore, when that new state of existence ārammaṇa impinges on Bhavaṅga = Mind Clear Element, the Nāma dhamma where Phassa (= Bhavaṅga Manosamphassa) is predominant stopped after quivering. (These are Bhavaṅga Calana-Bhavaṅgupaccheda).

Only when these Bhavaṅga Nāma dhamma ceased, then Manodvārāvajjana Nāma dhamma can arise. In other words, Bhavaṅga Nāma dhamma support after having perished away so that Manodvārāvajjana can arise. Supporting like that is mentioned as supporting by means of Anantara Satti . Therefore, Bhavaṅga Manosamphassa also helps to support the arising of Manodvārāvajjana Nāma dhamma which includes Manodvārāvajjana Vedanākkhandhā. That is why Bhavaṅga Manosamphassa (34) is also a cause of Manodvārāvajjana Vedanākkhandhā.

Furthermore, there is Phassa among the Manodvārāvajjana Nāma dhamma group of 12. It is Manodvārāvajjana Manosamphassa. Only when that Phassa connects between the new state of existence ārammaṇa (object) and consciousness, then Manodvārāvajjana Nāma dhamma group can arise. (Take note that the method is the same for further cases). Therefore two types of Phassa are shown. Bhavaṅga Manosamphassa is the Anantara cause, while Manodvārāvajjana Manosamphassa is the Sahajāta-Aññamañña-Nissaya...etc cause. Although only Phassa is mentioned, understand that it means the Nāma dhamma group where Phassa is predominant. If subtract the effect, Vedanā, from the 12 Nāma dhamma in Manodvārāvajjana, then the remaining 11 Nāma dhamma are Manodvārāvajjana Manosamphassa.

It is in accordance with such teachings as “yampidaṃ manosamphassa paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ...etc”, taught in Āditta Pariyāya Sutta and “phassasamudayā vedanā samudayo”.

### Manodvārāvajjana - Saññākkhandhā

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saññākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saññākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saññākkhandhā is the effect.  
(ii) Manodvārāvajjana Manosamphassa (12-Saññā=11) is the cause, Saññākkhandhā is the effect.

### Manodvārāvajjana - Saṅkhārakkhandhā (Cetanā - 1st Way)

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.  
(ii) Manodvārāvajjana Manosamphassa (12-Cetanā=11) is the cause, Saṅkhārakkhandhā is the effect.

## Manodvārāvajjana - Saṅkhārakkhandhā (9 Nāma Dhamma - 2nd Way)

- 1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, Saṅkhārakkhandhā is the effect.

## Manodvārāvajjana - Viññāṇakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṇakkhandhā is the effect.
- 2) NāmāRūpa is the cause, Viññāṇakkhandhā is the effect.  
(In this case, Nāma means the 11 Cetasika; Rūpa means the Basis Vatthu Rūpa and the object Rūpa which is part of the new state of existence).

## 5 Khandhā In Bhava Nikantika Lobha Javana

- 1) The Basis Vatthu Rūpa (5 = 46) which exist in Hadaya is Rūpakkhanda.
- 2) The Vedanā present in Javana is Vedanākkhandhā.
- 3) The Saññā present in Javana is Saññākkhandhā.
- 4) The Cetanā present in Javana is Saṅkhārakkhandhā (1st way);  
The remaining Cetasika present in Javana is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness, Viññāṇa present in Javana is Viññāṇakkhandhā.

(NOTES: These Bhava Nikantika Lobha Javana Nāma dhamma group are the Lobha-Diṭṭhi group Nāma dhamma. They may arise as 20 or 19 or 22 or 21 Nāma dhamma accordingly. In Saṅkhārakkhandhā of the 2nd way, it may be 17 or 16 or 19 or 18 Nāma accordingly. After having linked the causal relationships, discern the Rūpakkhanda which is the Basis of this Bhava Nikantika Lobha Javana in the same way as in the Rūpakkhanda of Manodvārāvajjana.)

## Bhava Nikantika Lobha (1st) Javana - Vedanākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.  
(ii) Javana Manosamphassa (20-Vedanā=19) is the cause, Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Vedanākkhandhā is the effect.

(NOTES: In this case Ayoniso Manasikāra means giving attention wrongly as female life or male life. If knowing the new state of existence just attained as NāmāRūpa or causes and effects or Anicca or Dukkha or Anatta, then that knowing is right. It is right attention. Without knowing and giving attention like that but gives attention as female life or male life then it is Ayoniso Manasikāra, wrong attention. Take note that it is the Manodvārāvajjana that arise just preceding to the Bhava Nikantika Lobha Javana, or in other words, the Adhimokkha cetasika which is part of that Manodvārāvajjana Nāma dhamma group which is called Yoniso Manasikāra or Ayoniso Manasikāra. Here, it is the wrong decision of Adhimokkha as female life or male life. As Adhimokkha cannot arise by itself singly but can arise only together with the associate Sampayutta dhamma, take note that in this case 12 Nāma dhamma -- which are Adhimokkha together with all Sampayutta dhamma -- are referred as Ayoniso Manasikāra. Ayoniso Manasikāra is a proximate cause to produce Akusala Javana.

Bhava Nikantika Lobha (1st) Javana - Saññākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Saññākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saññākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saññākkhandhā is the effect.  
(ii) Javana Manosamphassa (20- Saññā=19) is the cause, Saññākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saññākkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Saṅkhārakkhandhā (Cetanā - 1st Way)

- 1) Vatthu (5=46 in Hadaya) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.  
(ii) Javana Manosamphassa (20- Cetanā=19) is the cause, Saṅkhārakkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saṅkhārakkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Saṅkhārakkhandhā  
(The Remaining 17 Cetasikas - 2nd WAY)

- 1) Vatthu (5=46 in Hadaya) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, Saṅkhārakkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saṅkhārakkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Viññāṇakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra (12) is the cause, Viññāṇakkhandhā is the effect.

(Nāma means the accompanying 19 Cetasika or as accordingly; Rūpa means the Basis Vatthu Rūpa [5 =46] and the object Rūpa.)

Bhava Nikantika Lobha (2nd) Javana - Vedanākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (20) is the cause, Vedanākkhandhā is the effect.  
(iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Vedanākkhandhā is the effect.

(NOTES: As the preceding Javana supports the subsequent Javana; or in other words, as the preceding mind supports the subsequent mind by means of Anantara Paccaya Satti, the 1st Javana is shown as the cause of 2nd Javana in No. 3(ii) above. Take note that the way is the same for the remaining Nāma Khandhā as well as for the remaining Javana Cittas.)

## Significant Points

Subsequent to this Vīthi, Manodvāra Vīthi mind processes can occur according to conditions. Understand that, after having linked their causal relationships, the discernment of the 5 Khandhā of every mind moment within those Manodvāra Vīthi mind processes are based on the method for discerning Dhammārammaṇa line. After the faculties are completed, Pañcadvāra Vīthi & Manodvāra Vīthi will arise accordingly, throughout the whole life. The method for discerning the Rūpārammaṇa line, after having linked their causal relationships, will be shown as an example.

Āhāraja Rūpa can begin to arise when food eaten by the mother spreads to the foetus. Therefore the discernment of causes and effects in Bhavaṅga 5 Khandhā will be shown again. The 6 types of Rūpa Kalāpa, i.e. 54 types of Rūpa in Hadaya where the Bhavaṅga which is being discerned presently is dependent upon are Rūpakkhandhā.

### Bhavaṅga 5 Khandhā

- 1) The Basis of the present Bhavaṅga being discerned now existing in Hadaya, i.e. the six types of Rūpa Kalāpa = 54 types of Rūpa is Rūpakkhandhā. (If the object of the Bhavaṅga is Rūpa dhamma, then include these Rūpa dhamma also).
- 2) The Vedanā in the Bhavaṅga 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Bhavaṅga 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Bhavaṅga 34 Nāma dhamma is Saṅkhārakkhandhā (1st way).  
The remaining 31 Cetasika in the Bhavaṅga 34 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

### Bhavaṅga Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhandhā is the effect.

The three present causes:

- 6) Mind is the cause, Bhavaṅga (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, Bhavaṅga (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, Bhavaṅga (Āhāraja Rūpa) Rūpakkhandhā is the effect.

### Bhavaṅga - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu (=6 types Rūpa Kalāpa = 54 types Rūpa) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

7) Object (=\_\_\_\_) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Vedanā=33) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

{NOTES: The preceding Bhavaṅga Manosamphassa (34) is the Anantara Bhavaṅga which exist preceding to the Bhavaṅga which the meditator is discerning. The subsequent Bhavaṅga Manosamphassa is the Bhavaṅga which the meditator is discerning. If Vedanā is the effect, then subtract that Vedanā which is: 34-Vedanā=33. Take note that the method is the same in Bhavaṅga Saññākkhandhā...etc. }

### Bhavaṅga Saññākkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saññākkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Saññā=33) is the cause, Bhavaṅga Saññākkhandhā is the effect.

### Bhavaṅga - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Cetanā=33) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

### Bhavaṅga - Saṅkhārakkhandhā (Regarding It As 31 Cetasika - 2nd Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

(ii) The remaining Nāma Khandhā is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

### Bhavaṅga Viññāṇakkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.

(ii) Nāma+Rūpa is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.

(Nāma = the accompanying 33 Cetasika;

Rūpa = the Basis Vatthu Rūpa (and object Rūpa, if applicable).

Rupārammaṇa = Colour Line:- Pañcadvārāvajjana 5 Khandhā

- 1) The 54 types of Rūpa in Hadaya which is the Basis of Pañcadvārāvajjana and the Rupārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in Pañcadvārāvajjana 11 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Pañcadvārāvajjana 11 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (1st way).  
The remaining 8 Cetasika in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in Pañcadvārāvajjana 11 Nāma dhamma is Viññāṇakkhandhā.

Pañcadvārāvajjana = Reflecting - Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 4) Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.

The three present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Vedanākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (= 6 = 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) Phassa:
  - (i) Bhavaṅga Manosamphassa (=34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
  - (ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Saññākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.  
(ii) Pañcadvārāvajjana Manosamphassa (11- Saññā=10) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.



Pañcadvārāvajjana = Reflecting - Saṅkhārakkhandhā  
(Cetanā - 1st Way)

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.  
(ii) Pañcadvārāvajjana Manosamphassa (11- Cetanā=10) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Saṅkhārakkhandhā  
(8 Cetasikas - 2nd Way)

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, Pañcadvārāvajjana Saṅkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Viññāṇakkhandhā

The 2 present causes:

- 1) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect.  
(Nāma = accompanying 10 Cetasikas; Rūpa = Hadaya Vatthu [=54] and Rūpārammaṇa.)

Rūpārammaṇa = Colour Line: CakkhuViññāṇa = Seeing: - 5 Khandhā

- 1) The Basis Rūpa dhamma which is Cakkhu Vatthu (= 6 = 54 types Rūpa) and the Rūpārammaṇa are Rūpakkhanda.
- 2) The Vedanā in Cakkhu Viññāṇa 8 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Cakkhu Viññāṇa 8 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in Cakkhu Viññāṇa 8 Nāma dhamma is Saṅkhārakkhandhā (1st way).  
The remaining 5 Cetasikas in Cakkhu Viññāṇa 8 Nāma dhamma is Saṅkhārakkhandhā.
- 5) The consciousness, Viññāṇa in Cakkhu Viññāṇa 8 Nāma dhamma is Viññāṇakkhandhā.

CakkhuViññāṇa = Seeing - Rūpakkhanda

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhanda is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhanda is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhanda is the effect.
- 4) Saṅkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhanda is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhanda is the effect.

The three present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

#### CakkhuViññāṇa = Seeing - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = CakkhuVatthu (=54) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 8) Cakkhusamphassa (= 8-Vedanā=7) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 9) Āloka = Light is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Reflecting = 11 is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.

{MANASIKĀRA:- Manasikāra here means giving attention = reflecting = Pañcadvārāvajjana on the object (= Rūpārammaṇa). It is called Vīthi Paṭipādaka Manasikāra in the Commentary (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). It is the fundamental cause of Vīthi Cittas which pays attention on & takes the object so that the Vīthi Cittas will come to arise.

ĀLOKA:- As for Āloka = light, there are four kinds of light: (i) Moon-light, (ii) Sun-light, (iii) Light of fire and (iv) Light of wisdom, Paññā mentioned in Aṅguttara Pāḷi, Catukka Nipāta Ābhā Sutta...etc. At the time of sitting in meditation with closed eyes, the light of wisdom is especially more important. Without light of wisdom then Rūpa Kalāpa, colour of Rūpa Kalāpa, Paramattha Rūpa dhamma, Paramattha Nāma dhamma cannot be discerned or seen. When it is not the time of the arising of Vipassanā insight or when it is not the time of meditating with accomplished Samatha Bhāvanā & Vipassanā Bhāvanā, then when seeing Rūpārammaṇa by the ordinary eyes, any one of these three types of light: moon-light or sun-light or fire-light is the cause of CakkhuViññāṇa Nāma dhamma group. It is mentioned in Aṭṭhasālinī Commentary that there are 4 causes for CakkhuViññāṇa (Abhidhamma Commentary-Vol.1-pg.321). The cause, Cakkhusamphassa is not mentioned. However, in accordance with the teachings that phassasamudayā vedanāsamudayo = because of the arising of phassa, vedanā arises (Saṃyutta-Vol.2-pg.49), there are 5 present causes shown here, adding in Cakkhusamphassa. }

#### CakkhuViññāṇa = Seeing - Saññākkhandhā

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Saññā=7) is the cause, CakkhuViññāṇa Saññākkhandhā is the effect.

#### CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Cetanā=7) is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

**CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā**  
(Regarding It As 5 Cetasikas - 2nd Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

8) The remaining three Nāma Khandhā is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

**CakkhuViññāṇa = Seeing - Viññāṇakkhandhā**

(Causes from 1 to 5 are similar to that of the Vedanākkhandhā).

Three present causes:

6) NāmaRūpa is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

7) Āloka is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

8) Manasikāra (Reflecting = 11) is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying 7 Cetasika; Rūpa = Basis Vatthu Rūpa and Rūpārammaṇa.

(Phassa is included in the 7 accompanying Cetasika).

**Rūpārammaṇa = Colour Line: Sampaticchana (= Receiving) - 5 Khandhā**

1) The 54 types of Rūpa which includes the Basis Hadaya Vatthu of Sampaticchana; and the Rūpārammaṇa are Rūpakhandhā.

2) The Vedanā in the Sampaticchana 11 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Sampaticchana 11 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Sampaticchana 11 Nāma dhamma is Saṅkhārakkhandhā (1st way).

The remaining 8 Cetasika in the Sampaticchana 11 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Sampaticchana 11 Nāma dhamma is Viññāṇakkhandhā.

Discern the Sampaticchana Rūpakhandhā in the same way as that of Pañcadvārāvajjana.

**Sampaticchana (= Receiving) - Vedanākkhandhā**

The five past causes:

1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

2) Tanhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

6) Vatthu = HadayaVatthu (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.

8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Vedanākkhandhā is the effect.

(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

**Sampaticchana (= Receiving) - Saññākkhandhā**

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Saññākkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (= 11-Saññā = 10) is the cause, Sampatiçchana Saññākkhandhā is the effect.

Sampatiçchana (= Receiving) - Sañkhārakkhandhā  
(Cetanā - 1st Way)

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (= 11-Cetanā = 10) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

Sampatiçchana (= Receiving) - Sañkhārakkhandhā  
(8 Cetasika - 2nd Way)

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

(ii) The remaining three Nāma Khandhā is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

Sampatiçchana (= Receiving) - Viññāṇakkhandhā

(Discern the five past causes from 1 to 5 as in Vedanākkhandhā.)

6) Cakkhusamphassa (8) is the cause, Sampatiçchana Viññāṇakkhandhā is the effect.

7) Sampatiçchana Nāma+Rūpa is the cause, Sampatiçchana Viññāṇakkhandhā is the effect.

Rūpārammaṇa = Colour Line: Santīraṇa (= Investigating) - 5 Khandhā

1) The 54 types of Rūpa which are together with the Basis Hadaya Vatthu of Santīraṇa and the Rūpārammaṇa are Rūpakkkhandhā.

2) The Vedanā in the Santīraṇa 12 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Santīraṇa 12 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (1st way).

The remaining 9 Cetasika in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Santīraṇa 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES:- If it is Somanassa Vedanā in Santīraṇa, then there are 12 Nāma dhamma; Pīti is accompanying. However, if it is Upekkhā Vedanā, then there are 11 Nāma dhamma; Pīti is not accompanying. If Pīti is accompanying in Javana then it is also accompanying in Santīraṇa. Discern the Santīraṇa Rūpakkkhandhā in the same way as Pañcadvārāvajjana Rūpakkkhandhā.)

Santīraṇa (= Investigating) - Vedanākkhandhā

The five past causes:

1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

2) Tanhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

4) Sañkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

6) Vatthu = Hadaya Vatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.

8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Vedanā=11 or 11-Vedanā =10) is the cause, Santīraṇa Vedanākkhandhā is the effect.

#### Santīraṇa (= Investigating) - Saññākkhandhā

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saññākkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (11) is the cause, Santīraṇa Saññākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Saññā=11 or 11-Saññā=10) is the cause, Santīraṇa Saññākkhandhā is the effect.

#### Santīraṇa (= Investigating) - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Cetanā=11 or 11-Cetanā=10) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

#### Santīraṇa (= Investigating) - Saṅkhārakkhandhā (9 or 8 Cetasika - 2nd Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(iii) The remaining three Nāma Khandhā is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

#### Santīraṇa (= Investigating) - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

6)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (11) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

7) Santīraṇa Nāma+Rūpa is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying Cetasika (if it is Somanassa then 11; if it is Upekkhā then 10).

Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

#### Rūpārammaṇa = Colour Line: Votthapana (= Deciding) - 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Votthapana; and the Rūpārammaṇa are Rūpakhandhā.

- 2) The Vedanā in the Votthapana 12 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Votthapana 12 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (1st way).  
The remaining 9 Cetasika in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Votthapana 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES:- Discern Votthapana Rūpakkhandhā in the same way as in Pañcadvārāvajjana Rūpakkhandhā. As Votthapana is not produced by past causes but is only a functional mind, Kiriya Citta, there are no past cause for all 4 Nāma Khandhā in Votthapana. As they are produced by present causes only, there are only present causes.)

#### Votthapana (= Deciding) - Vedanākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Vedanākkhandhā is the effect.  
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Vedanākkhandhā is the effect.  
(iii) Votthapana Manosamphassa (=12-Vedanā=11) is the cause, Votthapana Vedanākkhandhā is the effect.

#### Votthapana (= Deciding) - Saññākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Saññākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Saññākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Saññākkhandhā is the effect.  
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saññākkhandhā is the effect.  
(iii) Votthapana Manosamphassa (=12-Saññā=11) is the cause, Votthapana Saññākkhandhā is the effect.

#### Votthapana (= Deciding) - Sañkhārakkhandhā (Cetanā - 1st Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Sañkhārakkhandhā is the effect.  
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Sañkhārakkhandhā is the effect.  
(iii) Votthapana Manosamphassa (=12-Cetanā=11) is the cause, Votthapana Sañkhārakkhandhā is the effect.

#### Votthapana (= Deciding) - Sañkhārakkhandhā (9 Cetasika - 2nd Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.

- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Saṅkhārakkhandhā is the effect.  
(ii) Santūraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saṅkhārakkhandhā is the effect.  
(iii) The remaining three Nāma Khandhā is the cause, Votthapana Saṅkhārakkhandhā is the effect.

#### Votthapana (= Deciding) - Viññāṇakkhandhā

The two present causes:

- 1)(i) Cakkhusamphassa (8) is the cause, Votthapana Viññāṇakkhandhā is the effect.  
(ii) Santūraṇa Manosamphassa (12 or 11) is the cause, Votthapana Viññāṇakkhandhā is the effect.  
2) Votthapana Nāma+Rūpa is the cause, Votthapana Viññāṇakkhandhā is the effect.  
Nāma = 11 Cetasika which accompany with Votthapana.  
Rūpa = Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

#### JavanaPaṭipādaka - Manasikāra

If the decision of this Votthapana on the object is of such type: pleasant (iṭṭha), unpleasant (aniṭṭha) ...etc., then -- as it is wrong attention = Ayoniso Manasikāra -- Akusala Javana will arise accordingly. However, Votthapana in Pañcadvāra Vīthi cannot actually decide that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc (iṭṭha, aniṭṭha, nicca, sukha, atta, subha...etc). After having decided on the object as pleasant, unpleasant, permanent, happiness, atta, beautiful...etc for many times by preceding Manodvāra Vīthis, then -- as the arising of the subsequent Pañcadvāra Vīthis are supported by those preceding Manodvāra Vīthis by means of powerful dependence, Upanissaya paccayasatti -- the Votthapana included in those subsequent Pañcadvāra Vīthis arise as if deciding that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc. This is Ayoniso Manasikāra. With that Ayoniso Manasikāra as the fundamental cause, Akusala Javanas arise subsequent to that Votthapana. Furthermore, if the decision of Votthapana is of such types as Rupārammaṇa-Colour ...etc., then -- as it is Yoniso Manasikāra -- Kusala Javana will arise subsequent to that Votthapana. In this case also, take note that Votthapana cannot actually decide; but is as if deciding. Therefore, Votthapana is called JavanaPaṭipādaka Manasikāra = the attention on the object which is the fundamental cause of Javana (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). Here the discernment in Kusala Javanas, after having linked the causal relationships, which has Yoniso Manasikāra as the fundamental cause will be shown first.

*(The above are from the new guide book while the followings are from the old guide book under the same heading:)*

*If the decision of the Votthapana decides it as permanent-happiness-atta-beautiful..etc, then -- as that is wrong attention = Ayoniso Manasikāra -- subsequent to the Votthapana, Akusala Javana will occur. If the decision of Votthapana decides it as Rūpārammaṇa-Colour...etc, then -- as it is Yoniso Manasikāra -- Kusala Javana will occur subsequent to the Votthapana. Therefore Votthapana is called JavanaPaṭipādaka Manasikāra = the attention which is the fundamental cause of Javana. The discernment in Kusala Javana, having linked the causal relationships, which fundamental cause is Yoniso Manasikāra will be shown first.*

#### Rūpārammaṇa = Colour Line Kusala 1st Javana 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Kusala 1st Javana; and the Rūpārammaṇa are Rūpakhandhā.

- 2) The Vedanā in the 1st Javana 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the 1st Javana 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (1st way).  
The remaining 31 Cetasika in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the 1st Javana 34 Nāma dhamma is Viññāṇakkhandhā.

(NOTES: Discern the above Kusala 1st Javana Rūpakkhandhā as in the Pañcadvārāvajjana Rūpakkhandhā. As Javana Nāma dhamma are not produced by past causes but is produced by present causes only, there is no past causes in Javana Nāma dhamma; only present causes exist.)

#### Mahākusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

#### Mahākusala 1st Javana - Saññākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Saññākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Saññākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Saññākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (34-Saññā=33) is the cause, 1st Javana Saññākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Saññākkhandhā is the effect.

#### Mahākusala 1st Javana - Sañkhārakkhandhā (Cetanā - 1st Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (34-Cetanā=33) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.

#### Mahākusala 1st Javana - Sañkhārakkhandhā (31 Cetasika - 2nd Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.



## Mahākusala 1st Javana - Viññāṅkhandhā

- 1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṅkhandhā is the effect.
- 2) Nāma+Rūpa is the cause, 1st Javana Viññāṅkhandhā is the effect.
- 3) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Viññāṅkhandhā is the effect.  
Nāma = the accompanying 33 Cetasika;  
Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and Rūpārammaṇa.

(NOTES: If there is Upekkhā Vedanā in Javana then Pīti is not included; subtract Pīti from the above 34, as the case may be. If there is no Nāṇa, then subtract Nāṇa. If both Nāṇa and Pīti are not included, then subtract both. Except Vedanā-Saññā-Viññāṇa, the remaining Cetasika, be it a few or many, are called Saṅkhārakkhandhā.

As for the 2nd Javana -- as the Buddha taught in Paṭṭhāna that **Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantara paccayena paccayo...**etc (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- the preceding Javana is the Anantara cause of the subsequent Javana. In other words, **Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ anantarapaccayena paccayo** (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- in accordance with this teaching, the preceding Citta = the preceding Nāma dhamma group is the Anantara cause of the subsequent Citta = the subsequent Nāma dhamma group. One must also discern the Anantara cause in 2nd Javana...etc and Tadārammaṇas. If that is so, one may ask "Isn't there Anantara cause for the 1st Javana". There is. Votthapana is the Anantara cause of 1st Javana. However, as Votthapana is called Yoniso Manasikāra here, it is not mentioned again. In the following only Mahā Kusala 2nd Javana Vedanākkhandhā will be shown as an example. Discern the remaining Nāma Khandhā and the remaining Javanas and Tadārammaṇa base on this method. Do not forget that it is to discern after having grouped into 5 Khandhas in every Javana mind moment, as well as every Tadārammaṇa mind moment.)

## Mahākusala 2nd Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Vedanākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (=34) is the cause, Vedanākkhandhā is the effect.  
(iii) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, Vedanākkhandhā is the effect.

(Understand that in No. 3(ii) above:

- 1) the Anantara cause in the 3rd Javana is 2nd Javana,
- 2) the Anantara cause in the 4th Javana is 3rd Javana,
- 3) the Anantara cause in the 5th Javana is 4th Javana,
- 4) the Anantara cause in the 6th Javana is 5th Javana,
- 5) the Anantara cause in the 7th Javana is 6th Javana,
- 6) the Anantara cause in the 1st Tadārammaṇa is 7th Javana,
- 7) the Anantara cause in the 2nd Tadārammaṇa is 1st Tadārammaṇa.

Rūpārammaṇa = Colour Line - Tadārammaṇa 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Tadārammaṇa; and the Rūpārammaṇa are Rūpakkhandhā.

- 2) The Vedanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (1st way).

The remaining 31 Cetasika in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

- 5) The consciousness Viññāṇa in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Viññāṇakkhandhā.

Discern Tadārammaṇa Rūpakkhanda in the same way as Pañcadvārāvajjana Rūpakkhanda.

### Mahā Vipāka 1st Tadārammaṇa - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu (=54) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 8)(i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.  
(ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.  
(iii) 1st Tadārammaṇa Manosamphassa (34-Vedanā=33) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

Discernment for the remaining Nāma Khandhā will be the same as Vedanākkhandhā except for the following differences:

In 1st Tadārammaṇa Saññākkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Saññā=33.

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Cetanā=33 (1st way).

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is the remaining three Nāma Khandhā (=Vedanā, Saññā and Viññāṇa).

### Mahā Vipāka 1st Tadārammaṇa - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

- 6) (i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.  
(ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.

- 7) 1st Tadārammaṇa NāmaRūpa is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying 33 Cetasika; Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and the Rūpārammaṇa.

If the MahāVipāka Tadārammaṇa is of Upekkhā Vedanā then Pīti is not included; it is 33 Nāma dhammas. If it is not accompanied by Nāṇa, then as Nāṇa is not included it is 33 Nāma dhamma. If both Nāṇa and Pīti are not accompanying then it is 32 Nāma dhamma. The differences in the

quantity of Cetasika is according to whether it is Somanassa or Upekkhā or Nāṇasampayutta or Nāṇavippayutta. In Saṅkhārakkhandhā 2nd way the quantity of Cetasika may be increased or decreased accordingly. If the Tadārammaṇa is Ahetuka Kusala Vipāka Somanassa Santīraṇa Tadārammaṇa then there are 12 Nāma dhamma. If it is Ahetuka Kusala Vipāka Upekkhā Santīraṇa Tadārammaṇa, then there are 11 Nāma dhamma. If it is Ahetuka Tadārammaṇa then the quantity of Cetasika in Saṅkhārakkhandhā 2nd way can vary. Discern base on these methods. As the Anantara cause of the 2nd Tadārammaṇa is the 1st Tadārammaṇa, in the Manosamphassa which is cause No. 8(ii), the quantity of Nāma dhamma can be changed accordingly as 34 or 33, or 33 or 32, or 12 or 11, or 11. Bear it in mind and discern base on these methods.

### Manodvāra Vīthis Which Take Rūpārammaṇa As Object

The methods of discerning causal relationships in the 5 Khandhā of every Vīthi mind moment in Kusala Javana Cakkhudvāra Vīthi are now already shown as an example. Based on these methods one should be able to discern the causes and effects in other Kusala Javana Cakkhudvāra Vīthi Nāma dhamma groups in the same way. Then, subsequent to Cakkhudvāra Vīthi, after Bhavaṅgas occurred in between, the Manodvāra Vīthi mind processes which continue to take Rūpārammaṇa as the object arise. In this case, discern the Bhavaṅga 5 Khandhā in the same way as in the Bhavaṅga 5 Khandhā mentioned earlier. Only the Vedanākkhandhā of Manodvārāvajjana and Javana will be further shown as an example. The grouping of the 5 Khandhā in Manodvārāvajjana is similar to the grouping of the 5 Khandhā in Votthapana. The grouping of the 5 Khandhā in Javana and Tadārammaṇa is similar to the grouping of the 5 Khandhā in Cakkhudvāra Vīthi Javana and Tadārammaṇa.

### Manodvārāvajjana - Vedanākkhandhā

The three present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
  - (ii) Bhavaṅga Manosamphassa (= 34) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
  - (iii) Manodvārāvajjana Manosamphassa (=12-Vedanā=11) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.

### Mahā Kusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
  - (ii) Bhavaṅga Manosamphassa (34) is the cause, 1st Javana Vedanākkhandhā is the effect.
  - (iii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
(ii) Bhavaṅga Manosamphassa (34) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
(iii) 1st Javana Manosamphassa (=34) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
(iv) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Discern the remaining Khandhā as well as the remaining Javana and Tadārammaṇa base on the these methods. One should have already understand about it.

### Explanations

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukahaṃ va (Saṃyutta Nikāya-Vol.2-pg.248 Burmese script).

Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṃ mūlapaccayaṃ katvā uppannā sampaṭicchana-santīraṇa-votthabbana-javanavedanā. Cakkhuvīññāṇasampayuttāya pana vattabbameva natthi. Sotadvārādivedanāpaccayādīsipi eseva nayo (Saṃyutta Commentary-Vol.3-pg.5).

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Saṃyutta-Vol.2-pg.248).

Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti javanasahajātā vedanā. Sahāvajjanena bhavaṅgasahajātāpi vaṭṭati yeva...

Yamidaṃ = (yampidaṃ) cakkhusamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam (Majjhima Nikāya-Vol.3-pg.325 Burmese script).

Yamidaṃ manosamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam (Majjhima Nikāya-Vol.3-pg.326 Burmese script).

Sahāvajjanavedanāya javanavedanā "vedayita"nti adhippetā.

Bhavaṅgasampayuttāya pana vedanāya gahaṇe vattabbameva natthi (Saṃyutta sub-commentary Ṭika-Vol.2-pg.286).

In accordance with the above Pāli Text, commentary and sub-commentary, the Vedanas of CakkhuViññāṇa, Sampaṭicchana, Santīraṇa, Votthabbana, Javana and Tadārammaṇa which arise having Cakkhusamphassa as the fundamental cause are Cakkhusamphassapaccayā vedanā. In accordance with Cūḷa Rahulovāda Sutta mentioned above, Cakkhusamphassa produce not just Vedanā only but all 4 Nāma Khandhā which are Vedanā, Saññā, Saṅkhāra and Viññāṇa -- Yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam. Therefore take note that the Cakkhusamphassa accompanying CakkhuViññāṇa supports so that the 4 Nāma Khandhā of each respective CakkhuViññāṇa, Sampaṭicchana, Santīraṇa, Votthapana, Javana and Tadārammaṇa arises. Although the Commentary mentioned that in Cakkhusamphassa supporting the Nāma dhamma produced by Cakkhusamphassa, it supports only in Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi, the Commentary also did not reject that -- "Cakkhusamphassapaccayā vedanākkhandho atthi anupādinna anupādāniyo asaṃkiliṭṭha asaṃkilesiko avitakka avicāro" -- Cakkhusamphassa supports Nānā = different Vīthi = the Manodvāra Vīthi which continue to take the Rūpārammaṇa as object. As the supporting of Cakkhusamphassa to the Nāma dhamma group in the Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi is certain, the Commentary mentioned that Cakkhusamphassa support the Cakkhudvāra Vīthi Nāma dhamma group (Mūla Tika-Vol.2-pg.30). The research on meditators supports the

explanation of the sub-commentary. Take note that it is similar that Sotasamphassa support Sotadvāra Vīthi and Manodvāra Vīthi which take Saddārammaṇa as object.

**MANOSAMPHASSA:-** The Phassa accompanying with the Bhavaṅga close to Manodvārāvajjana which support the Manodvārāvajjana by means of Anantara Satti is Manosamphassa. This Manosamphassa also supports so that the Manodvāra Vīthi Nāma dhamma group, which are Manodvārāvajjana-Javana-(Tadārammaṇa), arise. If it is Appanā Vīthi, the Manosamphassa support so that Manodvārāvajjana and Upācāra Samādhi Javana-Appanā Javana arise. Therefore it is shown that Cakkhusamphassa, Bhavaṅga Manosamphassa and the Sampayutta Manosamphassa support the Manodvāra Vīthi Nāma dhamma group which take Rūpārammaṇa as object are shown. In 2nd Javana...etc., the Anantara Manosamphassa causes are added.

That being so, discern the causes and effects, after having seen by insight the causal relationships between the causes and effects in Cakkhusamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa supporting the appropriate Nāma Khandhā; as well as in the support by Cakkhusamphassa, Bhavaṅga Manosamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa in Manodvārika Nāma dhamma group which continue to take the Rūpārammaṇa as object.

Now the discernment of causes and effects by the 5 Khandhā method in every mind moment of the Cakkhudvāra- and Manodvāra- Akusala Javana Vīthis which take Rūpārammaṇa as object will be further shown.

#### Rūpārammaṇa Colour Line - Akusala Group

In the Cakkhudvāra and Manodvāra Akusala Vīthis which take Rūpārammaṇa as the object, the discernment of Pañcadvārāvajjana, Cakkhu Viññāṇa, Sampatiçchana, Santīraṇa, Votthapana, Tadārammaṇa, (Bhavaṅga), Manodvārāvajjana...etc are the same with the discernment of Kusala Javana Vīthis. As there are a little differences in Javana only, the Lobha-Diṭṭhi group (20 Nāma dhamma) will be shown as an example. In the Akusala Javana Nāma dhamma group, like the Kusala Javana Nāma dhamma group, there is no past cause; there is only present causes.

#### Rūpārammaṇa = Colour Line: (Lobha-Diṭṭhi Group) Javana - 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Javana and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (1st way).  
The remaining 17 Cetasika in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Viññāṇakkhandhā.

Discern the Javana Rūpakkhandhā base on the methods in Pañcadvārāvajjana Rūpakkhandhā.

#### Lobha-Diṭṭhi Group 1st Javana - Vedanākkhandhā (Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (20-Vedanā=19) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.  
(If the attention and decision of the Votthapana on Rūpārammaṇa is as permanent or happy or atta or beautiful...etc , then -- as it is Ayoniso Manasikāra -- Akusala Javana will occur accordingly.)

Lobha-Diṭṭhi Group 1st Javana - Viññāṇakkhandhā  
(Cakkhudvāra Vīthi)

- 1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.  
Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

Lobha-Diṭṭhi Group 2nd Javana - Vedanākkhandhā  
(Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
(iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Lobha-Diṭṭhi Group 2nd Javana - Viññāṇakkhandhā  
(Cakkhudvāra Vīthi)

The three present causes:

- 1)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.  
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 2) Nāma+Rūpa is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.  
Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

Take Note Of These

One can understand the discernment of the causes and effects by 5 Khandhā method in every mind moment in the Akusala Javana Vīthis which are Cakkhudvāra Vīthi and Manodvāra Vīthi in the Rūpārammaṇa line, linking the causal relationships based on the above methods. If the meditator understands the said discernment for both the Kusala Javana Vīthi and Akusala Javana Vīthi in Rūpārammaṇa line then he can change to discern another line such as Saddārammaṇa line. It is

assumed that the meditator will be able to understand the increasing or decreasing of the quantity of Cetasika according to the number of accompanying Cetasika. Take note that according to quantity of accompanying Cetasika in each mind moment, there are changes in Saṅkhārakkhandhā and Sahajāta Manosamphassa. If the meditator has only little basic knowledge of Abhidhamma or has not study Abhidhamma before, then the help of a teacher is necessary. Therefore, some of the differences will be shown.

### Changes

- 2) In Saddārammaṇa line: as for Object , change it to Saddārammaṇa in place of Rūpārammaṇa; and as for Cakkhusamphassa change it to Sotasamphassa.
- 3) In Gandhārammaṇa line: in Object , change it to Gandhārammaṇa; and in Phassa change it to Ghānasamphassa.
- 4) In Rasārammaṇa line: in Object , change it to Rasārammaṇa; and in Phassa change it to Jivhāsamphassa.
- 5) In Phoṭṭhabbārammaṇa line: in Object , change it to Phoṭṭhabbārammaṇa; and in Phassa change it to Kāyasamphassa.

Saddārammaṇa = Sound Line: Pañcadvārāvajjana - Vedanākkhandhā

The three present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Saddārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.  
(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

To this extent, the meditator can understand it for the remaining Nāma Khandhā. Only one or two Khandhās in some mind moment will be further shown so as to know the method. However at the time of meditation it is to discern all 5 Khandhā in every mind moment completely.

Saddārammaṇa = Sound Line: SotaViññāṇa (= Hearing) - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = SotaVatthu (=54) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 8) Sotasamphassa (= 8-Vedanā=7) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 9) Ākāsa = space is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, SotaViññāṇa Vedanākkhandhā is the effect.

{ĀKĀSA: There must be Ākāsa = space between Sota Pasāda and Saddārammaṇa. Only if that Ākāsa dhātu is being dependent upon then SotaViññāṇa can come to arise. Without that Ākāsa dhātu then SotaViññāṇa cannot arise. It is right that in the one whose ears are blocked or being blocked SotaViññāṇa cannot arise. Therefore Ākāsa dhātu is also one of the causes for the arising of SotaViññāṇa Nāma dhamma group. (Abhidhamma Commentary-Vol.2-pg.322 Burmese script)}

Saddārammaṇa = Sound Line: Sampaticchana (= Receiving)  
Saṅkhārakkhandhā (2nd Way)

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 8)(i) Sotasamphassa (8) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.

Saddārammaṇa = Sound Line: Sampaticchana (= Receiving)  
Viññāṇakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.

The two present causes:

- 6)(i) Sotasamphassa (8) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 7) Nāma+Rūpa is the cause, Sampaticchana Viññāṇakkhandhā is the effect.  
Nāma = the accompanying 10 Cetasika;  
Rūpa = Hadaya Vatthu together with 54 types of Rūpa and Saddārammaṇā.

Saddārammaṇa = Sound Line: Santīraṇa (= Investigating)  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:



- 6) Vatthu = HadayaVatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
 7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
 8)(i) Sotasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
 (ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
 (iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(The above are shown as examples only, so that one can understand it. To this extent, it is assumed that the meditator can understand the discernment in Saddārammaṇa line. The discernment of the causes and effects in the mind moments of Gandhārammaṇa line by the 5 Khandhā method, linking the causal relationships, will be further shown as follows.)

**Gandhārammaṇa = Smell Line: Pañcadvārāvajjana (= Reflecting)  
Vedanākkhandhā**

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.  
 2) Object (= Gandhārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.  
 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.  
 (ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

**Gandhārammaṇa = Smell Line: GhānaViññāṇa  
Vedanākkhandhā**

The five past causes:

- 1) Avijjā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 2) Tanhā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 3) Upādāna (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 4) Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = GhānaVatthu (=54) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 7) Object (=Saddārammaṇa) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 8) Ghānasamphassa (= 8-Vedanā=7) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 9) VāyoDhātu is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.  
 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

{VĀYO-DHĀTU: Only if the air = Vāyo Dhātu -- which carries the smell (Gandhārammaṇa) into the nostril where Nose Transparent Element exists -- goes in, then GhānaViññāṇa together with the Nāma dhamma group which know and take as object the smell (Gandhārammaṇa) can arise. If the air = Vāyo Dhātu which carries smell (Gandhārammaṇa) does not exist then GhānaViññāṇa Nāma dhamma group together with the Sampayutta dhamma cannot arise. Therefore Vāyo Dhātu is a cause.}

Gandhārammaṇa = Smell Line: Sampaticchana (= Receiving)  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 8)(i) Ghānasamphassa (8) is the cause, Sampaticchana Vedanākkhandhā is the effect.  
(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Gandhārammaṇa = Smell Line: Santīraṇa (= Investigating)  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8)(i) Ghānasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
(ii) Sampaticchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.  
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

**SIGNIFICANT POINTS:** Concerning the Nāma+Rūpa cause among the present causes of Viññāṇakkhandhā in GhānaViññāṇa, Sampaticchana, Santīraṇa...etc, take the accompanying Cetasika that arise together with the consciousness, Viññāṇakkhandhā in one mind moment as Nāma ; and take the Basis Vatthu Rūpa and Gandhārammaṇa as Rūpa . In the other remaining lines, take their respective Cetasika, respective Basis Vatthu and respective Object (as Nāma+Rūpa ) accordingly.

Rasārammaṇa Line: - Pañcadvārāvajjana (= Reflecting)  
Vedanākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Rasārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Rasārammaṇa Line: JivhāViññāṇa  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = JivhāVatthu Rūpa (=54) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 8) Jivhāsamphassa (= 8-Vedanā=7) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 9) ĀpoDhātu is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

**ĀPO-DHĀTU:** JivhāViññāṇa and Sampayutta dhamma group can arise only when there is ĀpoDhātu, water which wets the tongue. They cannot arise without ApoDhātu, water. Although you put dried edibles on the dried tongue of the person with dried tongue, JivhāViññāṇa cannot arise (Abhidhamma Commentary-Vol.1-pg.322 Burmese script).

Among the present causes of Viññāṇakkhandhā in JivhāViññāṇa, take the appropriate accompanying Cetasika as Nāma and take the appropriate Basis Vatthu Rūpa and Rasārammaṇa as Rūpa .

Rasārammaṇa Line: Sampaticchana (= Receiving)  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 8)(i) Jivhāsamphassa (= 8) is the cause, Sampaticchana Vedanākkhandhā is the effect.  
(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Rasārammaṇa Line: Santīraṇa (= Investigating)  
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

## CONTENT 目錄

<b>Paticca Samuppada Stage (First Method)</b>	<b>1 to 40</b>
緣起第一法	
<b>Four Methods of Teaching Paticca Samuppada</b>	<b>41 to 50</b>
四種緣起教法	
<b>Characteristic, Function, Manifestation &amp; Proximate Cause</b>	<b>1 to 21</b>
相、作用、現起、近因	
<b>Vipassana Kammatthana</b>	
觀禪	
<b>Sammasana-Nana Stage</b>	<b>1 to 37</b>
思惟智	
<b>Udayabbaya-Nana Stage</b>	<b>1 to 14</b>
生滅隨觀智	
<b>Bhanganana Stage</b>	<b>15 to 18</b>
坏 生滅隨觀智	
<b>From Bhaya-Nana to Sankharupekkha-Nana</b>	<b>19 to 21</b>
從壞滅隨觀智至行捨智	
<b>From Sankharupekkha-Nana to Ariyamagga</b>	<b>21 to 22</b>
從行捨智到聖道	

- Paṭicca Samuppāda Stage (First Method)
- Characteristic, Function, Manifestation & Proximate Cause
- Vipassanā Kammaṭṭhāna

# Namo tassa Bhagavato Arahato Sammāsambuddhassa

## PAṬICCA SAMUPPĀDA (2nd Stage) (FIRST METHOD)

### Paṭicca Samuppāda Vibhaṅga Pāḷi - Suttanta Bhājanīya Method

To be memorised in Pali:

Avijjāpaccayā Saṅkhārā

Saṅkhārapaccayā Viññānaṃ

Viññānapaccayā NāmaRūpaṃ

NāmaRūpapaccayā Saḷāyatanam

Saḷāyatanapaccayā Phasso

Phassapaccayā Vedanā

Vedanāpaccayā Taṇhā

Taṇhāpaccayā Upādānaṃ

Upādānapaccayā Bhavo

Bhavapaccayā Jāti

Jātipaccayā JarāMarāṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti.

Evametassa kevalassa Dukkakkhandhassa samudayo hoti.

1) **Avijjāpaccayā** = Because of the existence of the Cause, i.e. Avijjā (=not knowing the Four Noble Truth wrong knowing), **Saṅkhārā** = Deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Sambhavanti** = come to arise.

2) **Saṅkhārapaccayā** = Because of the existence of the Cause, i.e. deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Viññānaṃ** = Kamma Viññāna or (in another way) Vipāka Viññāna, **Sambhavanti** = comes to arise.

3) **Viññānapaccayā NāmaRūpaṃ (sambhavanti)** = (i) Because of the existence of the Cause-Kamma Viññāna, Vipāka Nāma Kammaja Rūpa come to arise.  
(In another way) = (ii) Because of the existence of the Vipāka Viññāna Cause, Vipāka Cetasika Nāma Cīttaja Rūpa come to arise.

4) **NāmaRūpapaccayā Saḷāyatanam (sambhavanti)** = Because of the existence of the NāmaRūpa Cause, the (6) internal Āyatana come to arise.

5) **Saḷāyatanapaccayā Phasso (sambhavanti)** = Because of the existence of the (6) internal Āyatana Cause, (6) Phassa come to arise.

6) **Phassapaccayā Vedanā (sambhavanti)** = Because of the existence of the (6) Phassa Cause, (6) Vedanā come to arise.

7) **Vedanāpaccayā Taṇhā (sambhavanti)** = Because of the existence of the (6) Vedanā Cause, (6) Taṇhā come to arise.

8) **Taṇhāpaccayā Upādānaṃ (sambhavanti)** = Because of the existence of the (6) Taṇhā, 4 types of clinging Upādāna come to arise.

9) **Upādānapaccayā Bhavo** = Because of the existence of these clinging Upādāna, Kamma Bhava-Upapatti Bhava come to arise.

10) **Bhavapaccayā Jāti** = Because of the existence of Kamma Bhava, the Jāti state which is the establishing of Paṭisandhi comes to arise.

11) **Jātipaccayā JarāMarāṇa Soka Parideva Dukkha Domanassupāyāsā sambhavanti**Evametassa kevalassa Dukkha Khandhassa samudayo hoti = Because of the establishing of Paṭisandhi, i.e because of the existence of Jāti, ageing-death-sorrow-wailing-pain-mental suffering-despair come to arise. In this way it is the arising of the aggregate of Dukkha Khandha (entirely without happiness).

1) **Tattha katamā avijjā? Dukkheaññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.** Ayam vuccati avijjā - In that Pāli Text (above) such as Avijjāpaccaya saṅkhāra.... etc, what is the Avijjā ? These 4 types are called Avijjā:

I) Not knowing the Noble Truth of Suffering,

II) Not knowing the Noble Truth of the Cause of Suffering,

III) Not knowing the Noble Truth of Cessation of Suffering,

IV) Not knowing the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases.

[The following is an example of the word by word translation:

**Tattha** = In that Pāli Text (above) such as Avijjāpaccayā saṅkhāra....etc , **Avijjā** = the Avijjā, **katamā** = what is

I) **Dukkhe** = on the Noble Truth of Suffering, **aññāṇaṃ** = not knowing

II) **dukkhasamudaye** = on the Noble Truth of the Cause of Suffering, **aññāṇaṃ** = not knowing

III) **dukkhanirodhe** = on the Noble Truth of Cessation of Suffering, **aññāṇaṃ** = not knowing

IV) **dukkhanirodhagāminiyā paṭipadāya** = on the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases, **aññāṇaṃ** = not knowing.

**Ayam** = these 4 types of not knowing, **Avijjā** = as Avijjā **vuccati** = is called.]

2) **Tattha katame avijjāpaccayā saṅkhārā? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro, kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro.** Tattha katame puññābhisaṅkhāro? **Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā.** Ayam vuccati puññābhisaṅkhāro.

**Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā.** Ayam vuccati apuññābhisaṅkhāro.

**Tattha katamo āneñjābhisaṅkhāro? Kusalā cetanā arūpāvacarā.** Ayam vuccati āneñjābhisaṅkhāro.

**Tattha katamo kāyasaṅkhāro? Kāyasañcetanā kāyasaṅkhāro vacīsañcetanā vacīsaṅkhāro manosañcetanā cittasaṅkhāro.** Ime vuccanti avijjāpaccayā saṅkhārā

In that Pāli Text what is the Saṅkhāra which is produced by Avijjā? It is:

i) Puññābhisaṅkhāra,

ii) apuññābhisaṅkhāra,

iii) āneñjābhisaṅkhāra,

iv) kāyasaṅkhāra,

v) vacīsaṅkhāra,

vi) cittasaṅkhāra.

i) Among these Saṅkhāra, what is Puññābhisaṅkhāra? There exist Kusala Cetanā=Mahā Kusala Cetanā which is part of Kāmāvacara Sensual Realm, done with Dāna, Sīla, Bhāvanā (=Parikamma Bhāvanā, Upacāra Bhāvanā, Vipassanā Bhāvanā. In this case, Vipassanā Bhāvanā does not mean all Vipassanā Kamma but only the Vipassanā Bhāvanā which can produce another life Bhava) and also Kusala Cetanā=Rūpāvacara Kusala Cetanā which is part of Rūpāvacara Realm (in other words, that which mostly rotates or arises in Rūpāvacara Realm) done with Samatha Bhāvanā or in other

words done with Appanā Bhāvanā. These Kāmāvacara Kusala and Rūpāvacara Kusala are called Puññābhisaṅkhāra.

(8 Mahā Kusala+5 Rūpāvacara=13 total).

ii) Among these Saṅkhāra, what is Apuññābhisaṅkhāra? There exist Akusala Cetanā which is part of Kāmāvacara Realm. This Akusala Cetanā is Apuññābhisaṅkhāra.

iii) Among these Saṅkhāra, what is Āneñjābhisaṅkhāra? There exist Arūpa Kusala Cetanā which is part of Arūpāvacara Realm. This Arūpa Kusala Cetanā is Āneñjābhisaṅkhāra.

iv) Among these Saṅkhāra, what is Kāya Saṅkhāra? Kāyasañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Kāyadvāra are Kāya Saṅkhāra.

v) Vacīsañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Vacīdvāra are Vacī Saṅkhāra.

vi) Manosañcetanā=excluding the 2 types of Viññatti Rūpa (i.e. Kāya Viññatti and Vacī Viññatti) all the 30-1=29 Cetanā (which are 12 types of Akusala Cetanā, 8 types of MahāKusala Cetanā=KāmaKusala Cetanā, 5 types Rūpa Kusala Cetanā, 4 types of Arūpa Kusala Cetanā) are Citta Saṅkhāra.

These Saṅkhāra are the Saṅkhāra produced by Avijjā.

**3) Tattha katama saṅkhārapaccayā viññāṇa ? Cakkhuvīññāṇa sotaviññāṇa ghānaviññāṇa , jivhāviññāṇa kāyaviññāṇa manoviññāṇa . Ida vuccati saṅkhārapaccayā viññāṇa .**

In that Pāli Text, what is the Viññāṇa which is produced by Saṅkhāra? These 6 types of Viññāṇa:

- i) Cakkhuvīññāṇa
- ii) Sotaviññāṇa
- iii) Ghānaviññāṇa,
- iv) Jivhāviññāṇa
- v) Kāyaviññāṇa
- vi) Manoviññāṇa

are the Viññāṇa which are produced by Saṅkhāra.

**4) Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho, idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro mahābhūtā catunnaṅca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccati rūpaṃ. Iti idaṅca nāmaṃ idaṅca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.**

In that Pāli Text, what is the NāmaRūpa which is produced by Viññāṇa?

- (A) There are Nāma,
- (B) there are Rūpa,

(A) Among NāmaRūpa, what is Nāma? The following 3 Khandhās:

- (i) Vedanākkhandhā,
- (ii) Saññākkhandhā and
- (iii) Saṅkhārakkhandhā

are the Nāma.

(B) Among NāmaRūpa, what is Rūpa? The followings:

- (i) the 4 Great Primary and
- (ii) the 24 types of Upādā Rūpa which arise having grasped to the 4 Great Primary are the Rūpa.

Thus, these Nāma and these Rūpa are the NāmaRūpa produced by Viññāṇa.



5) **Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.**

In that Pāli Text, what is the Saḷāyatana which is produced by NāmaRūpa? The following 6 Āyatana:

- (i) Cakkhāyatana
- (ii) Sotāyatana
- (iii) Ghānāyatana
- (iv) Jivhāyatana
- (v) Kāyāyatana
- (vi) Manāyatana

are the Saḷāyatana produced by NāmaRūpa.

6) **Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. Ayaṃ vuccati saḷāyatanapaccayā phasso.**

In that Pāli Text, what is the Phassa which is produced by Saḷāyatana? The following 6 Phassa:

- (i) Cakkhusamphassa
- (ii) Sotasamphassa
- (iii) Ghānasamphassa
- (iv) Jivhāsamphassa
- (v) Kāyasamphassa
- (vi) Manosamphassa

are the Phassa which is produced by Saḷāyatana.

7) **Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati phassapaccayā vedanā.**

In that Pāli Text, what is the Vedanā which is produced by Phassa? The following 6 types of Vedanā:

- (i) Cakkhusamphassajā vedanā = Vedanā produced by Cakkhusamphassa
  - (ii) Sotasamphassajā vedanā = Vedanā produced by Sotasamphassa
  - (iii) Ghānasamphassajā vedanā = Vedanā produced by Ghānasamphassa
  - (iv) Jivhāsamphassajā vedanā = Vedanā produced by Jivhāsamphassa
  - (v) Kāyasamphassajā vedanā = Vedanā produced by Kāyasamphassa
  - (vi) Manosamphassajā vedanā = Vedanā produced by Manosamphassa
- are the Vedanā produced by Phassa.

8) **Tattha katamā vedanāpaccayā taṇhā? Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati vedanāpaccayā taṇhā.**

In that Pāli Text, what is the Taṇhā which is produced by Vedanā? The following 6 Taṇhā:

- (i) Rūpataṇhā = attachment to Rūpārammaṇa
  - (ii) Saddataṇhā = attachment to Saddārammaṇa
  - (iii) Gandhataṇhā = attachment to Gandhārammaṇa
  - (iv) Rasataṇhā = attachment to Rasārammaṇa
  - (v) Phoṭṭhabbataṇhā = attachment to Phoṭṭhabbārammaṇa
  - (vi) Dhammataṇhā = attachment to Dhammārammaṇa
- are the Taṇhā produced by Vedanā.

(9) **Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ. Idaṃ vuccati taṇhāpaccayā upādānaṃ.**

In that Pāli Text, what is the Upādāna produced by Taṇhā? The following 4 Upādāna:

- (i) Kāmupādāna = clinging to sensual pleasures
  - (ii) Diṭṭhupādāna = clinging to wrong views, Miccha diṭṭhi
  - (iii) Sīlabbatupādāna = clinging to wrong practice such as Ox Practice, Dog Practice ...etc
  - (iv) Attavādupādāna = clinging to the belief in Atta
- are the Upādāna produced by Taṇhā.

10) **Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena atthi kammabhavo atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro. Ayaṃ vuccati kammabhavo. Sabbampi bhavagāmikammaṃ kammabhavo.**

**Tattha katamo upapattibhavo? Kāmbhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo nevasaññānāsaññābhavo ekavokārabhavo catuvokārabhavo pañcavokārabhavo. Ayaṃ vuccati upapattibhavo. Ayaṃ vuccati upādānapaccayā bhavo.** In that Pāḷi Text what is the Bhava which is produced by Upādāna? There are 2 types of Bhava, namely (A) Kamma Bhava and (B) Upapatti Bhava.

(A) Among these 2 types, what is Kamma Bhava? The following 3 types of Saṅkhāra:

- (i) Puññābhisaṅkhāro
- (ii) apuññābhisaṅkhāro
- (iii) āneñjābhisaṅkhāro

are KammaBhava=the cause of arising. All Kamma which can cause to reach a state of existence (Bhava) is KammaBhava.

(B) Among these 2 types, what is Upapatti Bhava? The following 9 types of existence:

- (i) Kāma Bhava = Kāma state of existence in 11 Kāma Realm,
- (ii) Rūpa Bhava = Rūpa state of existence in 16 Rūpa Realm,
- (iii) Arūpa Bhava = Arūpa state of existence in 4 Arūpa Realm,
- (iv) Saññā Bhava = the state of existence with perception (11 in Kāma Realm, 15 in Rūpa Realm-- i.e. excluding Asaññā, 3 in Arūpa realm excluding nevasaññānāsaññāyatana realm a total of 29 Realms),
- (v) Asaññā Bhava = Asaññā state of existence without perception,
- (vi) Nevasaññānāsaññā Bhava = Nevasaññānāsaññā state of existence,
- (vii) Ekavokāra Bhava = Ekavokāra state of existence which has only one Ru pakkhandha (Asaññā Realm),
- (viii) Catuvokāra Bhava = Catuvokāra state of existence which has only 4 Nāma Khandha (i.e. the 4 Arūpa Realm),
- (ix) Pañcavokāra Bhava = Pañcavokāra state of existence which has 5 Khandha (11 in Kāma realm and 15 in Rūpa realm excluding Asaññā a total of 26 Realms)

are the Upapatti Bhava. These Kamma Bhava and Upapatti Bhava are the Bhava produced by Upādāna.

11) **Tattha katamā bhavapaccayā jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikaye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati bhavapaccayā jāti.**

In that Pāḷi Text, what is the Jāti produced by Bhava (=Kamma Bhava)? There is the birth, arising, entering into mother's womb, becoming a new being, appearing of the Khandhā, acquiring of the Āyatana of various living beings in various groups of living beings. These are the Jāti produced by Bhava.

12) **Tattha katamaṃ jātipaccayā jarāmaranaṃ? Atthi jarā atthi maranaṃ. Tattha katamā jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇ ḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko. Ayaṃ vuccati jarā.**

In that Pāḷi Text, what is the JarāMaraṇa produced by Jāti? There are Jarā and Maraṇa among these two what is Jarā? There is the old age, decaying, having broken teeth, greying of hair, wrinkling of

skin, deteriorating of life, ripening of the sense faculties of various living beings in various groups of living beings. These are Jarā.

13) **Tattha katamaṃ maraṇaṃ? Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālakiriyā khandhānaṃ bhedo, kaḷavarassa nikkhepo jīvitindriyassupacchedo. Idaṃ vuccati maraṇaṃ. Iti ayañca jarā idañca maraṇaṃ. Idaṃ vuccati jātipaccayā jarāmaraṇaṃ.**

Among that JarāMaraṇa, what is Maraṇa? There is the Cuti(= shifting ), Cavana, breaking up, passing away, dying in death, death, breaking up of the Khandhā, discarding the body, cutting off of the life faculty of various living beings from various groups of living beings. These are Maraṇa. Thus these Jarā and Maraṇa exist. These are the JarāMaraṇa produced by Jāti.

14) **Tattha katamo soko? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso pariṭṭhāyanā domanassaṃ sokasallaṃ. Ayaṃ vuccati soko.**

In that Pāḷi Text, what is Soko? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist sorrow, being sorrowful, sorrowfulness, inner sorrow, wholly inner sorrow, burning of mind entirely, not happy, being pierced by the thorn of sorrow. These are Soka.

15) **Tattha katamo paridevo? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa phuṭṭhassa ādevo paridevo ādevanāparidevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappanā lālappitattaṃ. Ayaṃ vuccati paridevo.**

In that Pāḷi Text, what is Paridevo? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist wailing, wailing again and again, the state of wailing, the state of wailing again and again, being in wailing, being in wailing again and again, utterance in wailing (such as, Oh, my son Oh, my daughter...), utterance in wailing again and again, utterance in wailing in various ways again and again, the state of uttering in wailing, state of uttering in wailing again and again. These are Paridevo.

16) **Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ, kāyikaṃ dukkhaṃ, kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā. Idaṃ vuccati dukkhaṃ.**

In that Pāḷi Text, what is Dukkha? There exist unpleasant bodily suffering in the body, the experience of unpleasant pain caused by Kāyasamphassa, unpleasant painful feeling caused by Kāyasamphassa. These are Dukkha.

17) **Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā. Idaṃ vuccati domanassaṃ.**

In that Pāḷi Text, what is Domanassa? There exist unpleasant mental suffering in the mind, the experience of unpleasant affliction caused by cetosamphassa(=Manosamphassa), unpleasant suffering feeling caused by cetosamphassa(=Manosamphassa). These are Domanassa.

18) **Tattha katamo upāyāso? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa**

**aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittam upāyāsittam.  
Ayaṃ vuccati upāyāso.**

In that Pāḷi Text, what is Upāyāsa? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist mental despair, great mental despair, being in despair, being in great despair. These are Upāyāsa.

**19) Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti. Samāgamo hoti. Samodhānaṃ hoti. Patubhāvo hoti. Tena vuccati Evametassa kevalassa dukkhakkhandhassa samudayo hotīti (Abhidhamma Bk.II-142-145)**

**Suttanta Bhājanīyaṃ nitṭhitam.**

Thus it is the arising of the aggregate of suffering (entirely without happiness). In other words, thus it is the Cause of the grouping, the gathering, the appearing of the mass of suffering (entirely without happiness). Therefore it is mentioned as Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

The above are the Paṭicca Samuppāda Pāḷi and its translation which should be memorized in advance before meditating by the meditator who wants to meditate on the Paṭicca Samuppāda teachings systematically and to realize it well by Anubodha nāṇa and Paṭivedha nāṇa. The meditator who has already memorized these Pāḷi together with its meaning should then practise the Paṭicca Samuppāda 1st Method.

## **12 Factors Of Paṭicca Samuppāda**

In the Anuloma Paṭicca Samuppāda Teaching called Paṭicca Samuppāda 1st Method there are some facts about it which one should know: there are 12 Factors, 3 Periods, 3 Links, 4 Groups, 20 States. The 12 Factors are:

- 1) Avijjā
- 2) Saṅkhāra
- 3) Viññāṇa
- 4) NāmaRūpa
- 5) Saḷāyatana
- 6) Phassa
- 7) Vedanā
- 8) Taṇhā
- 9) Upādāna
- 10) Bhava
- 11) Jāti
- 12) JarāMaraṇa

## Three Periods

Putting the Present life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the Past life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the Present life Period,
- 3) Jāti, Jarā-Maraṇa are of the Future life Period.

If put the 1st Past life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the 2nd Past life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Past life Period,
- 3) Jāti, Jarā-Maraṇa are of the Present life Period.

Understand that it is based on the same method for the successive Past lives.

If put the 1st Future life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the Present life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Future life Period,
- 3) Jāti, Jarā-Maraṇa are of the 2nd Future life Period.

Understand that for the successive Future lives is based on the same method.

## Three Links

The 'place' where Cause and Effect are linking is called 'link'.

- 1) Linking Past Cause with Present Effect, there is one link between Saṅkhāra the Past Cause and Viññāṇa the Present Effect.
- 2) Linking Cause with Effect, there is one link between Vedanā the Present Cause and Taṇhā the Present Cause.
- 3) Linking Cause with Effect, there is one link between Kamma Bhava the Present Cause and Jāti the Future Effect.

Altogether there are 3 links between the 12 factors. (Understand that it is the same for the successive Past lives and successive Future lives.)

## Four Groups

1) As the Avijjā in the Past life period group is taken (as the object), then the Taṇhā and Upādāna (which are of the same Kilesa Vaṭṭa with Avijjā) should also be taken. As the Saṅkhāra is taken, then the Kamma (which is of the same Kamma Vaṭṭa with Saṅkhāra) should also be taken. Therefore there are 5 Past Causes: Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Past Causes group.

2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā are the 5 Present Effect that come to arise because of the 5 Past Causes. They are one Present Effects group.

3) In the Present Causes, as the Taṇhā and Upādāna are taken, then the Avijjā (which is of the same Kilesa Vaṭṭa) should also be taken. As the Kamma Bhava (=Kamma) is taken, then the Saṅkhāra (which is of the same Kamma Vaṭṭa) should also be taken. Therefore there are 5 Present Causes which are Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Present Causes group.

4) Jāti is the Future Paṭisandhi NāmaRūpa group produced by the 5 Present Causes. In other words, it is the Vipāka Vaṭṭa NāmaRūpa which are Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā. They are one Future Effects group.

## 20 States

There are altogether 20 states which are:

- 1) 5 Past Causes
- 2) 5 Present Effects
- 3) 5 Present Causes
- 4) 5 Future Effects

Understand that it is the same for the successive Past lives and successive Future lives.

## Discernment To Know In Advance

**PaccayaPariggaha Ñāṇa stage:-** In the discernment of Causes and Effects in PaccayaPariggaha ñāṇa stage, it is to discern as:

“Because of the arising of Avijjā, Saṅkhāra arises.  
Avijjā is the Cause, Saṅkhāra is the Effect.....etc”

**Sammasana Ñāṇa stage and the early Udayabbaya Ñāṇa stage:-** In the Sammasana Ñāṇa and the early Udayabbaya Ñāṇa stages of taking the arising and perishing away of the 12 factors of Paṭicca Samuppāda as object and meditating on their Three Characteristics, it is to discern as:

“Because of the arising of Avijjā, Saṅkhāra arises.

Avijjā (arising and perishing away) -- Anicca (Dukkha, Anatta).

Saṅkhāra (arising and perishing away) -- Anicca (Dukkha, Anatta).

**Matured Udayabbaya Ñāṇa stage:-** In the matured Udayabbaya Ñāṇa stage s detailed method of Vipassanā meditation on the Three Characteristics of the Paṭicca Samuppāda factors it is to meditate as:

1) Paccayato Udayadassana = In meditating on “Because of the arising of the Cause, Effect arises” it is to meditate as: “Because of the arising of Avijjā, Saṅkhāra arises Because of the arising of Saṅkhāra, Viññāṇa arises....etc”.

2) Paccayato Vayadassana = In meditating on “Because of the cessation of the Cause, Effect ceases” it is to meditate as “Because of the cessation of Avijjā, Saṅkhāra ceases Because of the cessation of Saṅkhāra, Viññāṇa ceases.....etc”.

3) Khaṇato Udayadassana = In the stage of meditating on momentary arising, it is to meditate, having taken as object only the arising phase of the Paṭicca Samuppāda factors such as: the arising phase of Avijjā, the arising phase of Saṅkhāra....etc.

4) Khaṇato Vayadassana = In the stage of meditating on momentary perishing, it is to meditate, having taken as object only the perishing phase of the Paṭicca Samuppāda factors such as: the perishing phase of Avijjā, the perishing phase of Saṅkhāra....etc.

5) In the Paccayato Udayabbaya Dassana, Khaṇato Udayabbaya dassana stage it is to meditate as “Because of the arising of Avijjā, Saṅkhāra arises Because of the cessation of Avijjā, Saṅkhāra ceases Avijjā (arising and perishing) - Anicca Saṅkhāra (arising and perishing) - Anicca.....etc”.

**Bhaṅga Ñāṇa stage:-** In the higher Vipassanā ñāṇa stages such as Bhaṅga ñāṇa stage of meditating on the Three Characteristics of these Paṭicca Samuppāda factors after having discerned only their perishing away, without paying attention on “because of the arising of the Cause, Effect arises” called UpādinnakaPavatta, it is to meditate on their Three Characteristics alternately as follows:

“Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc”

Only when the perishing away appears quickly to the insight, it is to meditate as:

“Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc”

In that discernment it is to meditate on the Vīthi Citta process that arose, arise and will arise in the Causes and Effects and also to meditate on the meditating insight by insight to break up the compactness of NāmaRūpa.

### Each Own

Every living being has their own respective Avijjā and respective Saṅkhāra. Avijjās are not the same between living beings Saṅkhāra also are not the same between living beings. One had done and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-Taṇhā-Upādāna of the aspiration to become a male another had done and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-Taṇhā-Upādāna of the aspiration to become a female. Therefore Avijjā are not the between living beings. Then again, in one being Dāna Kamma produced the Effect in another, Sīla Kamma produced the Effect and yet in another Bhāvanā Kamma produced the Effect. Furthermore, in Dāna Kamma, the Kamma of offering food produced the Effect in one while the Kamma of offering flowers produced the Effect in another. Therefore Avijjā and Saṅkhāra are not the same between living beings. There is each own Avijjā and each own Saṅkhāra. Even in the NāmaRūpa continuity process of oneself, the Avijjā and Saṅkhāra are not the same between existences the differences exist accordingly.

Therefore it is to discern by insight the Avijjā, Saṅkhāra which arose, arise and will arise in one's own NāmaRūpa process only. As the technique to search for Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma has been explained sufficiently in the Paṭicca Samuppāda 5th Method it will not be mentioned here again but only the discernment will be shown. In this booklet it is shown as “Because of the arising of Avijjā, Saṅkhāra arises....etc”. Base on these statements, meditate in the PaccayaPariggaha Nāṇa, Udayabbaya Nāṇa and Bhaṅga Nāṇa stages according to that mentioned above.

## AVIJJĀPACCA YĀ SAṄKHĀRĀ

(Because of the arising of Avijjā, Saṅkhāra arise.)

Having seen by insight that “because of the Kilesa Vaṭṭa which is Avijjā (Taṇhā, Upādāna) accumulated in the Past life, the Kamma Vaṭṭa which is Saṅkhāra (Kamma) also accumulated in the Past life arises” then it is to discern the Cause and Effect as follows:

Because of the arising of Avijjā, Saṅkhāra arises.  
Avijjā is the Cause, Saṅkhāra is the Effect.

In this case, Avijjā and Saṅkhāra arose in the Past as in the following Vīthi Citta process:

### Manodvāra Vīthi

	manodvārāvajjana	javana 7x	tadārammaṇa 2x
avijjā	12	20	12 34 ---
saṅkhārā	12	34	34 12 ---

NOTES: Avijjā arises mostly as Lobha-Diṭṭhi group 20 (Citta cetasika). Sometimes it may arise as 19 (Citta cetasika) being accompanied with Upekkhā Vedanā, without Pīti. Sometimes it may arise as 22 or 21 which is together with Thina+Middha. These are the 4 types of Lobha Mūla Diṭṭhigatasampayutta Citta. Tadārammaṇa may or may not arise. If Tadārammaṇa arises and Pīti is included in the Javana then pīti is also included in the Tadārammaṇa. Sahetuka Tadārammaṇa or Ahetuka Tadārammaṇa can arise accordingly. Take note that the method is similar for Saṅkhāra. It is especially the Saṅkhāra of human beings that is being shown as an example above. In that Saṅkhāra, Nāṇa and Pīti can arise accordingly. As shown in the Nāma Kammatṭhāna Tables, it may arise as 34 or 33 or 33 or 32 accordingly. Tadārammaṇa may or may not arise. When the meditator has reached the Vipassanā meditation stage, he is to meditate on the Three Characteristics of the Cause and Effect, after having discerned their arising and perishing away according to the Vīthi mind process shown. Break down each compactness (ghana) by insight. As Pañcadvāra Vīthis cannot produce the Paṭisandhi Effect (but can only produce Pavatti Effect), only the Manodvāra Vīthi type is shown.





## SAṄKHĀRAPACCAYĀ VINNANAM

(Because of the arising of Saṅkhāra, Vipāka Viññāṇa arise.)(Vism., XVII, 121)

NOTES: In “Because of Avijjā, Saṅkhāra arises” and “Because of Saṅkhāra, Viññāṇa arises”, it refers to the natural force, Atthi Bhāva, of Avijjā and Saṅkhāra. Avijjā and Saṅkhāra are mostly separated by many mind moments (Cittakkaṇa) or many Vīthi Citta mind processes. Sometimes Avijjā and Akusala Saṅkhāra may arise in one mind moment or in one Vīthi mind process together. But it (the Avijjā) may be separated by many Vīthi mind processes from the Kusala Saṅkhāra which can produce Kusala Vipāka Viññāṇa such as Paṭisandhi Vipāka Viññāṇa of the Present human life. Similarly, in “Because of Saṅkhāra, Vipāka Viññāṇa arise” the Saṅkhāra and Vipāka Viññāṇa are separated by life. Therefore at the time of the arising-static (duration)-perishing phases of the Effect, the arising-static-perishing phases of the Cause no longer occur. Therefore, as it is only when the arising-static-perishing phases of Avijjā and Saṅkhāra no longer occur that they produces the Effect, when mentioning that because of Avijjā-Saṅkhāra the respective Effect arises it means the existence of the natural Satti force (= Atthi Bhāva) of Avijjā and Saṅkhāra which can produce the respective Effect.

That natural Satti force is the Kamma Satti force of Kusala Saṅkhāra dhamma group surrounded by Avijjā-Taṇhā-Upādāna (this refers to the aspiration to be a human being). The doing accumulation of the Kamma is essential in this natural Satti force. Only when the Saṅkhāra dhamma (=Kusala Saṅkhāra, Akusala Saṅkhāra) has been done accumulated then it can become the Cause for the Effect. It is not essential as to whether its arising-static-perishing phases are occurring or not.

**Kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti** - as the Kāmāvacara Kusala Kamma has been done and accumulated, Kusala Vipāka Cakkhu Viññāṇa comes to arise. (Abhidhamma-Bk.I-104)

### Viññāṇa

Because of the existence of Saṅkhāra accumulated for Present Saṃsāra, the 6 Vipāka Viññāṇa:- Cakkhu Viññāṇa, Sota Viññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa, Mano Viññāṇa arise.

### Vipāka Viññāṇa = Vipāka Manoviññāṇa

Take these two types:-Pañca Viññāṇa and Vipāka Manoviññāṇa - as Vipāka Viññāṇa . Vipāka Manoviññāṇa includes Vīthi Mutta Citta which are Paṭisandhi Viññāṇa, Bhavaṅga Viññāṇa, Cuti Viññāṇa. It also includes Vīthi Citta which are Sampaticchana, Santīraṇa and Tadārammaṇa Vipāka Viññāṇas. The Pañca Viññāṇas and Sampaticchana, Santīraṇa, Ahetuka Tadārammaṇa may be Kusala Vipāka or Akusala Vipāka. As the Pañca Viññāṇas, Sampaticchana, Santīraṇa, Tadārammaṇa arise according to the natural fixed law, Citta Niyama of mental process called Vīthi, one must discern the Cause and Effect according to the Vīthi mind process in which they arise and also when meditating Vipassanā on them. In discerning according to Vīthi mind process, Kiriya Citta which are Pañcadvārāvajjana-Votthapana-Manodvārāvajjana and Kusala Akusala Cittas (called Javana) also arise in the Vīthi mind process with the Vipāka Viññāṇas. (Votthapana is also spelled as Voṭṭhabbuna). Therefore, with the intention that none of the Paramattha Dhātu which arise in the Vīthi mind process are left out, there is no fault if one meditates Vipassanā on the Kiriya Cittas and Kusala Akusala Cittas also. However in linking the causal relationships, having seen by insight, discern the causal relationships between Saṅkhāra and Vipāka Viññāṇa only - as shown. Discern in all 6 lines, from Rupārammaṇa line to Dhammārammaṇa line as shown in the Nāma Kammatṭhāna tables. Discern all Vipāka Viññāṇa

which exist in Kusala Javana Vīthi and Akusala Javana Vīthi of each line. The followings are some examples of the discernment.

### The Discernment Of Vīthi Mutta Citta

- 1) Because of the arising of Saṅkhāra (=34), Paṭisandhi Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Paṭisandhi Viññāṇa is the Effect.
- 2) Because of the arising of Saṅkhāra (=34), Bhavaṅga Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Bhavaṅga Viññāṇa is the Effect.
- 3) Because of the arising of Saṅkhāra (=34), Cuti Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Cuti Viññāṇa is the Effect.

### Cakkhudvāra Vīthi Vipāka Viññāṇas

- 1) Because of the arising of Saṅkhāra (=34), Cakkhu Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Cakkhu Viññāṇa is the Effect.
- 2) Because of the arising of Saṅkhāra (=34), Sampaticchana Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Sampaticchana Viññāṇa is the Effect.
- 3) Because of the arising of Saṅkhāra (=34), Santīraṇa Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Santīraṇa Viññāṇa is the Effect.
- 4) Because of the arising of Saṅkhāra (=34), Tadārammaṇa Viññāṇa arises.  
Saṅkhāra (=34) is the Cause, Tadārammaṇa Viññāṇa is the Effect.

(NOTES: In discerning the 2 times arising of Tadārammaṇa in Cakkhudvāra Vīthi and the 2 times arising of Tadārammaṇa in the Manodvāra Vīthi which takes the Rūpārammaṇa as object, discern both times. Discern all Vipāka Viññāṇa in the whole process of Cakkhudvāra Vīthi as shown in the Nāma Kammatṭhāna Tables. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi. Based on this method, discern: Sotā Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Saddārammaṇa line Ghāṇa Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Gandhārammaṇa line Jivhā Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Rasārammaṇa line Kāya Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Phoṭṭhabbārammaṇa line and Tadārammaṇa Vipāka Viññāṇas in Dhammārammaṇa line. When one reaches the Vipassanā stage later, there is no fault to meditate Vipassanā on the Pañcadvārāvajjana [which is the beginning of the Vīthi mind process where the Vipāka Viññāṇas are included] and on the Votthapana & Javana [which are in the middle] in Pañcadvāra Vīthi and on the Manodvārāvajjana of Manodvāra Vīthi with the intention that no Paramattha Dhātu are left out.)



## VIÑÑĀṄAPACCA YĀ NĀMARŪPAM (Because of the arising of Viññāṇa, NāmaRūpa arise)

Yañhi nāmarūpassa hetu viññāṇam, taṃ vipākāvipāka bhedato dvidhā matam (Vism., XVII, 199)

Both (1) Vipāka Viññāṇa and (2) Avipāka Viññāṇa (= Abhisāṅkhāra Viññāṇa) can be taken as the Viññāṇa which is the Cause of NāmaRūpa.

Vipāka Viññāṇas are also called Sahajāta Viññāṇa. It means the Viññāṇa which arises together with the accompanying Cetasika. Paṭisandhi, Bhavaṅga and Cuti are the Vipāka Viññāṇas which occur without Vīthi process (Vīthi Mutta Citta) Pañca Viññāṇa, Sampaticchana, Santīraṇa, Tadārammaṇa are the Vipāka Viññāṇas which are part of Vīthi Citta process. However Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana Viññāṇas are also Sahajāta Viññāṇa it means Viññāṇa which arises accompanying together with Cetasika. Among the discernment of Vipāka Viññāṇa and Avipāka Viññāṇa -- as Avipāka Viññāṇa is linked with Saṅkhāra -- the discernment of Avipāka Viññāṇa will be shown first. The Avipāka Viññāṇa is called Abhisāṅkhāra Viññāṇa in the Commentary (Vism., XVII, 199). It means the Viññāṇa which is forming to produce a new state of existence (Bhava). In the sub-Commentary it is called Kamma Viññāṇa (Mahā Ṭīka-Vol. II-315, Burmese script).

### Kamma Viññāṇa = Abhisāṅkhāra Viññāṇa

The (Kusala Akusala) Viññāṇa accompanying with the Saṅkhāra and Kamma done and accumulated in the Past life is Kamma Viññāṇa that is, the consciousness Viññāṇa which is part of the Cause Saṅkhāra Nāma dhamma group (34) mentioned above as "Saṅkhārapaccayā Viññāṇa" is Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa). At this stage it is especially to discern mainly the Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa).

The (Kusala Akusala) Viññāṇa accompanying together with Present Saṅkhāra and Kamma being done and accumulated to attain a Future life is also Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa). One can discern the Cause and Effect after having seen by experiential insight that the arising of the Present Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Paṭisandhi Vipāka NāmaRūpa is because of the Kamma Viññāṇa in the Past and that the arising of the Future Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Paṭisandhi NāmaRūpa in the Future is because of the Kamma Viññāṇa in the Present. However at this stage it is to discern to see by experiential insight (Paccakkha ñāṇa) that the arising of Present Vipāka NāmaRūpa is because of Kamma Viññāṇa in the Past.

### Nāma Rūpa

As mentioned above, only Kamma Viññāṇa is taken as "Viññāṇa" on the side of Cause. As for the Effect NāmaRūpa, not only the Cetasika group but the pertaining Viññāṇa also must be taken as "Nāma" and only Kammaja Rūpa is directly taken as "Rūpa". However, there is no fault that in Vipassanā stage if one discerns the Kammaja Rūpa, he also meditates Vipassanā on the remaining Cittaja, Utuja, Āhāraja Rūpas which are inseparable and can be seen mixed together. In linking the Cause and Effect, link only with Kammaja Rūpa. The following are some of the discernment.

### Some Examples Of The Discernment

- 1) Because of the arising of the Past Kamma Viññāṇa, Paṭisandhi NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
- 2) Because of the arising of the Past Kamma Viññāṇa, Bhavaṅga NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.

- 3) Because of the arising of the Past Kamma Viññāṇa, Cuti NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Cuti NāmaRūpa is the Effect.

### CakkhuDvāra Vīthi - Vipāka NāmaRūpa

- 1) Because of the arising of Past Kamma Viññāṇa, CakkhuViññāṇa NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, CakkhuViññāṇa NāmaRūpa is the Effect.
- 2) Because of the arising of Past Kamma Viññāṇa, Sampatīcchana NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Sampatīcchana NāmaRūpa is the Effect.
- 3) Because of the arising of Past Kamma Viññāṇa, Santīraṇa NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Santīraṇa NāmaRūpa is the Effect.
- 4) Because of the arising of Past Kamma Viññāṇa, Tadārammaṇa NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Tadārammaṇa NāmaRūpa is the Effect.

(NOTES: Discern the arising of SotaViññāṇa, Sampatīcchana, Santīraṇa, Tadārammaṇa Vipāka NāmasRūpas.....etc base on the same method. In Vipassanā meditation there is no fault to meditate on Āvajjana, Votthapana, Javana combined together. Only in the discernment of Cause and Effect that the meditator links the Past Kamma Viññāṇa with Vipāka NāmaRūpa. Discern all 6 lines. Discern all Vipāka NāmaRūpa in the whole process of each line.)

### Saṅkhāra And Kamma Bhava (= Kamma)

As explained in the Paṭicca Samuppāda 5th Method of discerning Cause and Effect, it is to discern the Cause and Effect after having seen by insight that because of the Nānākkhaṇika Kamma Satti (which is the Kammic force-Kamma Satti-of the Saṅkhāra surrounded by Avijjā, Taṇhā, Upādāna), Vipāka Nāma and Kammaja Rūpa arise. However as the Kamma Satti is not the object of Vipassanā meditation on the Three Characteristics, one should know the specification of Saṅkhāra and Kamma Bhava (= Kamma) which are the object of Vipassanā:

Āyūhanā Saṅkhārāti taṃ kammaṃ karoto purima cetanāyo, yathā dānaṃ dassāmīti cittaṃ uppādetvā māsampi saṃvaccharampi dānupakaraṇāni sajjentassa uppannā purimacetanāyo. Paṭiggāhakānaṃ pana hatthe dakkhinaṃ paṭiṭṭhāpayato cetanā bhavoti vuccati. Ekāvajjanesu vā chasu javanesu cetanā āyūhanasaṅkhārā nāma, sattamā cetanā bhavo. Yā kāci vā pana cetanā bhavo. Taṃsampayuttā āyūhanasaṅkhārā nāma (Abhidhamma Commentary-Vol.II-182, 183 Burmese script)

- 1) Āyūhanā saṅkhāra are the Cetanā which arise before the accumulation of Kamma is accomplished = Purima Cetanā = Pubba Cetanā. For example: After having had the mind to do Dāna it is the Purima Cetanā = Pubba Cetanā which arise in that person who is organizing in a period of one month or one year for things to be offered. The Paṭiṭṭhāpaka Cetanā which made the object to be offered to reach the recipient is called Kamma Bhava.
- 2) In another way: In the many Vīthi mind processes that arise while doing the wholesome or unwholesome action, the Cetanās which accompany the initial 6 Javanas out of the 7 Javana in every Vīthi are called Saṅkhāra. The Cetanā which accompanies with the 7th Javana is called Kamma Bhava.
- 3) In another way: All Citta Cetasika which accompany Kusala Akusala Cetanā in every Javana mind moment is called Saṅkhāra. All Kusala & Akusala Cetanā are called Kamma Bhava.

In accordance with the above definition, if one is able to meditate Vipassanā on all Paramattha dhātu in every mind moment of the ManodvāraVīthi Nāma dhamma group where Avijjā-Taṇhā-Upādāna are predominant and of the ManodvāraVīthi Nāma dhamma group which is Saṅkhāra-Kamma, then the Vipassanā meditation on Saṅkhāra and Kamma Bhava is completed. Therefore, at

the Vipassanā stage, meditate Vipassanā on the Three Characteristics of Saṅkhāra and Kamma Bhava according to the definitions above. Take note that the force of Kamma mentioned in the Kammaṃpaccaya section which is the Nānākkhaṇika KammaSatti is not the object of Vipassanā. Take note that only the above mentioned Saṅkhāra and Kamma Bhava, which are the source of that Kamma Satti, are the objects of Vipassanā.

### Because Of The Arising Of Sahajāta Viññāṇa, Sahajāta NāmaRūpa Arise

- 1) Because of the arising of Paṭisandhi Viññāṇa, Paṭisandhi NāmaRūpa arise.  
Paṭisandhi Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
- 2) Because of the arising of Bhavaṅga Viññāṇa, Bhavaṅga NāmaRūpa arise.  
Bhavaṅga Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.

(NOTES: Take only the Cetasika Nāma that accompany the respective Bhavaṅga Viññāṇa in one mind moment as “Nāma”. Take mainly the Cittaja Rūpa produced by the Bhavaṅga Viññāṇa as “Rūpa”. However at the Vipassanā stage, there is no fault to meditate Vipassanā also on Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which arise mixed together simultaneously with that Cittaja Rūpa. As for the discernment of Cause and Effect, after having seen by insight the Causal Relationship between the respective Viññāṇa and Cittaja Rūpa, discern the Cause and Effect. The method is the same for Vīthi Cittas. In Vīthi Citta, Vipāka Viññāṇa means PañcaViññāṇa, Sampatiṅcchana, Santīraṇa and Tadārammaṇa Vipāka Viññāṇas only. Take note that Sahajāta Viññāṇa not only refers to Vipāka Viññāṇa but also includes Kiriya Viññāṇa and Javana Viññāṇa which are Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana, Javana. According to the Suttanta Desana method, the Paṭicca Samuppāda factors Viññāṇa-NāmaRūpa-Saḷāyatana-Phassa-Vedanā are Vipāka Dhamma only. However among these Vipāka dhamma: without Pañcadvārāvajjana then PañcaViññāṇa, Sampatiṅcchana, Santīraṇa cannot arise and without Javana then Tadārammaṇa cannot arise (Mahā Ṭīka sub-Commentary-Vol. II-323, Burmese script). Therefore, with the purpose that no Paramattha Dhātu are left out, when discerning the Cause and Effect there is no fault if discern combined with Pañcadvārāvajjana-Votthapana-Javana-Manodvārāvajjana-Javana also. If the meditator understands that they are not included in Vipāka Vaṭṭa then there is no fault. [These two preceding sentences explain the asterisk \* below]. It is debatable among the Books as to whether Cuti can produce Cittaja Rūpa or not.)

- 3) Because of the arising of Cuti Viññāṇa, Cuti Nāma(+Rūpa) arises.  
Cuti Viññāṇa is the Cause, Cuti Nāma(+Rūpa) is the Effect.  
\* {Because of the arising of Pañcadvārāvajjana Viññāṇa, Pañcadvārāvajjana Nāma+Rūpa arise.  
Pañcadvārāvajjana Viññāṇa is the Cause, Pañcadvārāvajjana Nāma+Rūpa is the Effect. }
- 4) Because of the arising of Cakkhu Viññāṇa, Cakkhu Viññāṇa Nāma arises.  
Cakkhu Viññāṇa is the Cause, Cakkhu Viññāṇa Nāma is the Effect.  
(Nāma = the 7 accompanying Cetasika)

Or in another way:

Because of the arising of Cakkhu Viññāṇa, Cakkhu Viññāṇa Nāma+Rūpa arise.  
Cakkhu Viññāṇa is the Cause, Cakkhu Viññāṇa Nāma+Rūpa is the Effect.

(NOTES: Discern Sota Viññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa in the same way. “Nāma” is the 7 accompanying Cetasika. As PañcaViññāṇas such as Cakkhu Viññāṇa cannot produce Cittaja Rūpa, take mainly the Kammaja Rūpa that arise during the occurrence of PañcaViññāṇa such as Cakkhu Viññāṇa *indirectly*. Discern, taking the Kammaja Rūpa as object. At Vipassanā stage, there is no fault if meditate Vipassanā on them combining together with the Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which are at the arising phase (uppāda) at that moment and the Cittaja Rūpa which are at the static phase (Ṭhīti) produced by the preceding mind. Take note that the method is the same in every cases.)

5) Because of the arising of Sampaticchana Viññāṇa, Sampaticchana Nāma+Rūpa arise.  
Sampaticchana Viññāṇa is the Cause, Sampaticchana Nāma+Rūpa is the Effect.

(NOTES: "Nāma" is the 10 Cetasika that accompany Sampaticchana Citta. "Rūpa" is the Cittaja Rūpa produced by Sampaticchana Citta. When one reaches the Vipassanā stage there is no fault to meditate Vipassanā also on the Kammaja, Utuja, Āhāraja Rūpa that arise during the 3 moment( = Khaṇattaya) of that Sampaticchana. In the subsequent Vīthi Citta such as Santīraṇa, take the accompanying Cetasika accordingly as "Nāma". As for "Rūpa", it is similar as above.)

6) Because of the arising of Santīraṇa Viññāṇa, Santīraṇa Nāma+Rūpa arise.  
Santīraṇa Viññāṇa is the Cause, Santīraṇa Nāma+Rūpa is the Effect.

\* { Because of the arising of Votthapana Viññāṇa, Votthapana Nāma+Rūpa arise.  
Votthapana Viññāṇa is the Cause, Votthapana Nāma+Rūpa is the Effect. }

\* { Because of the arising of Javana Viññāṇa, Javana Nāma+Rūpa arise.  
Javana Viññāṇa is the Cause, Javana Nāma+Rūpa is the Effect. }

7) Because of the arising of Tadārammaṇa Viññāṇa, Tadārammaṇa Nāma+Rūpa arise.  
Tadārammaṇa Viññāṇa is the Cause, Tadārammaṇa Nāma+Rūpa is the Effect.

\* { Because of the arising of Manodvārāvajjana Viññāṇa, Manodvārāvajjana Nāma+Rūpa arise.  
Manodvārāvajjana Viññāṇa is the Cause, Manodvārāvajjana Nāma+Rūpa is the Effect. }

Understand that the method is the same for both Javana-Tadārammaṇa. Discern every mind moment (Cittakkhaṇa) as shown in the Nāma Kammaṭṭhāna tables. Concerning these discernments, the references from the Text are as follows:

NāmaRūpassa yaṃ hetu, viññāṇaṃ taṃ dvidhā mataṃ  
Vipākamavipākañcā, yuttameva yato idaṃ. (Abhidhamma Commentary-Vol.II-163, Burmese script)

Sahajātaviññāṇa paccayā nāmarūpaṃ, kammaviññāṇa paccayā ca nāmarūpaṃca yathāsambhavam  
yojetabbaṃ. (Mūlaṭṭika-Vol. II-115, Burmese script)

Kammaviññāṇappaccayā vipākacittappavattikāle vipāka nāmassa, kammasamuṭṭhāna rūpassa ca  
vasena. Sahajātaviññāṇa paccayā pana itaracittappavatti kālepi vipāko vipāka nāmasena,  
cittasamuṭṭhāna rūpavasena ca nāmarūpassa sambhavo dassetabboti āha "Sahajāta.....yojetabba"nti.  
(Anuṭṭika-Vol.II-128)



## **NĀMARŪPAPACCAYĀ SAJĀYATANA** (Because of the arising of NāmaRūpa, Saḷāyatana arises)

In this stage there are 5 parts of discernment:

- A) Because of the arising of Nāma, Manāyatana arises.
- B) Because of the arising of Nāma, Āyatana Rūpa arises.
- C) Because of the arising of Rūpa, Āyatana Rūpa arises.
- D) Because of the arising of Rūpa, Manāyatana arises.
- E) Because of the arising of Nāma+Rūpa, Manāyatana arises.

### **A) Nāma Supports Manāyatana** (Because of the arising of Nāma, Manāyatana arises)

In this stage take only the Cetasika which accompany the respective Manāyatana as "Nāma" accordingly. "Manāyatana" means the consciousness Viññāṇa which arise together with the respective Cetasika. This is the stage of discerning that Cetasika Nāma support the Citta (=Manāyatana) which accompanies with them.

- 1) Because of the arising of Paṭisandhi Nāma dhamma (=33), Paṭisandhi Manāyatana arises.  
Paṭisandhi Nāma dhamma (=33) is the Cause, Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Bhavaṅga Nāma dhamma (=33), Bhavaṅga Manāyatana arises.  
Bhavaṅga Nāma dhamma(=33) is the Cause, Bhavaṅga Manāyatana is the Effect.
- 3) Because of the arising of Cuti Nāma dhamma(=33), Cuti Manāyatana arises.  
Cuti Nāma dhamma(=33) is the Cause, Cuti Manāyatana is the Effect.  
(In this case the Tihetuka Somanassa Paṭisandhi-Bhavaṅga-Cuti are shown as an example)

\* Because of the arising of Pañcadvārāvajjana Nāma dhamma(=10), Pañcadvārāvajjana Manāyatana arises.

Pañcadvārāvajjana Nāma dhamma(=10) is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.

4) Because of the arising of CakkhuViññāṇa Nāma dhamma(=7), CakkhuViññāṇa Manāyatana arises.

CakkhuViññāṇa Nāma dhamma(=7) is the Cause, CakkhuViññāṇa Manāyatana is the Effect.

5) Because of the arising of Sampāṭicchana Nāma dhamma(=10), Sampāṭicchana Manāyatana arises.

Sampāṭicchana Nāma dhamma(=10) is the Cause, Sampāṭicchana Manāyatana is the Effect.

6) Because of the arising of Santīraṇa Nāma dhamma(=11), Santīraṇa Manāyatana arises.  
Santīraṇa Nāma dhamma(=11) is the Cause, Santīraṇa Manāyatana is the Effect.

\* Because of the arising of Votthapana Nāma dhamma(=11), Votthapana Manāyatana arises.  
Votthapana Nāma dhamma(=11) is the Cause, Votthapana Manāyatana is the Effect.

\* Because of the arising of Javana Nāma dhamma(= ), Javana Manāyatana arises.  
Javana Nāma dhamma(= ) is the Cause, Javana Manāyatana is the Effect.

7) Because of the arising of Tadārammaṇa Nāma dhamma(= ), Tadārammaṇa Manāyatana arises.  
Tadārammaṇa Nāma dhamma(= ) is the Cause, Tadārammaṇa Manāyatana is the Effect.

\* Because of the arising of Manodvārāvajjana Nāma dhamma(=11), Manodvārāvajjana Manāyatana arises.

Manodvārāvajjana Nāma dhamma(=11) is the Cause, Manodvārāvajjana is the Effect.

(NOTES: Discern the accompanying Cetasika = "Nāma" in Santīraṇa, Javana and Tadārammaṇa accordingly, as shown in the Tables of Nāma Kammaṭṭhāna. Discern the Wholesome and Unwholesome groups of Kusala Javana and Akusala Javana respectively. As Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana are not part of Vipāka Vaṭṭa, they can be left out but,

with the purpose of not leaving out any Paramattha Dhātu, there is no fault if one discerns them also (*Refer to asterisk \* above*). If the meditator understands that they are not part of Vipāka Vattha then it is not wrong. Discern Sotadvāra Vīthi,.... etc base on the same method. The Nāma = Cetasika in Pañcavokāra realm can support Manāyatana = Citta only if they have a companion, which is the respective Basis Vatthu Rūpa such as Hadaya Vatthu.)

## B) Because Of The Arising Of Nāma, Āyatanarūpa Arises

**Pacchājātā citta cetasikā dhammā purejātassa imassa kāyassa pacchājāta paccayena paccayo** = Except the 4 Arūpa Vipāka, any of the Citta Cetasika Nāma group of 85 Citta 52 Cetasika which arise subsequently support the CatuSamuṭṭhānika Rūpa Kāya which has arisen at the preceding mind moment. (Paṭṭhāna-Vol.I-7).

In accordance with the above Teaching, concerning about CittaCetasika=Nāma dhamma supports Āyatana Rūpa, understand that the Effect Rūpa arises first and the Cause Nāma dhamma arises later. The Effect Rūpa arises together with the preceding mind moment Cittakkhaṇa (this is mostly so, except at the moment of Paṭisandhi). The Cause Nāma dhamma group is the subsequent mind moment Nāma dhamma group. Therefore, firstly take note of the following brief points:

1) The Ekaja Kāya i.e. the Kammaja (or in another way, the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa) --having arose together with Paṭisandhi Nāmakkhandhā-- which reaches the static duration stage (Ṭhīti) of Rūpa is supported by the 1st Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

2) The TijaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa & Utuja Rūpa --having arose together with the preceding Bhavaṅga Nāmakkhandhā such as the 1st Bhavaṅga-- which reaches the static stage of Rūpa is supported by the subsequent Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

3) The CatujaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the preceding mind at the arising Uppāda moment of Āhāraja Rūpa-- which reaches the static stage of Rūpa is supported by the subsequent CittaCetasika Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

4) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the 15th Bhavaṅga Citta counting from Paṭisandhi in Kāmāvacara beings-- which reaches the static stage of Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti. (For Rūpāvacara being, the TijaKāya i.e. Kammaja, Cittaja & Utuja Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā by means of Pacchājāta Paccaya Satti).

5) The Catuja Kāya (TijaKāya), having arose together with Pañcadvārāvajjana, which reaches the static stage of Rūpa is supported by the subsequent PañcaViññāṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

6) The TijaKāya i.e. Kammaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa in Rūpāvacara realm) --having arose together with PañcaViññāṇa-- which reaches the static stage of Rūpa is supported by the subsequent Sampaticchana Nāmakkhandhā Paccayadhamma group by means of Pacchājāta Paccaya Satti.

7) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the Tija Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa in Rūpāvacara realm) --having arose together with Sampaticchana Nāmakkhandhā-- which reaches the



static stage of Rūpa is supported by the subsequent Santīraṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

(Based on the above methods, realize that the subsequent CittaCetasika = Nāmakkhandhā dhamma group support the Catuja Rūpa which arose together with the preceding mind.)

In this stage where "Because of the arising of Nāma, Āyatana Rūpa arises" is shown, take both the corresponding Citta+Cetasika of the subsequent mind moment as Cause. Take the Cakkhāyatana, Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana which reach the static stage after having arose simultaneously with the preceding mind moment as "Āyatana Rūpa" on the side of Effect. All the 5 types of Āyatana Rūpa has the power to arise in every arising phase-static phase-perishing phase of every mind moment as long as the force of Kamma is not exhausted yet. However, to be not complicated it can be discerned separately or else it can be discerned together. The method of discerning separately is shown as follows:

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, Cakkhāyatana arises.  
Bhavaṅga Calana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with AtītaBhavaṅga)
- 2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, Cakkhāyatana arises.  
Bhavaṅgupaccheda Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅga Calana)
- 3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, Cakkhāyatana arises.  
Pañcadvārāvajjana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅgupaccheda)
- 4) Because of the arising of CakkhuViññāṇa Nāma dhamma, Cakkhāyatana arises.  
CakkhuViññāṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Pañcadvārāvajjana.  
Discern SotaViññāṇa....etc with the same method.)
- 5) Because of the arising of Sampaticchana Nāma dhamma, Cakkhāyatana arises.  
Sampaticchana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with CakkhuViññāṇa)
- 6) Because of the arising of Santīraṇa Nāma dhamma, Cakkhāyatana arises.  
Santīraṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Sampaticchana)
- 7) Because of the arising of Votthapana Nāma dhamma, Cakkhāyatana arises.  
Votthapana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Santīraṇa)
- 8) Because of the arising of 1st Javana Nāma dhamma, Cakkhāyatana arises.  
1st Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with Votthapana)
- 9) Because of the arising of 2nd Javana Nāma dhamma, Cakkhāyatana arises.  
2nd Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.  
(This is the Cakkhāyatana which arises simultaneously with 1st Javana)

Realize thus that the subsequent Citta Cetasika Nāma dhamma group support the Cakkhāyatana which arose together with the preceding mind. Based on this method, discern according to the Nāma Kammaṭṭhāna Tables in every mind moment of all 6 types of Vīthi such as Cakkhudvāra Vīthi. Discern similarly for Sotāyatana....etc. If the meditator wants to discern them as a whole then discern all 5 Āyatana Rūpa such as Cakkhāyatana as follows:

#### Another Way: Discernment As A Whole

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, the 5 Āyatana Rūpa-arise.

Bhavaṅga Calana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the Cakkhāyatana, Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana which arise simultaneously with AtītaBhavaṅga)

2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, the 5 Āyatana Rūpa arise.

Bhavaṅgupaccheda Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅga Calana)

3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, the 5 Āyatana Rūpa arise.

Pañcadvārāvajjana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅgupaccheda)

4) Because of the arising of CakkhuViññāṇa Nāma dhamma, the 5 Āyatana Rūpa arise.

CakkhuViññāṇa Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Pañcadvārāvajjana.)

Realize in this way that the subsequent Citta Cetasika=Nāma dhamma support the 5 Āyatana Rūpa which arose with the preceding mind moment by means of Pacchājāta Paccaya Satti. Discern all 6 dvāra totally.

### C) Because Of The Arising Of Rūpa, Āyatana Rūpa Arises

(It is the Rūpa in the "NāmaRūpa Paccaya" supporting the Āyatana Rūpa in "Saḷāyatana".)

Existing in Cakkhu Dasaka Kalāpa:

1) Because of the arising of the Four Great Elements in the same Kalāpa (*with Cakkhāyatana*), Cakkhāyatana arises.

The Four Great Elements in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

2) Because of the arising of Jīvita in the same Kalāpa, Cakkhāyatana arises.

Jīvita in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

3) Because of the arising of Ojā in the same Kalāpa, Cakkhāyatana arises.

Ojā in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

(NOTES: Similarly, further discern that the corresponding (1)Four Great Elements in the same Kalāpa, (2)Jīvita in the same Kalāpa and (3)Ojā in the same Kalāpa support the respective Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana accordingly. The Four Great Elements support the Āyatana Rūpa of the same Kalāpa by means of Upatthambhaka Satti Jīvita of the same Kalāpa looks after guards by means of Anupālaka Satti Ojā of the same Kalāpa supports by means of Upatthambhaka Satti. In supporting the Āyatana Rūpa by Ojā of the same Kalāpa, understand that Ojā can support only when it (*the Ojā*) has the support of Āhāraja Ojā.

Food just eaten which is still in the stomach before being digested is UtujaOjaṭṭhamaka Rūpa.

When it gets the help of the Digestive Fire caused by Kamma called Pācaka Tejo Dhātu, the Ojā in that UtujaOjaṭṭhamaka Rūpa produce new Ojaṭṭhamaka Rūpa Kalāpa. As those Rūpa are produced by Ojā, they are called Āhāraja Rūpa. When the Āhāraja Ojā in those Āhāraja Rūpa support KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā then each and every one of those KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā produce new Rūpa Kalapa again. By producing and supporting like that, Āyatana Rūpas, such as Cakkhāyatana, become strong. Among the Ojā which get the support, Kammaja Ojā which exist in Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa are included. Having seen this nature by insight, discern the above. Discern similarly for Sotāyatana→Kāyāyatana.)

### D) Because Of The Arising Of Rūpa, Manāyatana Arises

In the PañcaVokāra realms where 5 Khandhā exist (which includes human realm) Nāma can arise only if there is the corresponding Basis Vatthu Rūpa if there is no Basis Vatthu Rūpa then they

cannot arise. It is to discern this discernment after having seen this nature by insight. Another point is that in the arising of consciousness Viññāṇa called Manāyatana, the inseparable accompanying Cetasika are included. These Cetasika together with Manāyatana can only arise dependent upon the respective Basis Vatthu Rūpa. Therefore there is no fault in including the accompanying Cetasika together when discerning Manāyatana as the predominant. Among them, PañcaViññāṇa are the Manāyatana which arise dependent upon each own respective Vatthu Rūpa such as Cakkhu Vatthu which arose simultaneously with Atīta Bhavaṅga. Paṭisandhi Citta=Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with itself (*the Paṭisandhi*). Cuti Citta Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with the 17th Citta backwards from itself (*the Cuti*). Mostly, the Bhavaṅga Citta is dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind. Similarly, except PañcaViññāṇa, the Manāyatana called Manodhātu and ManoViññāṇaDhātu are dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind moment. However according to the Avinābhāva (Inseparable) way, at the Vipassanā stage, there is no fault in meditating combined with Rūpa such as the Cātujā Rūpa (54 Rūpa or 44 Rūpa...etc) which arise simultaneously with the Basis Vatthu Rūpa such as Cakkhu Vatthu, Hadaya Vatthu....etc.

### Some Examples Of The Discernment

- 1) Because of the arising of Basis Hadaya Vatthu Rūpa of Paṭisandhi, Paṭisandhi Manāyatana arises.  
Basis Hadaya Vatthu Rūpa of Paṭisandhi is the Cause  
Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Basis Hadaya Vatthu Rūpa of Bhavaṅga, Bhavaṅga Manāyatana arises.  
Basis Hadaya Vatthu Rūpa of Bhavaṅga is the Cause  
Bhavaṅga Manāyatana is the Effect.  
(This is the Hadaya Vatthu which arose together with the mind moment preceding to the Bhavaṅga which the meditator is discerning)
- 3) Because of the arising of Basis Hadaya Vatthu Rūpa of Cuti, Cuti Manāyatana arises.  
Basis Hadaya Vatthu Rūpa of Cuti is the Cause, Cuti Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with the 17th mind counting backwards from Cuti)
- 4) Because of the arising of Hadaya Vatthu Rūpa, Pañcadvārāvajjana Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose simultaneously with Bhavaṅgupaccheda)
- 5) Because of the arising of Cakkhu Vatthu Rūpa, CakkhuViññāṇa Manāyatana arises.  
Cakkhu Vatthu Rūpa is the Cause, CakkhuViññāṇa Manāyatana is the Effect.  
(This is the Majjhimāyuka Cakkhuvatthu Rūpa which arose simultaneously with Atīta Bhavaṅga)
- 6) Because of the arising of Hadaya Vatthu Rūpa, Sampaticchana Manāyatana arises  
Hadaya Vatthu is the Cause, Sampaticchana Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose simultaneously with CakkhuViññāṇa --or PañcaViññāṇa)
- 7) Because of the arising of Hadaya Vatthu Rūpa, Santīraṇa Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, Santīraṇa Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with Sampaticchana)
- 8) Because of the arising of Hadaya Vatthu Rūpa, Votthapana Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, Votthapana Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose simultaneously with Santīraṇa)
- 9) Because of the arising of Hadaya Vatthu Rūpa, 1st Javana Manāyatana arises.  
Hadaya Vatthu Rūpa is the Effect, 1st Javana Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with Votthapana)
- 10) Because of the arising of Hadaya Vatthu Rūpa, 2nd Javana Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, 2nd Javana Manāyatana is the Effect.

- (This is the Hadaya Vatthu Rūpa which arose together with 1st Javana).....etc
- 11) Because of the arising of Hadaya Vatthu Rūpa, 1st Tadārammaṇa Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with the 7th Javana - take note that this is mostly the case)
- 12) Because of the arising of Hadaya Vatthu Rūpa, 2nd Tadārammaṇa Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, 2nd Tadārammaṇa Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with the 1st Tadārammaṇa)
- 13) Because of the arising of Hadaya Vatthu Rūpa, Manodvārāvajjana Manāyatana arises.  
Hadaya Vatthu Rūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.  
(This is the Hadaya Vatthu Rūpa which arose together with the preceding Bhavaṅga [=Bhavaṅgupaccheda].)

Base on these methods, discern every Vīthi mind moment as shown in Nāma Kammatṭhāna Tables. Discern all 6 dvāra. Discern all Kusala Javana Vīthi, Akusala Vīthi in each dvāra.

### E) Because Of The Arising Of NāmaRūpa, Manāyatana Arises

In this case, take only the Cetasika which accompany with the respective Citta as "Nāma". Take mainly the pertaining Basis Vatthu Rūpa where the Nāma dhamma group existing in the respective mind moment is dependent upon and the inseparable Rūpa such as 54 Rūpa or 44 Rūpa as "Rūpa". Having seen by insight that the pertaining NāmaRūpa support the consciousness Manāyatana, discern the discernment below. The Cause Nāma=Cetasika and the Effect Manāyatana are the group of Sampayutta dhamma which arise together within one mind moment. As mentioned above, the Basis Vatthu Rūpa are mostly Purejāta dhamma which arise in advance before the Effect Manāyatana. However at the moment of Patisandhi, it is Sahajāta dhamma.

### Some Of The Discernment

- 1) Because of the arising of Paṭisandhi NāmaRūpa, Paṭisandhi Manāyatana arises.  
Paṭisandhi NāmaRūpa is the Cause, Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Bhavaṅga NāmaRūpa, Bhavaṅga Manāyatana arises.  
Bhavaṅga NāmaRūpa is the Cause, Bhavaṅga Manāyatana is the Effect.  
(Discern similarly for Cuti)
- 3) Because of the arising of Pañcadvārāvajjana NāmaRūpa, Pañcadvārāvajjana Manāyatana arises.  
Pañcadvārāvajjana NāmaRūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
- 4) Because of the arising of CakkhuViññāṇa NāmaRūpa, CakkhuViññāṇa Manāyatana arises.  
CakkhuViññāṇa NāmaRūpa is the Cause, CakkhuViññāṇa Manāyatana is the Effect.
- 5) Because of the arising of Sampatīcchana NāmaRūpa, Sampatīcchana Manāyatana arises.  
Sampatīcchana NāmaRūpa is the Cause, Sampatīcchana Manāyatana is the Effect.
- 6) Because of the arising of Santīraṇa NāmaRūpa, Santīraṇa Manāyatana arises.  
Santīraṇa NāmaRūpa is the Cause, Santīraṇa Manāyatana is the Effect.
- 7) Because of the arising of Votthapana NāmaRūpa, Votthapana Manāyatana arises.  
Votthapana NāmaRūpa is the Cause, Votthapana Manāyatana is the Effect.
- 8) Because of the arising of 1st Javana NāmaRūpa, 1st Javana Manāyatana arises.  
1st Javana NāmaRūpa is the Cause, 1st Javana Manāyatana is the Effect.  
(Discern the 2nd Javana.....etc base on this method)
- 9) Because of the arising of 1st Tadārammaṇa NāmaRūpa, 1st Tadārammaṇa Manāyatana arises.  
1st Tadārammaṇa NāmaRūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.  
(Discern the 2nd Tadārammaṇa base on the this method)
- 10) Because of the arising of Manodvārāvajjana NāmaRūpa, Manodvārāvajjana Manāyatana arises.  
Manodvārāvajjana NāmaRūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.

## Discern Base On Those Methods

Discern every mind moment in Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rupārammaṇa as object according to the Nāma Kammatṭhāna Tables. Discern similarly in Vīthi such as Sotadvāra Vīthi which takes Saddārammaṇa as object....etc. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi in all 6 types of Vīthi. Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana are also discerned combined together so that no Paramattha Dhātu are left out.



## SAḶĀYATANAPACCAYĀ PHASSO

(Because of the arising of SaḶāyatana, Phassa arises.)

**Phassa:-** There are, briefly, 6 types of Phassa which are Cakkhusamphassa, Sotasamphassa, Ghānasamphassa, Jivhāsamphassa, Kāyasamphassa and Manosamphassa. All the Phassa which accompany with Paṭisandhi, Bhavaṅga, Cuti and with Pañcadvārāvajjana, Sampatiçchana, Santīraṇa, Votthapana, Javana, Tadārammaṇa, Manodvārāvajjana are called Manosamphassa.

**SaḶāyatana:-** In this case, take all 12 Āyatana which are the 6 internal Āyatana=Ajjhattikāyatana i.e. Cakkhāyatana, Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana, Manāyatana and the 6 external Āyatana=Bāhirāyatana i.e. Rūpāyatana, Saddāyatana, Gandhāyatana, Rasāyatana, Phoṭṭhabbāyatana, Dhammāyatana as “SaḶāyatana”. These internal and external Āyatana are the devices medium which can expand and intensify the Citta-Cetasika. (For example) When Eye Transparent Element which is the Cakkhāyatana and Rūpārammaṇa which is the Rūpāyatana impinge, then if that Rūpārammaṇa is iṭṭhārammaṇa (pleasant object) then the smile is intensified if the Rūpārammaṇa is anīṭṭha (unpleasant) then the frown is intensified. Therefore that Cakkhāyatana and Rūpāyatana are the devices or medium which intensify the Citta-Cetasika i.e. the Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rūpārammaṇa as object. Understand it in this way.

Among the 12 Āyatana, the (i) 52 Cetasika and (ii) 16 Sukhuma subtle Rūpa are included. All Cetasika accompanying with the respective Citta are called Dhammāyatana. As Hadaya Vatthu Rūpa is included in Sukhuma Rūpa, the Hadaya Vatthu Rūpa is also called Dhammāyatana. The Cetasika accompanying with the respective Citta, especially the Cetasika accompanying with the respective Phassa are called Sampayutta Dhammāyatana. All consciousness=Viññāṇa are called Manāyatana.

### Some Of The Discernment

#### Paṭisandhi Manosamphassa=Paṭisandhi Citta & accompanying Phassa

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

Hadaya Vatthu Dhammāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

2) Because of the arising of Bāhirāyatana (it is either one of these 3: Kamma, Kamma Nimitta or Gati Nimitta), Paṭisandhi Manosamphassa arises.

Bāhirāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

3) Because of the arising of Paṭisandhi Viññāṇa=Manāyatana, Paṭisandhi Manosamphassa arises.

Paṭisandhi Viññāṇa=Manāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

4) Because of the arising of Sampayutta Dhammāyatana(=32), Paṭisandhi Manosamphassa arises.

Sampayutta Dhammāyatana(=32) is the Cause, Paṭisandhi Manosamphassa is the Effect.

Paṭisandhi Manosamphassa is also the Nāma dhamma. According to the nature of Nāma dhamma (in PañcaVokāra realm), they can arise only if there is Basis Vatthu Rūpa. Furthermore, as Phassa has the nature of touching (i.e. contact), the contact Phassa can arise only when there is an object to touch (contact). If there is no object to touch then the touching Phassa cannot arise. As the object of those Paṭisandhi Nāma dhamma group is either Kamma, Kamma Nimitta or Gati Nimitta, that object can be any of the 6 objects accordingly. If it is Kamma object then, --as it is the Kusala Cetanā for human beings-- that Kamma object is the Dhammāyatana of that Kusala Cetanā. If the meditator wants to discern specifying that Dhammāyatana then he can discern No.( 2) above changed as follows:

2) Because of the arising of Kamma object=Dhammāyatana, Paṭisandhi Manosamphassa arises.

Kamma object=Dhammāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

## Sampayutta Dhammāyatana

If it is Somanassa Tīhetuka 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, Sampatiçchana, 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, Sampatiçchana, 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 cakkhudvārādīsu pavattānaṃ kusalākusalabyākatavedanā “Sāriputto, Mantāniputto”ti evamādīsu 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 manoviññādhātuyo, aṭṭha mahāvīpākāni, dasa kāmāvacarakiriyāti catuvīsatiyā cittāni vasena veditabbo.

Tattha aṭṭha kusalāni dvādasa akusalāni ca javanavasena labbhanti, kiriyamanodhātu āvajjanavasena labbhati. Dve vipākamanodhātuyo sampañcchanavasena, tisso vipākamanoviññādhātuyo santīraṇatadārammaṇavasena, kiriyāhetukamanoviññādhātu 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) Voṭṭhapaṇa,
- 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.

**Kiriyaṃanodhātu 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 arises .....etc

- 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** (Saṃyutta 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

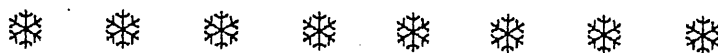
	manodvārāvajjana	javana 7x	tadārammaṇa 2x
Rūpa-(Kāma) Taṇhā	12	20	12 11 34 33
Upādāna	12	20	12 11 34 33

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 arises .....because 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 samappīto 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 GhāṇaViññāṇa, 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 Future .....etc.

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 Past .....etc.

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 Pāḷi. 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) Kabaḷikāra Āhāra = the Āhāra, whether it is gross or subtle, made into a mouthful, although not swallowed but is like swallowed (for explanation, see *Kabaḷikāra 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) Kabaḷikārahāra = 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 sahaajāta kammajā oja nāma atthi. Sa yāvapi sattamā divasā pāleti.  
Ayameva upādiṇṇaka kabaḷikārahāroti veditabbo. Tebhūmakakusalākusalakiriyavasena  
anupādiṇṇakā. Lokuttarā pana ruḷhivasena kathitāti (Saṃyutta Commentary-Vol. II-23, 24  
Burmese script)

Paṭisandhicitteneva sahaajātāti lakkhaṇavacanametam. Sabbāyapi

kammajarūpapariyāpannāya ojāya atthibhavassa avicchedappavatti sambhavadassanatto.

Sattamāti uppannadivasato paṭṭhāya yāva sattamadivasāpi. Rūpasantatiṃ

paveṇighaṭṭanavasena. 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 Arahathship 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 Pāli 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 Pāli.

### 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)<sup>1</sup>

#### *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)

<sup>1</sup>DhsA.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)*

**sotaraṃ**

*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-paṭihanana-lakkhaṇaṃ, cakkhu-viññāṇassa visaya-bhāva-rasaṃ,*

*tasseva gocara-paccupaṭṭhānaṃ, catu-mahābhūta-padaṭṭhānaṃ.*

*(DhsA..355, Vs.2.76)*

### *saddo*

*sota-paṭihanana-lakkhaṇo, sota-viññāṇassa visayabhāva-raso,*

*tasseva gocara-paccupaṭṭhāno, catu-mahābhūta-padaṭṭhāno.*

*(DhsA..356, Vs.2.77)*

### *gandho*

*ghāna-paṭihanana-lakkhaṇo, ghāna-viññāṇassa visayabhāva-raso,*

*tasseva gocara-paccupaṭṭhāno, catu-mahābhūta-padaṭṭhāno.*

*(DhsA..356, Vs.2.77)*

### *raso*

*jivhā-paṭihanana-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 upādīṇṇa-  
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 upacayo**<sup>1</sup>

ācaya-lakkhaṇo,

pubbantato rūpānam ummujjāpana-raso,

niyyātana-paccupaṭṭhāno,  
 paripuṇṇa-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 santati**<sup>1</sup>

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)

<sup>1</sup> *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-rasaṁ,*

*sandahana-paccupaṭṭhānam,*  
*nāma-rūpa-padaṭṭhānam. (DhsA.155)*

### *paṭisandhi-cittam*

*kamma-kamma-nimitta-gati-nimittānam*  
*aññatarā-rammaṇa-vijānana-lakkhaṇam,*  
*paṭisandhāna-rasaṁ,*

*sandahana-paccupaṭṭhānam,*

*nāma-rūpa-padaṭṭhānam.*

### *bhavaṅga-cittam*

*kamma-kamma-nimitta-gati-nimittānam*  
*aññatarā-rammaṇa-vijānana-lakkhaṇam,*  
*bhavaṅga-rasaṁ,*  
*sandahana-paccupaṭṭhānam,*  
*nāma-rūpa-padaṭṭhānam.*

### *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-rasaṁ,*  
*rūpā-bhimukha-bhāva-paccupaṭṭhānam,*  
*rūpārammaṇāya kiriya-mano-dhātuyā*  
*apagama-padaṭṭhānam. (DhsA.303, Vs.2.85)*

### *sota-ghāna-jivhā-kāya-viññāṇāni*

*sotādi-sannissita-saddādi-vijānana-*  
*lakkhaṇāni,*

*saddādi-mattā-rammaṇa-rasāni, saddādi-*  
*abhimukha-bhāva-paccupaṭṭhānāni,*

*saddā-rammaṇādināni kiriya-mano-*  
*dhātūnam 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*)

**sampañcchana****(vipākā mano-dhātu)**

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

*cakkhu-viññāṇādi-apagama-padaṭṭhānā.*

*(DhsA.304, Vs.2.8.5)***santīraṇādi****(duvidhāpi santīraṇādikiccā ahetukavipākā mano-viññāṇa-dhātu)**

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

*hadaya-vatthu-padaṭṭhānā.*

*(DhsA.305, Vs.2.8.5)***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)<sup>1</sup>

### *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.*

<sup>1</sup>(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)<sup>1</sup>
  - (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*

*vuttam. (DhsA.162)*

*visesato sukha-padaṭṭhāno.*

*nivāte dīpaccīnaṃ thīti viya cetaso*

*thīti dāṭṭhabbo. (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*

*saṃyojana-raso,*

*ārammaṇā-bhimukhabhāva-*

*paccupaṭṭhāno,*

*ārammaṇapaṭiṇḍakattena*

*sampayuttānaṃ sārathi viya*

*dāṭṭhabbo. (DhsA.177, Vs.2.96)*

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

<sup>1</sup>(S.2.12) : Saṃyutta 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 ānāyana-paccupaṭṭhāno.

(DhsA.157, Vs.1.138)

### vicāro

ārammaṇānumajjana-lakkhaṇo.

tattha sahajātānuyojana-raso.

cittaassa anuppabandhana-

(anuppabandha) paccupaṭṭhāno.

(DhsA.158)

### adhimokkha

sanniṭṭhāna-lakkhaṇo,

asaṁsappana-raso,

nicchaya-paccupaṭṭhāno,

sanniṭṭheyya-dhamma-(sanniṭṭhātabba-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

hattha-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,*  
*paḍḍha-pātu-pacchedana-rasā vā,*  
*majjhata-bhāva-paccupaṭṭhānā.*  
(DhsA.177, Vs.2.96)

**upekkhā (tatramajjhataṭṭā)**

*sattesu majjhataṭṭā-kāra-ppavatti-lakkhaṇā,*  
*sattesu sama-bhāva-dassana-rasā,*  
*paṭighānunaya-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-nunaya-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 avītikkaṃma-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)<sup>1</sup>. 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 passati*"<sup>ti</sup>  
*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-ṭipatti-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-va-padaṭṭhānaṃ.*

(DhsA.291, Vs.2.98, VsTi.2.149)<sup>1</sup>

**anottappaṃ**

*kāya-duccaritādīhi asāraṇa-lakkhaṇaṃ,  
 anuttāsa-lakkhaṇaṃ vā.  
 anuttāsākārena pāpānaṃ karaṇa-rasaṃ.  
 anuttāsākārena pāpato asaṅkocana-paccupaṭṭhānaṃ.*

*para-agāra-va-padaṭṭhānaṃ.*

(DhsA.291, Vs.2.98, VsTi.2.149)

**uddhaccaṃ**

*cetaso avūpasama-lakkhaṇaṃ,  
 vātābhighāta-cala-jalaṃ viya.  
 ana-vaṭṭhāna-rasaṃ,  
 vātābhighāta-cala-dhajaṭṭhākaṃ 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, telaṅjanarāgo viya.  
 saṃyojaniya-dhammesu assādadassana-padaṭṭhāno.  
 taṅhā-nadī-bhāvena vadḍhamāno sighasotā 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,*  
*vippaṭisāra-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) <sup>1</sup>

### 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)

<sup>1</sup>VbhA.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 paṭhamābhiniḥḥatti-  
 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, kāyasamphassa, manosamphassa.
7. Six vedanā which are cakkhusamphassajāvedanā, sotasamphassajāvedanā, ghānasamphassajāvedanā, jivhāsamphassajāvedanā, kāyasamphassajāvedanā, manosamphassajāvedanā.
8. Six saññā which are rūpasaññā, saddasaññā, ghānasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
9. Six cetanā which are rūpasañcetanā, saddasañcetanā, ghānasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.
10. Six taṇhā which are rūpataṇhā, saddataṇhā, ghānataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.
11. Six vitakka which are rūpavitakka, saddavitakka, ghānavitakka, rasavitakka, phoṭṭhabbavitakka, dhammavitakka.
12. Six vicāra which are rūpavicāra, saddavicāra, ghānavicāra, rasavicāra, phoṭṭhabbavicāra, dhammavicāra.
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 vipassanāñāṇa 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 ajjhataṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati.

yasmā pana na suddhaajjhataḍḍassanāmaggaṃ maggavuttānaṃ hoti, bahiddhāpi dattabbameva, tasmā parassa khandhepi anupādinnaṃsaṅkhārepi aniccaṃ dukkhamanattāti passati. so kālena ajjhataṃ sammasati, kālena bahiddhāti. tassevaṃ sammasato ajjhataṃ sammasanākaḷe vipassanā maggena saddhiṃ ghaṭiyati. evaṃ ajjhataṃ abhinivisitvā ajjhataṃ vuttāti nāma. sace panassa bahiddhā sammasanākaḷe vipassanā maggena saddhiṃ ghaṭiyati. evaṃ ajjhataṃ abhinivisitvā bahiddhā vuttāti nāma. eeva nayo bahiddhā abhinivisitvā bahiddhā ca ajjhataṃca vuttānepi.

Aparo āditova rūpe abhinivisati, abhinivisitvā bhūtarūpaṅca upādārūpaṅca paricchinditvā aniccādito passati. yasmā pana na suddharūpadassanāmaggaṃ maggavuttānaṃ hoti, arūpampi dattabbameva. tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇaṅca idaṃ arūpaṃ nti paricchinditvā aniccādito passati. so kālena rūpaṃ sammasati, kālena arūpaṃ. tassevaṃ sammasato rūpasammasanākaḷe vipassanā maggena saddhiṃ ghaṭiyati. evaṃ rūpe abhinivisitvā rūpā vuttāti nāma. sace panassa arūpasammasanākaḷe vipassanā maggena saddhiṃ ghaṭiyati, evaṃ rūpe abhinivisitvā arūpā vuttāti nāma. esa nayo arūpe abhinivisitvā arūpaṃ ca rūpaṃ ca vuttānepi.

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

Abhinivesoti ca vipassanāya pubbabhāge kattabbanāmarūpaparicchedo veditabbo. tasmā paṭhamaṃ 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 vuttānagāminivipassanā = 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 vuttānagāmini vipassanā).

[Vuttānagāminivipassanā --- the vipassanācitta process emerging from saṅkhāra object attains nibbāna, being free from saṅkhāra. It is the name of the three insight namely saṅkhārupekkhañāṇa, anulomañāṇa, gotrabhuñāṇa called sikhāpattāvipassanā 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,



tasmā dukkhatopi anattatopi sammasati. tassevaṃ paṭipannassa aniccato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā aniccato vuṭṭhāti nāma. Sace paṇassa dukkhato anattato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā dukkhato, anattato vuṭṭhāti nāma. esa nayo dukkhato anattato abhinivisitvā sesavuṭṭhānesupi. (Vism. XXI, 787)

1. A meditator firstly begin to meditate vipassanā saṅkhāradhamma as anicca (having discerned by insight the nature of arising and then perished away) however vuṭṭhānagāminivipassanā cannot arise by meditating only as anicca. It must also be meditated upon as dukkha (having discerned by insight the nature of being oppressed by constant arising and perishing away) and as anatta (having discerned by insight the nature of having no indestructible essence). Therefore he meditates as dukkha and anatta also. If vuṭṭhānagāminivipassanā arise while meditating on saṅkhāradhamma as anicca, it means that person having begun meditating as anicca, emerges from saṅkhāra through anicca.

2-3. If vuṭṭhānagāminivipassanā arise to the meditator while meditating as dukkha and to another meditating as anatta, then it is having begun meditating as anicca, it emerges from saṅkhāradhamma through dukkha and through anatta.

Understand it in the same way for the remaining other emergence, having begun meditating on saṅkhāradhamma as dukkha and as anatta.

According to the decision of the commentary above, the meditator must meditate vipassanā on saṅkhāradhamma.

1. sometimes as anicca
2. sometimes as dukkha
3. sometimes as anatta, alternately.

#### THE RAY OF ANATTA

Anicca and dukkha characteristics are apparent in the world, whether the enlightenment of a Buddha occurs or not. Anatta characteristic cannot be apparent without the enlightenment of a Buddha. Only when there is enlightenment of a Buddha that anatta characteristic is apparent. Even the wise righteous person such as sarabhaṅga who is a bodhisatta with great psychic powers can only able to teach the saṅkhāradhamma as anicca and dukkha. He was not able to proclaim the teaching on anatta. If such righteous person was able to proclaim the saṅkhāradhamma as anatta it would had been possible that his disciples/listeners could attain ariyamaggaphalañāṇa penetratively. It is true, indeed, that the proclamation of anatta characteristic is not the scope of any person or beings except sabbaññūsammāsambuddha, the omniscient Buddha. As such, anattalakkhaṇa is not an apparent characteristic. Therefore the Buddha taught anatta characteristic by means of teaching it together with:

1. anicca characteristic
2. or dukkha characteristic
3. or both anicca and dukkha characteristics. (vibhaṅga aṭṭhakathā. 46-47)

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāva- sarasato upatthāti. (vibhaṅga aṭṭhakathā. 47)

If able to discern each rūpa-dhātu and nāma-dhātu, removing the rūpa compactness and nāma compactness, one by one until attaining ultimate reality then the anatta characteristics = the 'sun', the ray of anatta will arise apparently to the insight of the meditator as it really is rūpa compactness and nāma compactness (ghana) can be removed only when one can discern and distinguish the paramattha dhātu one by one through (discerning their) characteristics-function-manifestation-proximate cause by vipassanā insight, analysing the rūpa compactness, nāma compactness especially the rūpa kalāpa and nāma kalāpa by insights. Only if compactness is removed then one will attain ultimate reality insight. Only if ultimate reality insight is attained then the sun ray of anatta will arise appropriately and brightly. Only if one can meditate with vipassanā insight until the anicca, dukkha, and anatta characteristics become clear to the insight then one can attain ariyamagga.

Therefore if one teach and has the opinion that:

1. It is not necessary to discern to see rūpa-kalāpa and nāma-kalāpa;
2. Sāvaka (disciples) cannot be able to discern rūpa-kalāpa and nāma-kalāpa;
3. Sāvaka cannot analyse rūpa-kalāpa and nāma-kalāpa;
4. Sāvaka cannot discern the rūpa paramattha and nāma paramattha taught by Buddha;
5. Only sabbaññūsammāsambuddha can realize rūpa and nāma taught by Buddha; It is only the scope of Buddha;
6. These nāma and rūpa can only be realized by arhanta ---

then that teaching deviates from the path of the teaching and note that it is without any reference from the text. Only when one can analyse the rūpakalāpa and nāmakalāpa then he can attain ultimate reality insight. Nibbāna is the dhamma which can be attained only by going through the paramattha sacca realm (ultimate reality); take note that it is not the dhamma which can be attained by going through paññatti realm (concepts).

## KALĀPASAMMASANA AND ANUPADADHAMMAVIPASSANĀ

Samūhagahaṇavasena pavattaṃ kalāpasammasanaṃ. phassādi ekekadhamma-gahaṇavasena pavattā anupadadhammavipassanā. (dhammasaṅgī-ṭīkā. 109)

There are two types of vipassanā: namely nayavipassanā called kalāpasammasana and anupadadhammavipassanā. The method of grouping the nāma-rūpa saṅkhāradhamma as a whole in group of 2 or 5 or 12 or 18 or 12 etc. by means of nāma-rūpa method, 5 khandha method, 12 āyatana method, 18 dhātu method, paṭiccasamuppāda method etc. and meditating according to group is nayavipassanā called kalāpasammasana. [In this method, taking as object, rūpa existing in the 6 doors and 42 koṭṭhāsa as a whole, one meditates vipassanā on their three characteristics alternately. Similarly one must also meditate vipassanā on past, present, future, internal, external rūpa as a whole gradually on their three characteristics alternately. Also in nāma, one meditate vipassanā on the nāma existing in one mind moment as a whole or grouping them as vedanā group, saññā group, saṅkhāra group, viññāṇa group. The method is similar for past, future, present, internal, external etc.]

The method of meditating vipassanā after having analysed the rūpa one by one existing in a rūpa kalāpa such as pathavī, āpo, tejo, vāyo etc., and the method of meditating vipassanā after having taken as object one by one of the citta cetasika group such as phassa, vedanā, saññā, cetanā etc. existing in a mind moment are called anupadadhammavipassanā method.

Among these two methods, visuddhimagga (Vism XX, 692) instructed that the meditator who is beginning the meditation should begin with nayavipassanā called kalāpasammasana.

## PAṬICCASAMUPPĀDA FACTORS

It is mentioned in visuddhimagga (Vism xx, 694), that paṭiccasamuppāda factors are included in the list of vipassanā insight objects (... dvādasā paṭiccasamuppādaṅgāni etc.)

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanā paṭipāṭiyā 'aniccaṃ dukkhaṃ anattā'ti sammasanto vicarati. (mūlapaññāsa aṭṭhakathā. 1.281)

Above reference from mūlapaññāsa commentary also instructed to meditate vipassanā on the three characteristics of nāma-rūpa together with the cause according to the stages of vipassanā insight.

In accordance with these instructions, after having discerned by insight the causal relationships between these paṭiccasamuppāda factors, one must meditate sometimes on the nature of anicca, sometimes on the nature of dukkha, sometimes on the nature of anatta of;

1. sometimes cause,
  2. sometimes effect,
- meditating as 'anicca', 'dukkha', 'anatta' alternately.

The meditator meditates vipassanā ---

1. sometimes on internal

2. sometimes on external, and among these two;
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effects
7. sometimes as anicca
8. sometimes as dukkha
9. sometimes as anatta
10. sometimes as asubha,  
on the three characteristics alternately.

Asubhā bhavetabbā rāgassa pahānāya. (meghiya sutta, udāna pāli).

In meghiya sutta the Buddha had instructed to practise asubha meditation to remove rāga (lust); and similarly instructed in vijaya sutta (khuddaka. 1.308) to practise asubha meditation to eradicate rāga. Among the three characteristics, asubha is “surrounding” dukkhānupassanā. This vipassanā meditation should be practised on present five khandha.

Furthermore in teparivaṭṭadhammadesanā such as anattalakkhaṇa sutta, the Buddha had instructed to meditate vipassanā on past five khandha and future five khandha. In accordance to these instructions take note that one must meditate vipassanā on past khandha and future khandha similar to the method of meditating vipassanā on present khandha.

Therefore altogether,

11. sometimes meditate on past
12. sometimes meditate on future;  
one must meditate vipassanā on these all.

These are important points which the meditator must know in advance relating to the vipassanā meditation. Again one can meditate vipassanā on these nāma-rūpa by various method such as having formed five groups, the five khandha method; having formed 12 groups, the 12 āyatana method, having formed 18 groups, the 18 dhātu method; having formed 12 groups of factors, the paṭiccasamuppāda method etc. In this treatise, the vipassanā meditation by nāma-rūpa method, having formed one group of nāma and one group of rūpa is mainly shown.

### VIPASSANĀÑĀṆA AND ABHIÑÑĀ

Concerning the discernment of past and future some venerable teachers have the opinion that only if one attains abhiññā, especially pubbenivāsānussati abhiññā then one can discern the past and future. There are 2 ways of discerning past and future which are by pubbenivāsānussati abhiññā ñāṇa and vipassanā ñāṇa. In the khandhavagga saṃyutta pāli, khajjanīya sutta and the commentary of that sutta taught:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihiṭṭaṃ pubbenivāsaṃ anussaramānā anussaranti. sabbe te pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ. katame pañca

1. “Evaṃ rūpo ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno rūpaṃyeva anussarati.
2. “Evaṃ vedano ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno vedanaṃyeva anussarati.
3. “Evaṃ sañño ahoṣiṃ atītamaddhāna”nti...
4. “Evaṃ saṅkhāro ahoṣiṃ atītamaddhāna”nti...
5. “Evaṃ viññāṇo ahoṣiṃ atītamaddhāna”nti. iti vā hi bhikkhave anussaramāno viññāṇameva anussarati (khandhavagga saṃyutta, khajjanīya sutta. 2.71)

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, vipassanāvasena pana pubbenivāsaṃ anussarante samaṇabrāhmaṇe sandhāyetaṃ vuttaṃ. tenevāha sabbe te pañcupādānakkhandhe anussaranti, etesaṃ vā aññatara nti. abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi

khandhapaṭibaddhāpi pañnattipi ārammaṇaṃ hotiyeva, rūpaṃyeva anussarāṭṭi evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandhameva anussarati. vedanādisupi eseva nayoti.

(khandhavagga- atthakathā. 79)

'bhikkhus in the world some persons, namely the samaṇabrāhmaṇa can recollect many previous khandha process (former life) by insight if they want. In recollecting like that, these samaṇabrāhmaṇa can recollect the five upādānakkhandha or one of the five upādānakkhandha if they want.

Those samaṇabrāhmaṇa can also recollect by insight, if they want as:

1. "that rūpa had arouse in the past"
2. "that vedanā had arouse in the past"
3. "that saññā had arouse in the past"
4. "that saṅkhāra had arouse in the past"
5. "that viññāṇa had arouse in the past" (khandhavagga atthakathā. 79)

**pubbenivāsa** - Buddha taught using the word 'pubbenivāsa' recollecting the past khandha process. It was not meant the discernment of past khandha process by pubbenivāsānussati abhiññā power. Actually he meant to teach that the samaṇabrāhmaṇa recollect the past khandha process by vipassanā insight power. Therefore the Buddha himself taught that "they can recollect the five upādānakkhandhā or one of the five upādānakkhandhā by insight". The difference is that if the past khandha process is recollected by abhiññā then that pubbenivāsānussati abhiññā can know:

1. the five khandha where lokuttarā states are included (that means it can know the five khandha where lokuttara states had arisen in ariya persons such as previous Buddha)
2. the recollection of five upādānakkhandhā (that means lokuttara states are not included)
3. the recollection of clan, beauty, nutriment, happiness, sufferings etc. connected with the khandha.
4. the recollection of various concepts such as name concept.

However vipassanā insight cannot know the above 1, 3 and 4; it can only know number 2, which is five khandha, the object of vipassanā insight.

"rūpaṃyeva anussarati = can recollect only rūpa by insight" means that recollecting the past khandha process by vipassanā like that, is not recollecting any person, beings, puggala (= atta) but only ultimate reality. It recollects by insight the rūpa khandha which had ceased in the past. Take note that it is similar for vedanā etc. (khandhavagga atthakathā. 79)

Therefore note that the meditator can discern and see the past five upādānakkhandha by vipassanā insight. Here, note that nāmarūpaparicchedañña and paccayapariggahañña are included as vipassanā.

### AN IMPORTANT KEY FACTOR

Being able to recollect the five khandha by insight is essential for discerning past causes. If one has not yet been able to discern the 5 past khandha then he can never discern past cause which are part of past five khandha, similarly 'the arising of a past effect because of a respective further past causes' and 'the arising present effect because of the relevant past cause' can never be discerned. Similarly if one is not able to discern future 5 khandha then 'the arising of future effect because of present cause (or relevant past cause)' and 'the arising of a further future effect because of relevant future cause' can never be discerned. This is because future effect and future cause are part of future 5 khandha.

An important key factor in searching for past cause and effect, and future cause and effect is being able to discern the nimitta that appear at the time of verge of death (maraṇāsanna), which could be either kamma or kammanimitta or gatinimitta. As that nimitta appears due to the force of kamma which is going to produce the effect, it is the important central key factor in searching for the kamma which will produce effect or the kamma which had produced effect or the kamma which is producing effect. It is the nimitta that arise in the appropriate 6 dvāra (sense doors) at the time of maraṇāsanna; it is especially the nimitta which appear in bhavaṅga mind clear element (manodvāra) at the time of being on the verge of death. Only when able to discern these 6 dvāra, especially manodvāra, then can one further discern the object nimitta which arise in the appropriate dvāra.

Only if able to discern that nimitta then can one be able to discern the kamma which produce the effect, and the avijjā, taṇhā, upādāna surrounding that kamma.

Only if able to discern especially bhavaṅga mind clear element (manodvāra) then can one be able to discern vīthi mind processes which arise in between bhavaṅga mind clear element (manodvāra). The causes (avijjā, taṇhā, upādāna, saṅkhāra, kamma) are the states that are included in these vīthi mind processes. They are part of vīthiccitta.

In the search for past causes, it is very important to be able to discern the object of past maraṇāsannajavana. To be able to discern the object of that maraṇāsannajavana, it is very important to be able to discern the bhavaṅga mind clear element (manodvāra) existing at the time of maraṇāsanna in the past life. Only if able to discern like that one can discern ---

1. the object of maraṇāsannajavana which appeared in that bhavaṅga mind clear element (manodvāra)
2. the vīthi mind processes including maraṇāsannajavana vīthi which arise in between these bhavaṅga mind clear element (manodvāra)
3. the fundamental cause, kamma which produce that object to appear
4. the avijjā, taṇhā, upādāna which can cause that kamma.

Similarly if there is still future life for the meditator he must be able to discern the object of maraṇāsannajavana which appear at time of near death (maraṇāsanna) in the present life. To be able to discern that one must firstly be able to discern the bhavaṅga mind clear element (manodvāra) that arise at the time of near death. Only if able to discern like that, the object of maraṇāsannajavana which appear in that manodvāra; the kamma which is going to produce the effect, causing that object to appear; and the avijjā, taṇhā, upādāna which are the supporting causes of that kamma can be discerned.

Similarly for the meditator who still has to go round the future saṃsāra, in searching for the causal relationships (paṭiccasamuppāda) between the successive future lives he must also be able to discern the object (the nimitta) of the maraṇāsannajavana which will appear in manodvāra existing at the time near the future cuti (death). As that nimitta appear because of the kamma which will produce a new future life, the kamma which cause that nimitta to appear is a fundamental cause for the future khandha such as the second future etc. That nimitta can arise also because of past kamma called aparāpariya; or it can arise because of kamma accumulated in the present life; or it can arise because of the future life kamma, including kamma accumulated before the future death. If one search for the kamma based on that nimitta then one can easily find it. One can also find the avijjā, taṇhā, upādāna which support the kamma. To be able to discern like that, it is necessary to be able to discern the six dvāra, especially bhavaṅga mind clear element (manodvāra) of the maraṇāsanna period.

Therefore to be able to discern the past and future khandha is a very important requirement not only for vipassanā meditation on past and future khandha but also for the discernment of causal relationships paṭiccasamuppāda and for vipassanā meditation on the paṭiccasamuppāda factors.

## MEDITATE VIPASSANĀ BEGINNING WITH THOSE EASY TO DISCERN

In accordance with the discipline that one can meditate vipassanā beginning with nāma-rūpa which are easy to discern and are easily clear to the insight, in this treatise, the vipassanā meditation beginning with present nāma-rūpa will be shown first.

Firstly reestablish the concentration progressively which has already attained until the highest. If one can attain fourth jhāna concentration then establish that fourth jhāna concentration again in every sitting. If the meditator is a suddhavipassanāyānika person and has practised four great elements meditation then he should establish the concentration, taking the four great elements as object until the light becomes powerful.

As it is shown in this treatise beginning with rūpa kammaṭṭhana and as it will be easier if switch to vipassanā beginning with rūpa, begin the vipassanā meditation with rūpa.

Firstly regarding the real rūpa existing in the six sense doors, 42 koṭṭhāsa:

- a. group the 54/44 types of rūpa existing in one sense door as a whole.

- b. group the 44/... types of rūpa existing in one koṭṭhāsa (bodily part) as a whole.  
 c. group all rūpas existing in the six sense bases, 42 koṭṭhāsa as a whole. Then ---

1. Having discerned through insight, taking as object, the nature of 'arising' and 'perished away' of these rūpa, meditate as **anicca** for many times again and again. Meditate on internal and external alternately for many times repeatedly. In meditating externally like that, meditate from near to far gradually until infinite universe for many times, again and again.

2. Having discerned through insight the nature of "being oppressed by constant arising and perishing away" of these rūpa, meditate as **dukkha** for many times again and again. Meditate on internal and external, from near to far for many times repeatedly. Extend the insight until infinite universe.

3. Having discerned through insight, taking as object, the nature of having no indestructible essence called **atta** in these rūpa, meditate as **anatta** for many times again and again. Meditate on internal and external alternately, extending from near to far gradually until intimate universe.

Note: As non-real rūpa are not object of vipassanā meditation on the three characteristics, from this stage onwards do not discern the non-real rūpa.

In meditating vipassanā on the three characteristics continuously and repeatedly, internally and externally like that, be able to see the swift and quick arising and perishing away nature clearly. Meditate as 'Anicca', as 'dukkha', as 'Anatta' moderately slow. Be able to see by insight the arising and passing away as quick as possible but meditate on the characteristics moderately slow.

Having seen the arising and perishing away of rūpakalāpa, do not take that as the object for meditating on the characteristics. After having analysed the rūpakalāpa, discern by insight the arising and perishing away of rūpaparamattha (ultimate reality) only. Only when it is seen meditate vipassanā on the three characteristics.

#### VIEW AS CESSATION OF RŪPA AND NĀMA

Rupakalāpa are the smallest compactness particles where paññatti much as samuhapaññatti are still not yet removed. As paññatti are not the real existence, they cannot be seen for a long time. When a meditator practise one kammaṭṭhāna, according to his paramī he may find rūpakalāpa. Without being able to discern the pramattha states such as pathavī-āpo-tejo-vāyo-vaṇṇa-gandha-rasa-ojā etc., and without attaining the insight of ultimate reality if he meditate as anicca, dukkha or anatta on the arising of passing away of these rūpakalāpa, the meditator soon cannot find the rūpakalāpa, as paññatti cannot be meditated vipassanā upon thoroughly by insight for a long time. When rūpakalāpa are not seen like that and as the momentum of the concentration is still not weaken yet he may find white or transparent mass. If he keeps his mind calm and stable on that white or transparent mass the mind will be calm and stable on that object. Some meditator said that this is the cessation of rūpa. Then if the meditator reduce a little of his effort, the mind which is calm and stable on that object, may drop into bhavaṅga. They say that falling into bhavaṅga (as they are not aware of the object being meditate upon presently, they think they know nothing) is cessation of nāma. It is said that occurrence is seen by insight. Be cautioned.

Take note the teaching of the pāli, commentary and subcommentary mentioned above; that ariyamagga cannot be attained —

1. by meditating vipassanā on just internal five khandha only,
2. by meditating viapasanā on just external five khandha only, and among these,
3. by meditating vipassanā just on rūpa only,
4. by meditating vipassanā just on nāma only; and
5. one cannot escape from saṃsāra (ariyamagga cannot be attained) if doesn't realize the causal relationships, paṭiccasamuppāda distinguishably by three pariññāpañña and
6. one cannot escape from saṃsaradukkha without realizing distinguishably all five upādānakhandha (nāma-rūpa) by three pariññāpañña.

Another point is that one must take note that if one discern the four elements and ākāsa existing in that transparent mass, rūpakalāpa can soon be seen again.

Note: In vipassanā meditation on rūpa, meditate vipassanā also on non-living rūpa called anupādināsāṅkhāra.

## VIPASSANĀ MEDITATION ON NĀMA

After one is quite satisfied with his vipassanā meditation on rūpa, switch to meditate vipassanā on nāma. It is better to switch to meditate vipassanā on nāma after being able to meditate vipassanā on rūpa proficiently and thoroughly.

As nāma were discerned according to āyatanadvāra at the stage of discerning nāma, begin vipassanā meditation on nāma according to āyatanadvāra. Taking as object the nature of “arising then perished away” of the associate mental states (sampayuttadhamma) which accompany vīthi mind moment and the bhavaṅga mind moment that exist in between vīthi, meditate as “anicca, anicca ...”. Meditate on all types of kusalajavana vīthi and akusalajavana vīthi such as cakkhudvāra vīthi, both internally and externally. Firstly beginning from the near, meditate on internal and external alternately for many times. When it becomes powerful, extending it gradually, meditate internally and externally on 31 realms until infinite universe as a whole for many times repeatedly. If one is satisfied with meditating on anicca characteristic, then similarly meditate as “dukkha, dukkha ...” repeatedly after having taken as object the nature of being oppressed by constant arising and perishing away in these nāma. Also if satisfied with the meditation on dukkha characteristic meditate as “anatta, anatta ...”, after having taken as object the nature of the absence of an indestructible essence atta in nāma. Meditate on all types of wholesome group of kusalajavana and unwholesome group of akusalajavana in all six lines such as rūpārammaṇa line, in both internal and external. In meditating on nāma like that, meditate on the whole vīthi process (as shown in nāma kammaṭṭhāna tables) of the following;

1. Cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object
2. Sotadvāravīthi, manodvāravīthi which take saddārammaṇa as object
3. Ghānavāravīthi, manodvāravīthi which take gandhārammaṇa as object
4. Jivhādvāravīthi, manodvāravīthi which take rasārammaṇa as object
5. Kāyadvāravīthi, manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. Manodvāravīthi which take dhammārammaṇa as object.

## IF THE MEDITATOR IS A SAMATHAYĀNIKA PERSON

If the meditator is a samathayānika person, it is better to meditate vipassanā beginning with nāma of the jhānasamāpattivīthi which he has attained. For example: Enter into first jhāna. After having emerged from the first jhāna, meditate vipassanā beginning with the nāma of the first-jhānasamāpattivīthi on their three characteristics alternately. Meditate vipassanā similarly on nāma of second-jhānasamāpattivīthi etc. Meditate vipassanā on the nāma totally which exist in the jhānasamāpattivīthi which one has attained. Meditate on the three characteristics alternately for many times, again and again. If satisfied then meditate vipassanā on the three characteristics of nāma existing in all six lines such as cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object etc. , according to line (is line by line).

## GIVE PRIORITY TO MEDITATING ON THE CHARACTERISTICS PREFERRED

Evam saṅkhāre anattato passantassa diṭṭhisamugghāṇaṃ nāma hoti. aniccato passantassa mānasamugghāṇaṃ nāma hoti. dukkhato passantassa nīkantipariyādānaṃ nāma hoti. iti ayaṃ vipassanā attano attano ṭhāneyeva tiṭṭhatīti.  
(Vism. xx 721)

The meditator must meditate vipassanā on the three characteristics of saṅkhāradhamma so that it is proficient and powerful. In meditating like that, only if one anupassanāñāṇa is supported by the remaining two anupassanāñāṇa through powerful upanissayapaccayasatti, then that anupassanāñāṇa will become sharp, powerful and purified. Only if that anupassanāñāṇa become sharp, powerful and purified, then it can eradicate kilesa.

The anattānupassanāñāṇa being supported by both aniccānupassanāñāṇa and dukkhā-nupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. So, the meditator who has meditated thoroughly on saṅkhāradhamma by aniccā-nupassanā and dukkhānupassanā insights, meditate for many times, again and again on that saṅkhāradhamma by anattānupassanā insight. Give priority to meditating by anattānupassanā insight. If can meditate like that, attānupassanā insight will become matured, sharp powerful and purified which can “pull out (remove)” diṭṭhi, wrong views on saṅkhāradhamma. All wrong views micchādiṭṭhi are based on attadiṭṭhi, anattānupassanā is directly opposite to attadiṭṭhi. Therefore anattānupassanā can remove wrong views diṭṭhi.

Another point is that aniccānupassanāñāṇa, being supported by both dukkhānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by dukkhā nupassanā and anattānupassanā insights repeatedly and thoroughly, must further meditate on saṅkhāradhamma by aniccānupassanā insight repeatedly and thoroughly. Give priority to meditating by aniccānupassanā. Then, the aniccānupassanā insight will become matured, sharp, powerful and purified which can “pull out (remove)” māna (conceited) views on saṅkhāradhamma as permanent such as “idaṃ niccaṃ, idaṃ dhuvaṃ” (= this is permanent, this is everlasting) then one can be haughty with māna like baka-brahmā.

Furthermore, the dukkhānupassanāñāṇa being supported by both aniccānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by aniccānupassanā and anattā nupassanā insight repeatedly and thoroughly must further meditate on saṅkhāradhamma by dukkhā-nupassanā insight repeatedly and thoroughly. Give priority to meditating by dukkhānupassanā. Then the dukkhānupassanā insight will become matured, sharp, powerful and purified, which can cause cessation of attachment on craving (taṇhā nikanti) which hold the saṅkhāradhamma as “mine, mine”. Only if there is sukhasaññā (perception of enjoyment on saṅkhāradhamma), the taṇhāgāha = taṇhā view which hold the saṅkhāradhamma as “mine, mine” can arise. Dukkānupassanā insight is directly opposite to taṇhā view, attachment. Therefore, dukkhānupassanā insight can cause the cessation of taṇhā view. (Vism xx 721 & Mahāṭīkā, II. 415-416)

Therefore after having meditated on the three characteristics thoroughly, then give priority to meditating on one of the characteristics which one prefers for a rather longtime. If that anupassanā insight is not powerful, then meditate again on the other two characteristics. However kilesa are removed by vipassanā insight temporarily only. Only ariyamaggañāṇa can eradicate totally without remainder by samuccheda. To attain ariyamagga one must strive for the maturity of vipassanā insight.

### ADDHĀPACCUPPANNA

Among the nāma-rūpa which have already arose, are arising and will arise within one whole life from paṭisandhi to cuti, meditate vipassanā again and again for many times thoroughly on:

1. the three characteristics of just rūpa only alternately
2. the three characteristics of just nāma only alternately.

It is necessary to meditate for many times by every anupassanā. Meditate one round on internal, one round on external, one round on anicca, one round on dukkha, one round on anatta for many times, again and again.

### FIVE KHANDHĀ METHOD

The meditator should again discern the nāma according to āyatanadvāra, especially as in the nāma kammaṭṭhāna tables again. Firstly again discern the cakkudvāravīthi and manodvāravīthi where somanassasahagata nāṇasampayutta mahākusala javana arise. After having formed the rūpadhamma as one group and the nāmadhamma as four group which exit in each mind moment such as:

1. the basis vatthurūpa (54) and rūpārammaṇa are rūpakkhandhā
2. vedanā in each (moment) is vedanākkhandhā
3. saññā in each is saññākkhandhā



4. the remaining cetasika saṅkhāradhamma in each are saṅkhārakkhandhā
5. consciousness in each is viññāṇakhandhā,  
meditate vipassanā on them. Meditate on their three characteristics alternately.

Meditate vipassanā similiary on each of the following vīthi by five khandha method:

1. the remaining cakkhuvāravīthi and manodvāravīthi which take rūparammaṇa as object
2. sotadvāravīthi and manodvāravīthi which take saddārammaṇa as object
3. ghānavāravīthi and manodvāravīthi which take gandhārammaṇa as object
4. jivhādvāravīthi and manomdvāravīthi which take rassārammaṇa as object
5. kāyadvāravīthi and manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. manodvāravīthi which take dhammārammaṇa as object.

From pañcadvārāvajjana until manodvāravīthi's tadārammaṇa in every line, as shown in nāma kammatṭhāna tables, meditate vipassanā on the three characteristics alternately of:

1. Just rūpa only throughout the line
2. Just vedanā only throughout the line
3. Just saññā only throughout the line
4. Just cetasika saṅkhāra only throughout the line
5. Just viññāṇa only throughout the line.

In meditating like that, meditate by the five khandha method also on the bhavaṅga mind moment that exiting in between vīthi. In the same way, meditate on the manodvāravīthi which take dhammārammaṇa as object.

Which quite satisfied with meditating vipassanā on internal by five khandha method, meditate is the same way on external. From the near till the far, meditate in internal and external alternately for many times again and again. Meditate vipassanā, having taken the 31 realms as object, i.e. having extended the insight until infinite universe.

In meditating vipassanā by means of nāma-rūpa method and five khandha method, the meditator should try to attain until khaṇapaccuppanna. To attain khaṇapaccuppanna with clear insight, meditate on the bhavṅga nāmadhamma that exit in between vīthi mind processes also until khaṇapaccuppanna.

When quite satisfied with meditating vipassanā on the present by five khandha method, further meditate vipassanā on the five khandha called addhāpaccuppanna which is from paṭisandhi until cuti. Meditate vipassanā on the three characteristics alternately of:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

in both vīthicitta and vīthimutacitta, from paṭisandhi to cuti throughout. It is necessary to meditate on anicca for many rounds; on dukkha for many rounds; on anatta for many round. Meditate on each khandhā throughout from paṭisandhi to cuti. For example, only after having meditated on rūpakkhandhā throughout from paṭisandhi till cuti, then change to meditate on vedanākkhandhā similarly. Meditate on internal one round and external one round alternately.

#### MEDITATE ON RŪPA AND NĀMA TOGETHER ALSO

When quite satisfied with meditating vipassanā by both nāma-rūpa methods and the five khandha method, then the meditation can also meditate on rūpa and nāma together if he wants to do so. Firstly meditate vipassanā again on just rūpa and just nāma, internally and externally, until sharp (insight). When able to meditate proficiently and thoroughly, pair the nāma and rūpa together in every mind moment according to āyatanadvāra as shown in nāma kammatṭhāna state's tables which are;

1. basic vatthu rūpa and object rūpa
2. citta cetasika nāma group of every mind moment,

then taking as object their perishing away or their arising and perishing away, meditate vipassanā

on their three characteristics alternately.

(For example in cakkhudvāra vīthi) meditate on anicca one round, on dukkha one round, on anatta one round, alternately after having been able to discern the arising and perishing away of nāma-rūpa paired together in every mind moment such as in pañcadvārāvajjana (in reflecting mind moment) the basic vatthu rūpa's 54 types of rūpa and rūpārammaṇa are arising and perishing away, the 11 nāmadahamma are arising and perishing away. Meditate according to āyatanadvāra. Meditate on all six dvārs (sense doors). Meditate on all kusalajavanavīthi and akusalajavanavīthi (according to the tables of nāma kammaṭṭhāna stage). Meditate on internal and external alternately.

After having meditated internally and externally on the three characteristics alternately of:

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together,

Then further meditate vipassanā similarly on

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from paṭisandhi till cuti.

Meditate as whole accordingly as they had arose, are arising and will arise. Then further meditate vipassanā by the five khandha method similarly from paṭisandhi till cuti.

#### PAST-PRESENT-FUTURE

After having meditated vipassanā on nāma-rūpa from paṭisandhi till cuti called addhāpaccuppanna by means of both nām- rūpa methods and five khandha method again and again thoroughly, and if quite satisfied with it then the meditator can further progress to meditate vipassanā past, present, future nāma-rūpa.

Aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-atthakathā, I. 175)

As it is the meditation on saṅkhāradhamma by means of various states such as anicca, dukkha, anatta, so it is called vipassanā.

As mentioned like that in the commentary, only when at the stage of meditating on parammattha saṅkhāra on their three characteristic it is called vipassanā. Take note that the meditation of the meditator who has not yet attained ultimate reality insight (paramatthañāṇa) of nāma-rūpa and who meditates on what is arising without separating and differentiating between paññatti (concept) and paramattha (ultimate reality) cannot yet be called vipassanā.

Meditate vipassanā repeatedly again and again on

1. the three characteristics alternately of rūpa only
2. the three characteristics alternately of nāma only
3. the three characteristics alternately of nāma-rūpa paired together

in one past life as far as the meditator can discern from paṭisandhi till cuti; then in another (nearer) past life from paṭisandhi till cuti; then in the immediate past life from paṭisandhi till cuti; then in the present life from paṭisandhi till cuti; then in the first future life from paṭisandhi till cuti; then if there is still future life, in the second future life from paṭisandhi till cuti; then in the future lives as much as can discern. For those who does not understand clearly yet, the meditation method will be shown further as follows.

(For example) if the meditator is the one who can discern the nāma-rūpa, causes and effects saṅkhāradhamma until the 5th past life, he should meditate vipassanā on the three characteristics alternately again and again of --

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from past lives till present life, from present life till future life(s), such as ---

1. from paṭisandhi till cuti in 5th past life, then
2. from paṭisandhi till cuti in 4th past life, then
3. from paṭisandhi till cuti in 3rd past life, then
4. from paṭisandhi till cuti in 2nd past life, then

5. from paṭisandhi till cuti in 1st past life, then
6. from paṭisandhi till cuti in present life, then (if there is future life)
7. from paṭisandhi till cuti in 1st future life, then (if there is still future life)
8. from paṭisandhi till cuti in 2nd future life, etc.

Meditate sometimes on internal, sometimes on external, sometimes on internal and external alternately.

Similarly meditate by means of the five khandha method on:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

Sometimes as anicca, sometimes as dukkha, sometimes as anatta, one round on internal, one round on external alternately. Meditate for many times again and again. In meditating like that, meditate vipassanā on whatever rūpa, vedanā, saññā, saṅkhāra, viññāṇa, whether they are

1. oḷārika = gross rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
2. sukhumā = subtle rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
3. hīna = inferior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
4. paṇīta = superior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
5. dūra = far rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
6. santika = near rūpa, vedanā, saññā, saṅkhāra, viññāṇa.

If able to meditate like that, then it means that the meditator is able to meditate vipassanā on the five khandha - which are rūpa, vedanā, saññā, saṅkhāra, viññāṇa - existing in 11 ways which are past, future, present, internal, external, gross, subtle, inferior, superior, far, near. Then he is able to meditate the anatta lakkhaṇa sutta way of meditation as follows:

#### ANATTALAKKHAṆA SUTTA WAY OF MEDITATION

tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ netam mama, nesohamasmi, na meso attā ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

1. yā kāci vedanā ...pe...
2. yā kāci saññā ...pe...
3. ye keci saṅkhārā ...pe...
4. "yaṃ kiñci viññāṇaṃ ...pe... (samyutta, II. 56)

Netam mama nesohamasmi na meso attāti samanupassāmī aniccaṃ dukkhaṃ anattāti samanupassāmi. (uparipaṇṇāsa atṭhakathā. 232)

= As the five khandha are only anicca dukkha anatta, monks, in this sāsana, meditate on all these rūpa existing in 11 ways such as --

1. past rūpa (atīta)
2. future rūpa (anāgata)
3. present rūpa (paccuppanna)
4. internal rūpa (ajjhatta)
5. external rūpa (bahiddha)
6. gross rūpa (oḷārika)
7. subtle rūpa (sukhumā)
8. Inferior rūpa (hīna)
9. superior rūpa (paṇīta)
10. far rūpa (dūra)
11. near rūpa (santika) as --
  - a. "netam mama" = "this rūpa is not my rūpa" (as dukkha)

- b. "nesohamasmi" = "this rūpa is not I" (as anicca)  
 c. "na meso attā" = "this rūpa is not my atta/self" (as anatta),  
 removing nāma-rūpa compactness by the vipassanā light (samyutta, II. 56)

Meditate in the same way in the four nāmakkhandha which vedanā, saññā, saṅkhāra, viññāṇa. Take note that the translation (for nāma) is the same.

#### GROSS-SUBTLE; INFERIOR-SUPERIOR; FAR-NEAR

Meditating like that, the meditator can meditate on the nāma-rūpa differentiating them as gross subtle etc. if he wants ---

1. Pasāda rūpa = five transparent rūpa and gocara rūpa = seven object rūpa = altogether 12 rūpas are the rūpa which are easy to be discerned by the meditator's insight. So they are called gross oḷārika rūpa.

2. The remaining other 16 types of rūpa being not easy to be discerned by the insight of meditators, are called sukhumā (subtle) rūpa.

3. Among nāma, as akusala vedanā, saññā, saṅkhāra, viññāṇa are easy to be discerned by the meditator's insight and are gross, so they are called oḷārika.

4. As kusala vedanā, saññā, saṅkhāra, viññāṇa and (vipāka + kriyā) abyākata vedanā, saññā, saṅkhāra, viññāṇa, such as pacadvārāvajjana; pañcaviññāṇa; sampañcchana; santīraṇa; voṭṭhapana; tadārammaṇa; paṭisandhi; bhavaṅga; cuti; kriyājavana etc., are not easily discerned by the insight of meditator and are subtle so they are called sukhumā.

5. Rūpa which are effect of akusala are hīna (=inferior)

6. Rūpa which are effect of kusala are paṇīta (=superior)

7. Oḷārika (gross) nāma are hīna (=inferior)

8. Sukhumā (subtle) nāma are paṇīta (=superior)

9. As subtle rūpa are not easily discerned by the insight of meditator and are far from the insight, they are dūra (=far)

10. As gross rūpa are easily discerned by the insight of meditator and are near to the insight they are santika (=near)

11. As akusala vedanā, saññā, saṅkhāra, viññāṇa are far from vipāka and kriyā vedanā, saññā, saṅkhāra, viññāṇa called abyākata; and are also far from kusala vedanā, saññā, saṅkhāra, viññāṇa. So they are dūra (far). Similarly as kusala and abyākata vedanā, saññā, saṅkhāra, viññāṇa are far from akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are dūra (far).

12. As akusala vedanā, saññā, saṅkhāra, viññāṇa are near to akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near). As kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa are near to kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near).

The ways of differentiating them can be found in visuddhimagga XIV, 502 etc.

If the meditator is able to meditate vipassanā thoroughly on:

1. Rūpa existing in six sense doors (dvāra), 42 koṭṭhāsa and

2. Kusala javana vīthi, akusala javana vīthi, nāma groups together with vīthimutta nāma groups which are paṭisandhi, bhavaṅga, cuti of past till present and from present till the final future by means of the two grouped nāma-rūpa methods or the five grouped five khandha methods, existing in the three period past, future, present and in both internal and external, then gross-subtle-inferior-superior-far-near nāma-rūpa are also included among them. There is no remainder.

Therefore one can meditate vipassanā as above on:

1. just rūpa only, then

2. just nāma only, then

3. nāma and rūpa paired together ---

by the rūpa-nāma method. There is a case where the pañcagga dāyaka couple attained anāgāmimagga phala through meditating vipassanā in saṅkhāradhamma after having grouped rūpa and nāma as two groups by the rūpa-nāma methods (dhammapada commentary.II.369)

Also if meditate vipassanā on nāma-rūpa after having grouped them into five groups by the five khandha method then, like the elder monks called the group of five (pañcavaggiya) can attain arahattaphala. (samyuttanikāya.II.55)

So it is better if one is able to meditate vipassanā separately on gross, subtle, inferior, superior, far, near nāma-rūpa in the three periods of past, future and present, existing internally and externally.

### ASUBHA BHĀVANĀ

The Buddha taught the asubhasaññā meditation in girimānanda sutta (anguttara nikāya-3-343). It is saviññāṇaka asubha = asubha meditation on the living. In meghiya sutta (Udāna-120) the Buddha taught, “asubhā bhāvetabbā rāgassa pahānāya” = practise asubha meditation to be able to remove lust (rāga). In vijaya sutta (suttanipāta-307-308) also the Buddha taught saviññāṇaka asubha = asubha meditation on the living and aviññāṇaka asubha = asubha meditation on the dead. The asubha meditation is part of dukkhānupassanā.

### SAVIÑÑĀṆAKA ASUBHA

In asubha meditation of paying discerning attention on the repulsiveness of the 32 bodily parts of living beings, there are two methods which are the method to attain jhāna by paṭikūlamanasikāra and the method to see the asubha fault of the body called ādīnavānupassanā. If pay attention on paṭikūla = repulsiveness of all 32 bodily parts as a whole or some of the parts as a whole or individual parts which exist internally (ajjhata), then the meditator can attain first jhāna concentration. If pay attention similarly on external (bahiddha) bodily parts then the meditator can attain upacāra concentration. This is already explained in the earlier stage. At this stage, only the meditation on the 32 bodily parts by way of ādīnavānupassanā will be shown.

Meditate as “asubha, asubha ...” taking as object the repulsiveness of the 32 bodily parts. Be able to see the repulsiveness asubha nature by insight clearly. Meditate on internal and external alternately. Extend gradually as much as possible.

At this time, when the bhāvanā meditation insight being well-pastured (i.e. well practiced) in the realm of ultimate reality rūpa and ultimate reality nāma is now meditating on the repulsiveness asubha of the 32 bodily parts, they will disappear and then only small particles rūpa will be found. This is the power of the insight which pasture much (i.e. practise much) in the ultimate reality truth realm (paramattha sacca). In meditating on asubha of the 32 bodily parts in internal and external, if the meditator cannot find the small particles rūpakalāpa easily then if he discerns the four great elements on the bodily parts individually or as a whole, he will find the small particles rūpakalāpa easily by the power of the well-practiced bhāvanā insight. When the rūpa kalāpa are found them after having analysed these rūpakalāpa so that ultimate reality insight is attained as that mentioned in the earlier rūpa kammaṭṭhāna stage, meditate vipassanā again on their three characteristics alternately. Meditate on internal and external alternately. However, in meditating like that, it is only when the meditator is quite satisfied with the meditation on asubha that he should switch to discern the four great elements on the bodily parts and meditate vipassanā on the ultimate reality (paramattha) rūpa, existing in the rūpakalāpa.

### THE BODY FULL OF WORMS

Another type of saviññāṇaka asubha = asubha meditation on the living is mentioned in phenapiṇḍūpama sutta and its commentary. The body is full of worms where the worms mate and multiply, where they (worms) defecate and urinate; where they are sick; and is their “cemetery”. Meditate as “asubha, asubha ...”, taking as object the repulsiveness of the body being a place full of impurities and repulsiveness. Meditate on internal and external alternately.

(samyutta commentary.II.294)

When meditated for many times like that, then due to the power of insight which pastures much on ultimate reality truth (paramatthasacca) realm then, very soon, the meditator will find the rūpakalāpa. Then after having discerned the ultimate reality rūpas existing in those rūpakalāpa, meditate vipassanā again on the three characteristics of those ultimate reality rūpas. If the meditator cannot discern the rūpakalāpa easily then when he is quite satisfied with the asubha meditation if he then begin to discern the four great elements on the worms or on the body full of worms, he will very soon find the rūpakalāpa due to the power of the insight which is well trained in ultimate reality realm. After having discerned the ultimate reality rūpa existing in those rūpakalāpa, meditate

vipassanā again on them. Meditate on both internal and external.

## ASUBHA NATURE OF ULTIMATE REALITY RŪPA

The nature of asubha also exist in ultimate reality rūpa which are:

1. Duggandha = having bad smell.
2. Asuci = having impurities and repulsiveness.
3. Byādhi = having sickness.
4. Jarā = old age = the matured duration phase.
5. Maraṇa = death and loss = perishing away phase. (samyutta commentary.II.294)

Having discerned these asubha nature by vipassanā insight, meditate as “asubha, asubha...”. Meditate on internal and external alternately.

In this manner , in saviññāṇaka asubha = asubha meditation on the living, having divided the nature of asubha into three types, meditate on;

1. The repulsiveness of 32 bodily parts.
2. The repulsiveness of 32 bodily being full of worms
3. The repulsiveness of ultimate reality rūpa.

## AVIÑÑĀṆAKA ASUBHA = ASUBHA MEDITATION ON THE DEAD

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātaṃ. so imameva kāyaṃ upasaṃharati ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto ti. (dīghanikāya.II.235)

Furthermore, monks, a monk may find corpse that is dead one day ago or two days ago or three days ago which is bloated, discoloured, trickling with pus and discarded in a cemetery. Seeing thus, the monk reflects on his own body that “My body also has such nature; such nature will occur; it cannot go beyond such nature. (mahāsatiṭṭhāna sutta- dī-2-235)

Dīghabhāṇaka-mahāsīvatthero pana “navasivathikā ādīnavānupassanāvāsena vuttā”ti āha. (dīghanikāya-aṭṭhakathā.II.394, majjhimanikāya-aṭṭhakathā.I.305)

The elder monk arahanta mahāsīva, who is reciter of dīghanikāya mentioned that the Buddha taught the nine types of cemetery asubha meditation = navasivathika as ādīnavānupassanā.

The meditator who wants to practise the aviññāṇa asubha meditation in accordance with the above pāli and commentary must choose a corpse and meditate on it. In the samatha stage of asubha meditation to attain first jhāna concentration, male meditators must meditate on male corpse and female meditators must meditate on female corpse. In this vipassanā stage, as an ādīnavānupassanā meditation, it is not necessary to choose selection between male corpse and female corpse. The difference or similarity in gender is not essential. However in samatha stage as the meditator has to meditate attentively on an external corpse only and as rāga (lust) may arise to disturb (the concentration) at the time of paṭibhāga nimitta, so it is to meditate on the corpse of the same gender only. In this vipassanā stage of ādīnavānupassanā (= discerning to see the fault of the body of oneself and others) as it is the method of meditation to see the fault of internal and external alternately, the meditator can meditate, taking as object any corpse that is easily to be discerned, without choosing the gender. It is mentioned in the text in vijaya sutta (suttanipāta), that the four assemblies of monks, nuns, laymen, laywomen were instructed to meditate asubhabhāvanā on the corpse of sirimā as subject. In samatha stage, the meditator meditates only on external corpse, especially on a single corpse only attentively to attain jhāna. However in vipassanā stage, the meditator meditates on internal and external alternately to see the fault, ādīnava.

## THE METHOD OF MEDITATION

When the meditator can meditate vipassanā on the three characteristics of alternately of nāma-rūpa = five khandhā in the past future present, internally and externally thoroughly then at that time due

to the vipassanā insight of the meditator bright brilliant light will be arising; or else when the meditator sits for meditation if he again establishes the 4th jhāna concentration which he has attained then due to the insight accompanied with that 4th jhāna concentration, bright brilliant light will be arising. After establishing the concentration step by step gradually; or after practising vipassanā meditation stage by stage progressively it becomes appropriate to meditation aviññāṇaka asubha = asubha meditation on the dead. However if that light of insight is dim, being not powerful then establish the concentration gradually again. When the light becomes brilliantly bright due to the insight with that concentration the meditator can practise on aviññāṇaka asubha meditation.

When the light becomes brilliantly bright due to either samatha meditation insight or vipassanā meditation insight then the meditator takes as object a corpse which he has remembered and has seen it, by that light of insight. Discern shining by that light of insight just like shining by a torch light. Its repulsiveness, asubha must be clear to the insight. It is better if the corpse is decomposed, trickling with foul pus. Meditate on the corpse as “asubha, asubha...”, paying attention on its repulsiveness. As the repulsiveness appears to the insight, when the meditating mind is stable on that asubha object the meditator tries to discern his own body by insight. The meditator discerns to see the repulsiveness of his own body as if like that external decomposed corpse. When the meditator sees the repulsiveness of his own body being decomposed, he meditate as ‘asubha, asubha’.

If the meditator is not able to discern the repulsiveness of himself by insight then he meditates on the external asubha again. After that he meditates on internal again. If he practises like that for many times then he will be able to discern the internal repulsiveness. However if he is still not yet able to discern it then if he discerns by insight towards the future of himself beginning from the present moment then he will easily find the dead asubha of himself. This discernment will be easy for those meditators who have already discerned or are able to discern the causal relationships, paṭiccasamuppāda between present causes and future effects.

If the meditator can discern the repulsiveness of himself by insight = by the light of insight then he meditates on internal and external alternately as ‘asubha, asubha ...’. In meditating like that, he meditates also on those persons whom he has rāga (lust), extending gradually, as ‘asubha, asubha’ on internal and external alternately.

If he meditates like that as ‘asubha, asubha’ on internal and external for many times then due to the power of the earlier vipassanā meditation as well as being much pastured (ie. much practised) in the ultimate reality paramatthasacca realm, the meditator can see the small particles rūpakalāpa of internal and external corpses; or else the corpse may appear to the insight of meditator as changing gradually to heap of bones and then dust of bones. If the meditator discerns the future of the corpse by insight gradually then the insight can discern it until it becomes a heap of bones and then dust of bones. Meditate as ‘asubha, asubha’ in every stage (If the corpse’s decomposition). If one can find the small particles rūpa kalāpa easily then after having discerned the ultimate reality rūpa existing in these rūpakalāpa, especially utuja rūpa, meditate vipassanā on their three characteristics.

If one cannot yet easily find the small particles rūpakalāpa then if he begin to discern the 4 great elements in these internal and external corpses he will then find the rūpakalāpa existing in these corpses. If he analyse these rūpakalāpa then he can find the utujaojāṭṭhamaka rūpa which are produced in succession by the tejodātu that exist in a rūpakalāpa. After having discerned these rūpa further meditate vipassanā on them. Switching the meditation from asubha to vipassanā meditation should be done only when one is quite satisfied with the asubha meditation.

#### AN UNUSUAL

If the corpse discerned is infested with maggots then when some meditation discern by insight the 4 great elements of such corpse they may not only find the utujaojāṭṭhamaka rūpa but also some other rūpakalāpa such as transparent element = pasādarūpa and non-transparent rūpa. The reason is that the meditator is seeing the rūpakalāpa of the living maggots which are subsisting on the corpse, being mixed together (with the rūpakalāpa of the corpse). It is not that transparent pasādarūpa and catusamuṭṭhānika are existing in the corpse.

When the meditator found the rūpakalāpa in internal and external corpse then after having analysed those rūpakalāpa, meditate vipassanā on the three characteristics of the ultimate reality

paramattharūpa.

## PAṬICCASAMUPPĀDA FACTORS

In visuddhimagga, chapter XX, 694, the paṭiccasamuppāda factors are included in the list of objects of vipassanā insight, which reference to the paṭisambhidāmagga pāli. Therefore the meditator must meditate vipassanā on the paṭiccasamuppāda factors also.

Discern again the causes and effects by means of anuloma (forward sequence) paṭiccasamuppāda method which is taught as “avijjā paccayā saṅkhārā = because of the arising of avijjā, saṅkhāra arise” etc.. Discerning like that the meditator at this stage must meditate vipassanā on these factors.

Understand that in the successive past and successive futures that:

If the present life is put in the centre (of the cycle of paṭiccasamuppāda):

1. avijjā-saṅkhāra are of the past,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the present,
3. jāti-jarā maraṇa are of the future;

And if the first past life is put in the centre (of the cycle of paṭiccasamuppāda);

1. avijjā-saṅkhāra are of the second past life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the second past life,
3. jāti-jarā-maraṇa are of the present life;

And if the first future life is put in the centre (of the cycle of paṭiccasamuppāda);

1. avijjā-saṅkhāra are of the present life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the first future life,
3. jāti-jarā-maraṇa are of the second future life.

This is the discernment of linking the causes and effect (causal relationship) between 3 lives again and again.

## SOME EXAMPLE OF THE DISCERNMENT

1. Because of the arising of avijjā, saṅkhāra arise.

Avijjā (arising-perishing) Anicca;

Saṅkhāra (arising-perishing) Anicca;

Meditate on avijjās and saṅkhāra which had arose, arise and will arise in the nāma-rūpa process of one self as discerned in the paṭiccasamuppāda first method. Avijjā is generally the lobhaditṭhi group manodvārikajavana vīthi mind process. Saṅkhāra can be kusala or akusala saṅkhāra accordingly, it is manodvārikajavana vīthi mind process. As an example, for the meditation's present life specifically, that saṅkhāra accumulated in the past was only kusala saṅkhāra. Meditate (on anicca of avijjā saṅkhāra) in lives which had occurred, is occurring and will occur. Meditate in the same way on dukkha and anatta characteristics.

2. Because of the arising of saṅkhāra, Paṭisandhiviññāṇa arises.

Saṅkhāra (arising and perishing) anicca;

Paṭisandhiviññāṇa (arising and perishing) anicca;

Meditate (on anicca) as well on all the other vipākaviññāṇa in the 6 sense door (dvāra) = all vīthi such as cakkhudvāra vīthi, bhavaṅga viññāṇa; also cutiviññāṇa .

Meditate (vipassanā) on the remaining paṭiccasamuppāda factors until jāti, jarā, maraṇa according to that which are already discerned in the linking of causes-effects by paṭiccasamuppāda first method. Meditate vipassanā on the three characteristics alternately of both cause and effect. It is true that according to the sutta method it is necessary to discern only the vipākavaṭṭa states in viññāṇa-nāmarūpa-salāyatana-phassa-vedanā (mahātī. 2, 323) in the discernment of linking causes and effects, causal relationships. However in vipassanā, as they are being inseparable avinābhāva, it is not wrong to meditate mixed together with pañcadvārāvajjana-voṭṭhabbana-javana-manodvārāvajjana-javana with the purpose that no paramattha (ultimate reality) dhātu are left out. As much as one can discern, meditate from the successive pasts until the last future. Meditate on internal and external alternately. Meditate as a whole on external; do not distinguish the person, beings.



## 40 'TO' = 40 WAYS OF DISCERNING

In this Lakkhaṇa Sammasana Stage, 40 ways of discerning called 40 'TO' are mentioned in Visuddhimagga (Vism xx, 697) with reference to Paṭisambhidāmagga. With the intention to be able to remember it easily, the Venerable abbot of Mahā Visuddhārāma mentioned it through verses enumerating Anicca into 10, Dukkha into 25 and Anatta into 5 in his book Paramatthasarūpabhedanī. Dividing the three characteristic into three groups according to those verses will be shown.

### 10 ENUMERATION OF ANICCA LAKKHAṆĀ

Rupaṃ aniccaṃ palokaṃ, calaṃ pabhaṅgu addhuvāṃ:  
vipariṇāmaśāraḱaṃ, vibhavaṃ maccu saṅkhatāṃ.

#### 1. ANICCATO

Anaccantikātāya, ādiantavantatāya aniccato. (Vism xx, 698)

Anaccantikātāyāti accantikātābhāvato, asassatatāyāti attho. sassatañhi accantikāṃ parāya koṭiyā abhāvato. (Mahāṭīkā)

[There are two extremities in Nāmarūpa which are the front extremity, being "arising" and the rear extremity, being the "perishing away". They are called the Upāda extremity and Bhaṅga extremity. Nāmarūpa are not Sassata eternal which can go beyond the rear extremity Bhaṅga. They cannot go beyond the rear extremity Bhaṅga and they have a beginning which is the Upāda extremity and an end which is Bhaṅga extremity. Therefore they are Anicca Dhamma.

Meditate on Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa by 5 khandha method after having formed 5 groups. After having discerned the definition mentioned above, meditate on Rūpa, (Vedanā, Saññā, Saṅkhāra, Viññāṇa) as Anicca.

Here "cannot go beyond Upāda extremity" means the Nāmarūpa do not exist yet before the arising. Also the nature of waiting, getting ready to arise does not exist. Furthermore, after perished away they do not pile up at one place. They occur only at the moment of arising-duration-perishing away (Upāda-Ṭhiti-Bhaṅga), between the two non-existence, i.e. the non-existence before arising and the non-existence after perishing away. As they have extremity of Upāda extremity of perishing and do not exist beyond these two extremities, Nāmarūpa are called Anicca. Therefore] meditate as Aniccaṃ = there is no permanency (not permanent).

#### 2. PALOKATO

Byādhi-jarā-maraṇehi palujjanatāya palokato. (Vism)

Meditate as Palokaṃ = having the nature of perishing (because of crumbling through sickness, ageing and death).

#### 3. CALATO

Byādhi-jarā-maraṇehi ceva lābhālābhādīhi ca lokadhammehi pacalitātāya calato. (Vism)

Lokadhammā lābhādihetukā anunayapaṭighā; tehi, byādhiādīhi ca anavaṭṭhitatā pacalitātā. (Mahāṭīkā)

[Love and hatred have fundamental cause which are the worldly dhamma such as gain & loss. Due to these worldly dhamma, the quivering & agitation of the mind such as love & hatred occur. As Nāmarūpa can be unstable quivering due to sickness, ageing & death and worldly dhamma such as gain & loss, then] meditate as Calāṃ = unstable and quivering.

#### 4. PABHAṄGUTO

Upakkamena ceva sarasena ca pabhaṅgupagamanaśīlatāya **pabhaṅguto**. (Vism)

[As it has the nature of perishing in disarray due to one's own effort or others' effort or its own nature], meditate as Pabhaṅgu = it has the nature of perishing in disarray.

#### 5. ADDHUVATO

Sabbāvatthanipātītāya, thirabhāvassa ca abhāvatāya **addhuvato**. (Vism)

[As there is the nature of dropping down; i.e. dying at any state of life such as at the young, tender playful age just like a fruit which can drop down from the tree at any time since the stage of a tender fruiting; and even if one does not drop down to die, there is no essence in any all ways, having no strong firmness], meditate as Addhuvam = there is no firm stability.

#### 6. VIPARIṄĀMA DHAMMATO

Jarāya ceva maraṇena cāti Dvedhā pariṇāmapakatitāya **vipariṇāmadhammato**. (Vism)

[As there is the nature of being subjected to change = changing through 2 ways which are Jarā (Ṭhiti = duration) and death (Bhaṅga = perishing away)], it is Vipariṇāmaṃ = the nature of change (it means changing from Upāda stage to Ṭhiti = Jarā, Bhaṅga = maraṇa).

#### 7. ASĀRAKATO

Dubbalatāya, pheggu viya sukhabhaṅjanīyatāya ca **asārakato**. (Vism)

[As it is feeble being perishable naturally and as it can be easily perished like sapwood], it is Asāraṃ = not having a firm essence.

#### 8. VIBHAVATO

Vigatabhavatāya, vibhavasambhūtātāya ca **vibhavato**. (Vism)

[As having no growth, expansion or increment because it perishes away after arising and as there is the nature of annihilation base on Vibhava-taṅhā, Vibhava-diṭṭhi], it is Vibhavaṃ = it has the nature of annihilation.

#### 9. MARAṄADHAMMATO = MACCU

Maraṇapakatitāya **marañadhammato**. (Vism)

[As there is the nature of death = perishing away], it is Marañadhammaṃ = Maccu = having the nature of death (= having the nature of perishing away).

#### 10. SAṄKHATATO

Hetupaccayehi abhisankhatatāya **saṅkhatato**. (Vism)

[As being formed/ restored directly by hetu cause = Janaka cause and by the supporting Upatthambhaka cause = Paccaya cause], it is Saṅkhatam = being formed/ restored by causes again & again.

The causes which can produce Rūpa directly are Kamma; they are the Janaka causes = Hetu causes. The Kilesa-vatṭa causes being Avijjā Taṅhā Upādāna are the Upatthambhaka causes which support that past Kamma. However, kilesa-vatṭa support Kusala-kamma by Paccaya-satti such as Upanissaya. Kilesa-vatṭa support Akusala-kamma by Paccaya-satti such as Upanissaya and by causes such as Sahajāta.

Furthermore, Citta Utu & Āhāra are also the Upatthambhaka causes which support the Rūpa. Although Citta utu Āhāra produce some Cittaja Utuja, Āhāraja Rūpas and support some, it is not the same as the way kamma-satti produce Kammaja Rūpas. Citta support Cittaja Rūpas by Satti such as Sahajāta. Utu support Utuja Rūpas by Satti such as Upanissaya and Āhāra support Āhāraja Rūpas by Satti such as Āhāra Paccaya. As they are not Kamma-satti, they are not mentioned as Janaka causes but are mentioned as Upatthambhaka causes.

The Hetu cause (= Janaka cause) of Vipāka Nāma is kamma. Kilesa-vatṭa being Avijjā Tanhā Upādāna, is similar as mentioned for Rūpa above. Take note that the causes such as Vatthu, Ārammaṇa, Phassa etc. .... being the present causes of all Kusala, Akusala, Abyākata are the Upatthambhaka causes.

Meditate as 'Anicca', or 'Paloka' etc... on the Rūpa (Vedanā, Saññā, Saṅkhāra, Viññāṇa) which one is going to meditate upon, discerning it by insight according to the states explained above. These are the 10 enumeration for Anicca lakkhaṇā.

## 25 ENUMERATION OF DUKKHA LAKKHAṆĀ

Dukkhaṅca rogāghaṃ gaṇḍaṃ, sallābādhaṃ upaddavaṃ;  
bhayītyūpasaggātāṇaṃ, aḷeṇāsaraṇaṃ vadhaṃ;  
aghamūlaṃ ādīnavaṃ, sāsavaṃ māraāmiṣaṃ;  
jātijjaraṃ byādhi sokaṃ, paridevamūpāyāsaṃ;  
saṃkilesasabhāvakāṃ.

### 1. DUKKHATO

Uppādavayapaṭipīḷanatāya, dukkhavatthutāya ca **dukkhato**. (Vism)

Uppādavayapaṭipīḷanatāyāti uppādena, vayena ca pati pati khaṇe khaṇe taṃsamaṅgīno vibādhanasabhāvattā, tehi vā sayameva vibādhetaḥabbattā. Udayabbayavanto hi dhammā abhiṇhaṃ tehi paṭipīḷitā eva honti, yā pīḷanā "saṅkhāradukkhata"ti vuccati.

Dukkhavatthutāyāti tividhassāpi dukkhassa, saṃsāradukkhassa ca adhiṭṭhānabhāvato. (Mahāṭṭkā)

[As Nāmarūpa torture the person who is endowed with Nāmarūpa by oppressive arising and oppressive perishing away in every moment, or another way, the Nāmarūpa themselves are oppressed by constant incessant arising and perishing away; and being the basis-vatthu for

A. Dukkha Dukkha which is Dukkha-vedanā,

B. Vipariṇāma Dukkha which is Sukha-vedanā, (it means that it is Sukha at duration stage but Dukkha at perishing stage.)

C. Saṅkhāra Dukkha which are Upekkhā-vedanā and Nāmarūpa except Vedanā,

or in another way the basis for Saṃsāra-vatṭa Dukkha], Dukkhaṃ = it is the type of Dukkha which is despicable, mean and suffering.

SANĀKHĀRA DUKKHA- All Saṅkhāra Dhamma existing in the 3 Realms can be called as Saṅkhāra Dukkha. However as Dukkha Vedanā and Sukha Vedanā are separately called as Dukkha Dukkha and Vipariṇāma Dukkha respectively, here Upakkhā Vedanā and all Tebhūmaka Saṅkhāra Dhamma existing in the 3 Realms except Vedanā are mentioned as Saṅkhāra Dukkha. All these Tebhūmaka Nāmarūpa Saṅkhāra Dhamma are Saṅkhāra Dukkha because there is Saṅkhata Dukkha which conditioned their arising and because of being oppressed by constant arising and perishing away.

## 2. ROGATO

Paccayayāpanīyatāya, rogamūlatāya ca **rogato**. (Vism)

[As the effect Nāmarūpa can exist only if the appropriate causes support, that is being adequately caused to exist by the causes; in another way, caused to exist by the appropriate causes; and as it is like the cause of chronic disease], it is Rogam = a painful bad disease.

[It means that as Nāmarūpa are the base where all bodily diseases and mental diseases occur, they are like chronic disease.]

## 3. AGHATO

Vigarahaṇīyatāya, avaddhiāvahanatāya, aghavatthutāya ca **aghato**. (Vism)

[As being like Akusala which is censured by Buddha and other Ariya person; and being able to bring about loss to beings; and being the basis where Akusala called Agha occur], it is Agham = loss / non-benefit.

## 4. GAṆḌATO

Dukkhatāsūlayogitāya, kilesāsucipaggharaṇatāya, uppādajarābhaṅgehi uddhumātaparipakka-pabhinnatāya ca **gaṇḍato**. (Vism)

[As being accompanied with suffering called the three types of Dukkha which are Dukkha Dukkha, Vipariṇāma Dukkha, Saṅkhāra Dukkha; being able to cause oozing with defilement Kilesa such as Rāga etc... by means of object or association (sampayutta) accordingly; being swollen as in the sudden arising phase Uppāda the present, not existing previously and being ripen as in the duration phase Thiti and being erupted as in the perishing phase Bhaṅga], it is Gaṇḍam = an unsightly boil.

**Kilesāsucipaggharaṇatāya-** “to cause oozing with defilement kilesa such as Rāga by means of object or association (Sampayutta) accordingly” is mentioned meaning that the arising of a subsequent Rāga taking the previous Rāga as object and the arising of Kilesa such as Rāga together with associates Citta Cetasika which take an object that can cause Kilesa. They are pus oozing from Nāmarūpa. It is just like pus oozing from a boil.

## 5. SALLATO

Pīḷājanakatāya, antotudanatāya, dunnīharaṇīyatāya ca **sallato**. (Vism)

[A] As it produces oppression by arising and perishing away;

B) And like Dukkha Vedanā etc... penetrates within the body, when Saṅkhāra Dhamma arise in the body it pierces with arising & perishing away;

C) And as the ‘spike’ Nāmarūpa Saṅkhāra Dukkha is very difficult to be pulled out except by the ‘tweeze’ Ariya-magga], Sallam = it is a spike that pierces.

## 6. ĀBĀDHATO

Aseribhāvajanakatāya, ābādhapadaṭṭhānatāya ca **ābādhato**. (Vism)

[A] like a patient who is severely sick and cannot move by himself in posture but is helped around by others, i.e. having a body which is depend upon others, similarly the khandha cannot arise by itself but is dependent upon others i.e. the causes,

B) And as it is the cause of all diseases] Ābādham = it is an overwhelming torturous disease.

## 7. UPADDAVATO

Aviditānaṃyeva vipulānaṃ anattānaṃ āvahanato, sabbupaddavavatthutāya ca **upaddavato**. (Vism)

[1] As it can bring many unforeseen adversities such as punishment, old age, sickness, death, Apāya etc...

2) As it is the basis for all kinds of torturous adversity] Upaddavaṃ = it is torturous adversity.

## 8. BHAYATO

Sabbabhayānaṃ ākaratāya, dukkhavūpasamaśākhātassa paramassāsassa paṭipakkhabhūta-tāya ca bhayato. (Vism)

[A] As the Khandha is 'pit' of dangers such as the danger of present life and danger of future existence;

B) and as it is being opposite to the supreme relief Nibbāna called the cessation of all suffering], Bhayaṃ = it is a great, plentiful danger without happiness (it is a frightful danger.)

## 9. ITITO

Anekabyasaṇāvahanatāya itito. (Vism)

[As the khandha can bring a various types of loss/destruction], Iti = it is a terrifying danger.

## 10. UPASAGGATO

Anekehi anathehi anubaddhatāya, dosupasaṭṭhatāya, upasaggo viya anadhivāsanārahatāya ca upasaggato. (Vism)

[A] As it is always followed by loss such as loss of relatives in external and diseases in internal;

B) and as it is bound up with faults such as Rāga by means of object or associate (Sampayutta);

C) and as it is unbearable as if like diseases & distress caused by Yakkha and spirits], Upasaggaṃ = it is bound up with torturous adversity.

## 11. ATĀṄATO

Atāyanatāya ceva, alabbhaneyyakhematāya ca atāṅato. (Vism)

[A] As it cannot protect it from perishing away after arising, since it is natural the khandha perished away after arising;

B) As it is not able to get free from danger although there is the wish to protect it], Atāṅaṃ = there is no protection from danger.

## 12. ALEṆATO

Allīyitum anarahatāya allīnānampi ca leṇakiccākāyitāya aleṇato. (Vism)

[A] As the khandha is not worthy of being a shelter for one who fearing the danger of suffering wishes to seek a shelter;

B) and as it is not able to perform the function of eradicating suffering for those who are dependent upon the body (= Khandha) when in fear of suffering], Aleṇaṃ = it is danger being not a place to hide.

## 13. ASARAṆATO

Nissitānaṃ bhayaśārakattābhāvena asaraṇato. (Vism)

[As it is not able to eradicate suffering danger such as birth, old age, sickness, death etc. for those who fearing such danger seek refuge in it], Asaraṇaṃ = it is danger being not refuge.

## 14. VADHAKATO

Mittamukhasapatto viya vissāsaghātītāya vadhakato. (Vism)

[As it is just like an enemy, posing as a friend with smiling face, can kill the one whom he has become intimate with], Vadhaṃ = Vadhakaṃ = like a murderer who kills all the time, it kills in conventional truth, humans deities Brahma beings so that they exist no longer than three moments.

As it kills the one whom it has become intimate with and whom thinks that "Rūpa Vedanā Saññā Saṅkhāra Viññāṇa are happiness and not suffering" so the Khandha is Vissāsaghāti = the murderer who kills the one whom he has become intimate with. It is indeed true that beings in adversity because of holding the view regarding Khandha that "it is mine" = "etaṃ mama". It means that the Khandha called dukkha-sacca arise because of the tanhā-lobha called Samudaya-sacca. In another way, as in killing the one who has become intimate, so the Khandha kills the one it has become intimate with. Therefore it is called Vissāsaghāti.

## 15. AGHAMŪLATO

Aghahetutāya aghamūlato. (Vism)

Aghassapāpassahetutā aghahetutā. (Mahāṭīkā)

[As it is the fundamental cause of harsh unwholesome Akusala], Aghamūlaṃ = it is the root of loss and suffering.

## 16. ĀDĪNAVATO

Pavattidukkhataya, dukkhassa ca ādīnavatāya ādīnavato. atha vā ādīnaṃ vāti gacchati pavattatīti ādīnavo, kapaṇamanussassetam adhivacanam, khandhāpi ca kapaṇāyevāti ādīnavasadisatāya ādīnavato. (Vism)

Pavattidukkhatayāti bhavapavattidukkhabhāvato. bhavapavatti ca pañcannaṃ khandhānaṃ aniccādiākārena pavattanameva, so ca ādīnavo. yathāha "yaṃ bhikkhave pañcupādānakkhandha- dhā aniccā dukkhā vipariṇāmadhammā, ayaṃ bhikkhave pañcasu upādānakkhandhesu ādīnavo"ti. tenāha "dukkhassa ca ādīnavatāyā"ti. adīnanti bhāvanapūṃsakaniddeso yathā "ekamantan"ti, ativiya kapaṇanti attho. Bhusattho hi ayaṃ ā-kāro. (Mahāṭīkā)

[A) The Anicca etc. states of 5 khandha are called Bhava Pavatti = existence of Bhava. The presence of such states are also called the fault (Ādīnava) of Khandhas. As the Buddha had taught "Monks, the 5 Upādāna Khandhas are Anicca Dukkha Vipariṇāma Dhamma. Monks, this Anicca Dukkha Vipariṇāma Dhamma are the fault of the 5 Upādāna Khandha. Therefore as there is Bhava-pavatti-vaṭṭa-dukkha, that is the Anicca etc. states of 5 Khandha;

B) and as there are faults of 5 Khandha, Dukkha-sacca which are Anicca Dukkha Vipariṇāma Dhamma], Adīnavaṃ = it is a bad, defiling fault (It means the states which have Anicca, dukkha, Vipariṇāma Dhamma.

[In another way, a poor & destitute man is called Ādīnava. As 5 khandha is like that poor man who is destitute and have no refuge], Adīnavaṃ = it is poor & destitute, without refuge. (It means that after arising uppāda phase when reaching the perishing phase, Bhaṅga, there is nothing to rely upon to avoid being perished.)

## 17. SĀSAVATO

Āsavapadaṭṭhānatāya sāsavato. (Vism)

Āsavānaṃ ārammādinā paccayabhāvo āsavapadaṭṭhānatā. (Mahāṭīkā)

[the Kilelsa-vaṭṭa, being Avijjā-Tanhā-Upādāna, which is the fundamental cause of Nāmarūpa is Āsava Dhamma. These āsava Dhamma arise because 5 khandha, nāmarūpa support by means of Paccaya-satti such as Ārammaṇa-paccaya-satti. As 5 khandha, Nāmarūpa are the nearest cause padaṭṭhāna of Āsava Dhamma], Sāsavato = it is the development of the 4 Āsava Dhamma.

## 18. MĀRĀMISATO

Maccumārakilesamārānaṃ āmisabhūtatāya mārāmisato. (Vism)

Maccumārassa adhiṭṭhānabhāvena, kilesamārassa paccayabhāvena saṃvaḍḍhanato āmisabhūtatā, khandhāpi khandhānaṃ āmisabhūta paccayabhāvena saṃvaḍḍhanato, tadantogadhā abhisāṅkhārā. devaputtamārassa pana “mametana”ti adhimānavasena āmisabhāvoti khandhādīmārānampi imesaṃ yathārahaṃ āmisabhūtatā vattabbā. (Mahāṭīkā)

[ There are 5 types of Māra, which are Devaputta Māra, Kilesa Māra, khandha Māra, Maccu Māra, AbhisāṅkhāraMāra, Among them, Kilesa Māra and Maccu Māra are directly mentioned in the commentary. The sub-commentary explained that all 5 Māra can be considered.

Khandas are the place where Maccu Māra which is death, occurs. (it means that if there is no khandha then death cannot occur). Khandhas are also the cause where Kilesas, being Avijjā-Taṇhā-Upādāna, are dependent upon and the cause of their increasing. As khandha is the cause of khandha and as khandha cause the increasing of khandha, khandha is the thing (āmisā) that khandha ‘eats’ and ‘chews’. Therefore khandha is the cause which khandha depend upon to arise and is also the cause of the increasing. Abhisāṅkhāra Māra, being the kusala & Akusala Saṅkhāra which can form a new life are included in the khandha. Khandha arise because of Abhisāṅkhāra Dhamma, Abhisāṅkhāra also arise according to khandha. The Abhisāṅkhāra are also the Nāma-khandha namely kusala saṅkhāra & Akusala saṅkhāra. As for Devaputta Māra understand that it as the Adhimāna Āmisā, which is perceiving as “Etaṃ mama = mametaṃ = all the states (Dhamma) are mine”. Therefore as 5 khandha are the thing that the Devaputta, kilesa, khandha, Maccu and Abhisāṅkhāra Māras - ‘eat, chew and use’], it is Mārāmisā = it is the thing that the 5 Māra (kilesa Māra, Maccu Māra) ‘eat, chew and use’.

## 19. JĀTIDHAMMATO

## 20. JARĀDHAMMATO

## 21. BYĀDHIDHAMMATO

Jāti-jarā-byādhi-maraṇapakatitāya Jāti-jarā-byādhi-maraṇadhammato. (Vism)

[As there is birth = arising phase, old age = duration phase, sickness],

19/ Jāti = it has arising phase,

20/ Jarā = it has duration phase,

21/ Byādhi = it has sickness.

(Maraṇa Dhammato is already included in the 10 enumeration of Anicca Characteristic.)

## 22. SOKADHAMMATO

## 23. PARIDEVADHAMMATO

## 24. UPĀYĀSADHAMMATO

Soka-parideva-ūpāyāsahetutāya soka-parideva-ūpāyāsadhammato. (Vism)

[As khandha are the causes of the arising of Soka, Parideva, Upāyāsa],

22/ soka = it has sorrow/ anxiety,

23/ Paridevaṃ = it has lamentation,

24/ Upāyāsa = it has despair.

## 25. SAṂKILESİKADHAMMATO

Taṇhādhiṭṭhiduccaritasamkilesānaṃ visayadhammatāya samkilesikadhammato. (Vism)

Samkilesattayaggahaṇena tadekatthānaṃ dasannaṃ kilesavattthūnampi saṅgaho datṭhabbo. tadārammaṇā hi dhammā tadanativattanato samkilesikā eva. Tathā khuddā, taṇhā, jaṭādisu (khudātaṇhājarādīsū) sarīrassa, samkilesassa ca saṅgaho datṭhabbo. (Mahāṭīkā)

[As khandha are the object of Kilesa which make the mind process (or the living beings where

they occur) defiled together with 3 Saṃkilesa Dhamma which are Taṇhā Saṃkilesa, Diṭṭhi Saṃkilesa, Duccarita Saṃkilesa], Saṃkilesika Dhammaṃ = Saṃkilesa Sabhāvakam = it increases the defilement of the 3 Taṇhā Diṭṭhi Duccarita or the 10 kilesas.

Study the above thoroughly. Then after having formed the Nāmarūpa into 5 groups by the 5 khandha method, meditate on each (of the enumeration), having discerned their respective meaning and nature, such as “Dukkha, Dukkha... Roga, Roga...” etc.

## 5 ENUMERATION OF ANATTA LAKKHAṆĀ

Anattāti ca paraṃ rittaṃ, tuccham suññanti tālisaṃ;  
vedanādayo khandhāpi tatheva pañcakāpi vā.

### 1. ANATTATO

Sāmi-nivāsi-kāraka-vedakādhiṭṭhāyakavirahitatāya suññato. sayañca asāmikabhāvāditāya anattato. (Vism)

[As the 5 khandha itself does not have the nature of being Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka which are;

1. Sāmi Atta, which owns the body khandha
2. Nivāsi Atta, which lives always in every life, without changing although body khandha change
3. Kāraka Atta, which performs does all the work & function
4. Vedaka Atta, which feels the object
5. Adhiṭṭhāyaka Atta, which determines & decides on all the work & function], Anattā = it is not (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

### 2. SUÑÑATO

[As every khandha is void of Sāmi Atta, Nivāsi Atta, Kāraka Atta, Vedaka Atta, Adhiṭṭhāyaka Attas], Suññam = it is void of (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

### 3. PARATO

Avasatāya avidheyyatāya ca parato. (Vism)

Avasatāyāti avasavattanato. yathā payosatanto puriso payassa vasaṃ na gacchati. evaṃ subhasukhādibhāvena vasa vattetuṃ asakkuṇeyyato. avidheyyatāyāti “mā jīratha, mā mīrathā”ti ādinā vidhātuṃ asakkuṇeyyato. (Mahāṭīkā)

[Khandhas arise according to the causes as mentioned in the Paṭiccasamuppāda stage of discerning causal relationships. Like a man who has his own decision does not need to follow according to other's wish, similarly the khandha do not follow according to one's own wish such as wishing that pain Dukkha-vedanā does not arise, wishing that only pleasant Sukha-vedanā arise, wishing to be beautiful & good-looking etc. As it does not follow other's wish and is not able to give command such as “Do not be old; Do not be sick; Do not die”], Paraṃ = an outside stranger who is always not intimate.

### 4. RITTATO

Yathā parikappitehi dhuva-subha-sukhattabhāvehi rittatāya rittato. (Vism)

[Outside the Sāsana there are those who, holding wrong views Micchādiṭṭhi, believe that the Nāmarūpa, 5 khandha are (1) Dhuva = permanent state, (2) Subha = beautiful (3) Sukha = happiness (4) Atta. However these Nāmarūpa, 5 khandha are always empty of Dhuva, Subha,



Sukha, Atta which are believe to be so by those who have wrong views Micchā-ditthi. Therefore], Rittam = they are always without and empty of essence which are Dhuva, Subha, Sukha, Atta.

## 5. TUCCHATO

Rittatāyeva **tucchato** appakattā vā. appakampi hi loke tucchanti vuccati. (Vism)

[An essence which is Dhuva, Subha, Sukha, Atta does not exist in the 5 khandha, Nāmarūpa. Therefore as the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta], it is Tucchaṃ = it is worthless / in vain.

In another way, although the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta, it is not that they do not exist in ultimate realities. they exist in arising phase, duration phase, perishing phase, (Uppāda-Ṭhiti-Bhaṅga). As the life time of ultimate realities, which occur in arising phase, duration phase, perishing phase, is very short so Nāmarūpa, ultimate reality can exist only for a very short time. As they can exist for a short time only, Tucchaṃ = it is worthless / in vain.

### THE BASE CAUSE FOR BEING ANICCA DUKKHA ANATTA

Rūpaṃ bhikkhave aniccaṃ, yopi hetu yopi paccayo rūpassa uppādāya, sopi anicco. aniccasambhūtaṃ bhikkhave rūpaṃ, kuto niccaṃ bhavissati.

(samyuttanikāya.II.20, sahetuaniccasuttaṃ.)

Monks, rūpa is anicca. There are hetu cause = janaka cause which can produce the rūpa directly; there are also paccaya cause = upatthambhaka cause which supports it. These cause are anicca, Monks, how can the rūpa which is produced by anicca cause, be nicca

In accordance with the Buddha's teachings in such suttas since the causes themselves such as avijjā-taṅhā-upādāna-saṅkhāra-kamma which can produce five khandhā are anicca, dukkha anatta. So the effects nāmarūpa/ five khandha are also anicca, dukkha, anatta. The meditator must further meditate to realize by insight that as the causes themselves are anicca, dukkha, anatta, the effects are also anicca, dukkha, anatta.

### 200 VARIETIES OF NAYA-VIPASSANĀ

In rūpa khandhā or in each khandha there are

1. aniccānupassanā 10 enumerations
  2. dukkhānupassanā 25 enumerations
  3. anattānupassanā 5 enumerations,
- which is a total of 40 ways of discerning (bhāvanā).

As there are 40 ways of discerning in each khandhā so there are a total of 200 varieties of sammasanañāṇa called naya-vipassanā in the 5 khandhas.

Firstly meditate on anicca only of the 5 khandhas in vīthi such as cakkhudvāra vīthi according to the tables show in nāmakamaṭṭhāna stage, throughout every row (ie. sequence of mental process). Meditate on all 6 lines such as rūparammaṇa line. Meditate on internal and external alternately; then gradually meditate until the 40 ways of discerning are finished. The meditator must meditate for 40 times.

Similarly, meditate on all the 40 anupassanā one after another, from the successive pasts till the last future life by the 5 khandha method. There are also 40 times (of meditation). However it is better if able to meditate more. Meditate on internal and external.

If the meditator wants, he can meditate on these 40 ways of discerning by nāmarūpa method. Meditate on all 6 types of vīthi such as cakkhudvāra vīthi by the nāmarūpa method, internally and externally alternately. Then the meditator can meditate on the successive past lives till the last future life by the nāmarūpa method. Meditate on both internal and external. Meditate for many

times, again and again.

## PAÑÑĀBHĀVANĀ CAN BE ACCOMPLISHED

evaṃ kālena rūpaṃ kālena arūpaṃ sammasitvāpi tilakkhaṇaṃ āropetvā anukkamena paṭipajjamāno eko paññābhāvanaṃ sampādeti. (Vism.xx. 705)

anukkamenāti udayabbayañāñadhigamānukkamena paññābhāvanaṃ sampādeti arahattaṃ adhigacchati. (Vism, mahāṭīkā.II.405)

If the meditator meditates vipassanā by the 5 khandha method or if possible by the 12 āyatana method, 18 dhātu method as well and by nāmarūpa method on -

1. Sometimes just rūpa only
2. Sometimes just nāma only
3. Sometimes rūpa and nāma paired together or in another way:
  1. Sometimes on just rūpa only
  2. Sometimes on just vedanā only
  3. Sometimes on just saññā only
  4. Sometimes on just saṅkhāra only
  5. Sometimes on just viññāṇa only
  6. Sometimes on internal
  7. Sometimes on external
  8. Sometimes on past, future, present in internal and external
  9. Sometimes anicca characteristic
  10. Sometimes dukkha characteristic
  11. Sometimes anatta characteristic,

and if he practises vipassanā meditation like that according to the stages of vipassanā ñāṇa might then paññā bhāvanā can be accomplished = arahatta phala can be attained. If it is not yet accomplished then it is necessary to meditate for many times, again and again.

If not able to accomplish it then one can switch to meditate by rūpasattaka method and arūpa sattaka method.

## RŪPASATTAKAVIPASSANĀ METHOD OF MEDITATION

ādānanikkhepanato, vayovuddhatthagāmito;

āhārato ca ututo, kammato cāpi cittato;

dhammatārūpato satta, vitthārena vipassati. (Vism.xx. 706)

### 1. ĀDĀNANIKKHEPARŪPA METHOD

Meditate vipassanā on the three characteristics alternately of rūpa that exist in the period between paṭisandhi and cuti, internally and externally.

### 2. VAYOVUDDHATTHAGAṆMA METHOD

It is to meditate on the cessation stage by stage of life, assuming the life span of the meditator is 100 years, generally (It may be more or less).

- A. Dividing the 100 years into 3 periods as stages (33-34-33) years then it is 33 years in each (period/stage).
- B. Dividing the 100 years into 10 periods then it is 10 years in each period.
- C. Dividing the 100 years into 20 periods then it is 5 years in each period.
- D. Dividing the 100 years into 25 periods then it is 4 years in each period.
- E. Dividing the 100 years into 33 periods then it is 3 years in each period.
- F. Dividing the 100 years into 50 periods then it is 2 years in each period.
- G. Dividing the 100 years into 100 periods then it is 1 years in each period.
- H. Dividing the 100 years into 300 periods then it is in the period of each individual season (there are 3 seasons in Burma/Myanmar)
- I. Dividing the 100 years into 600 periods then it is 2 months in each period.

J. Dividing the 100 years into 2400 periods then it is one pakkha = 15 days in each period.

Meditate vipassanā on the three characteristics alternately of rūpas arising in each period, one period after another, gradually. Meditate to realize also that the rūpa existing in one period of life does not shift to go to the next period of life. Discern to realize that they perished at that moment.

After that divide the rūpas existing in one day:

1. into 2 periods namely day time and night time,
2. and into 3 periods for the day time namely morning, afternoon and evening and 3 periods for the night time namely night fall, midnight and before the break of dawn. (that means dividing into 6 periods for one day ).

Meditate on the three characteristics alternately of the rūpa existing in each of these periods. (Assuming that the life span is 100 years, it is to meditate on the 6 periods in each and every day. It is not just to meditate on one day only). After meditating vipassanā like that then meditate on the 3 characteristics alternately of each of the following rūpa which exist in each of the 6 periods of one day:

1. the rūpas occurring while going forward
2. the rūpas occurring while returning
3. the rūpas occurring while looking straight
4. the rūpas occurring while looking aside. (It is to meditate on each day of the 100 years).

After that, in the moments of bodily postures (iriyāpatha) and comprehension of activities (sampajāna) involved in one day such as going for ward, returning etc., meditate vipassanā on the three characteristics of the rūpa occurring in each of the following 6 types;

1. rūpa occurring while lifting the foot from the ground,
2. rūpa occurring while pushing the raised foot forward (until where the other stationary foot is ),
3. rūpa occurring while pushing the foot forward, going beyond the stationary foot.
4. rūpa occurring while putting the foot down, after having gone beyond the other stationary foot.
5. rūpa occurring while touching the ground,
6. rūpa occurring while the foot is pressing on the ground just before lifting it again for the next step.

(Understand that the instruction to meditate vipassanā on the three characteristics of the rūpa occurring while in those postures, iriyāpatha and activities, sampajāna are by way of upalakkhaṇa and nidassana, just like 'if shown just the shadow, one knows what it is'). Meditate on all bodily movements occurring daily during the 100 years.

### 3. ĀHĀRAMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the catusantatirūpa (which are produced by the 4 Causes, kamma-citta-utu-āhāra) that are occurring in the following 2 types of period of each day:

1. Catusantati rūpa that are occurring when one is hungry;
2. Catusantati rūpa that are occurring after having enter food sufficiently.

### 4. UTUMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the following rūpa occurring daily:

1. Catusantati rūpa that are occurring when it is hot.
2. Catusantati rūpa that are occurring when it is cold.

### 5. KAMMAJARŪPA METHOD

Meditate vipassanā on the 3 characteristics, having discerned the arising and perishing of the following rūpa in one dvāra without changing to another dvāra;

1. Cakkhudvāra = 54 types of rūpa arising in the eye
2. Sotadvāra = 54 types of rūpa arising in the ear
3. Ghānavdvāra = 54 types of rūpa arising in the nose

4. Jivhādvāra = 54 types of rūpa arising in the tongue
  5. Kāyadvāra = 44 types of rūpa arising in the body
  6. Manodvāra = 54 types of rūpa arising in the heart.
- It is to meditate vipassanā on each day rūpa of every dvāra.

#### 6. CITTASAMUṬṬHĀNARŪPA METHOD

Meditate vipassanā on the 3 characteristics alternately of all the catusantatirūpa occurring daily as follow;

1. Somanassita = rūpa that are arising when being glad.
2. Domanassita = rūpa that are arising when being sad.

#### 7 .DHAMMATĀRŪPA METHOD

The meditator most meditate on utujaojaṭṭhamaka rūpa, saddanavaka rūpakalāpa existing in the world of inanimate things / non-living things such as iron, brass, lead, gold, silver, pearl, ruby, cat's eye(gem), conch shell, crystal, coral, trees, water, earth, forest, mountains etc. which are anindriya baddha = not connected with indriya called kammaja rūpa such as jīvitindriya etc. Discern the 4 great elements existing in these inanimate things such as gold, silver, ruby, trees, water, earth, forest, mountains etc. by the light produced by vipassanā insight. When seeing the rūpakalāpa, discern the 8 or 9 types of ultimate reality paramattha rūpa existing in these kalāpa. Then meditate vipassanā on the three characteristics alternately of these ultimate reality rūpa.

Note: Rūpa from number 1 to 6 are rūpa of the animate or living world; meditate on both internal and external. As for number 7 dhammatā rūpa, it is inanimate anupādinna sankhāradhamma; meditate on external inanimate world only.

#### ARŪPA SATTAKA METHOD

There are 7 methods in the vipassanā meditation method of arūpasattaka which are kalāpa, yama-ka, khaṇika, paṭipāṭi, diṭṭhiugghāṭana, mānasamugghāṭana, nikantipariyādāna methods.

#### KALĀPA METHOD = METHOD IN GROUPING AS A WHOLE

The mind which is meditating vipassanā on the rūpa in the 7 rūpasattaka methods as anicca (or dukkha or anatta) alternately is meditated upon again by a subsequent vipassanā mind as anicca (or dukkha or anatta) alternately. this method is called kalāpa method.

Meditate as 'anicca' on the rūpa in the 7 rūpasattaka methods after having grouped then as a whole without separating the 7 methods such as ādānanikkhepa rūpa etc. That vipassanā mind which is meditating as 'anicca' is to be meditated upon again by a subsequent vipassanā mind as anicca; then by a subsequent vipassanā mind as 'dukkha'; then by a subsequent vipassanā mind as 'anatta'.

Also, meditate as 'dukkha' on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as dukkha is to be meditated upon again by a subsequent vipassanā mind as anicca; then meditate vipassanā as dukkha; then as anatta.

Further more meditate as anatta on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as anatta is to be meditated upon again by a subsequent vipassanā mind as anicca, then as dukkha, then as anatta. This method is called kalāpa method. It is the vipassanā meditation on the rūpa in the 7 methods, grouping then as a whole.

#### PREVIOUS VIPASSANĀ MIND, SUBSEQUENT VIPASSANĀ MIND

It is mentioned in the nāṇavibhaṅga commentary (abhidhamma commentary) that the mind which is meditating vipassanā (for phuthujana and sekkha) is mahākusala manodvārikajavana vīthi mind process.

Sekkhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti. kusale niruddhe vipāko tadārammaṇatā uppajjati. (Paṭṭhāna.I.133)

Sekkhāriya persons and puthujjana persons meditate vipassanā on kusala dhamma as anicca, dukkha, anatta. When the kusala dhamma = vipassanā kusalajavana ceased then subsequent to that vipassanā kusalajavana, kāmāvacara vipāka tadārammaṇa arise.

Tam kusalassa javanassa ārammaṇabūtaṃ vipassitakusalaṃ ārammaṇaṃ katvā uppajjati attho. (Abhidhamma aṭṭhakathā.III.436)

Kāmāvacara vipāka citta arise, functioning as tadārammaṇa, taking as object the kusala dhamma which is the object of that vipassanā kusalajavana. (abhidhamma aṭṭhakathā.III.436)

Take note that in accordance with the above text, subsequent to the not matured yet taruna vipassanā javana, tadārammaṇa can arise.

Tilakkhaṇārammaṇikavipassanāya tadārammaṇaṃ na labbhati. vuṭṭhānagāminiyā balavavipassanāya tadārammaṇaṃ na labbhati. (abhidhamma aṭṭhakathā.II.147)

According to the explanation of the above commentary, take note that subsequent to the powerful balavavipassanā javana, tadārammaṇa cannot arise. Therefore there are 2 types as to whether tadārammaṇa arise or do not arise subsequent to vipassanā javana. The vipassanā manodvārika javana vithi mind processes are as follows:

#### VIPASSANĀ MANODVĀRIKAJAVANAVĪTHI

manodvāravajana (1)	javana (7)	sahetuka tadārammaṇa (2)	/ahetuka tadārammaṇa (2)
accompanied with nāna and pīti - 12	34	34	/12/11
accompanied with nāna but not with pīti - 12	33	33	/11/11
accompanied with pīti but not with nāna - 12	33	33	/12/11
not accompanied with nāna and pīti - 12	32	32	/11/11

Take note that the whole manodvārikajavana vīthi mind process together with the accompanying mental factors (cetasikas) are called as:

1. the mind which is meditating as anicca; the mind meditating as dukkha; the mind meditating as anatta.
2. the 1st mind, 2nd mind etc.
3. the previous mind, the subsequent mind, by means of ekatta method.

The reason is that the object of the 1st manodvārika vipassanā mind process is the rūpa dhamma of the 7 methods; and the object of the 2nd manodvārika vipassanājavana vīthi is the 1st manodvārika vipassanā javana mind process = nāma dhamma. It is extremely difficult that in the javana vīthi mind process which has only one āvajjana, one mind takes rūpa as object and another mind takes nāma as object. Therefore take note that the vīthi which takes rūpa as object is one vīthi and the vīthi which takes nāma as object is another vīthi. Take note that the whole of one vīthi mind process is called previous mind or subsequent mind etc. by the ekatta method. Tadārammaṇa may or may not arise. If tadārammaṇa arises then it may be ahetuka tadārammaṇa or sahetuka tadārammaṇa accordingly.

#### 2.YAMAKA = METHOD BY PAIRS

After having meditated as anicca on the ādānanikkhapa rūpa, meditate vipassanā on that meditating mind by a subsequent mind as anicca, as dukkha, as anatta separately. (Note that it is similar for having meditated as dukkha and as anatta).

Take note that the method is the same in vayovuddhatthaṅgama rūpa, āhāramaya rūpa, utumaya rūpa, kammaja rūpa, cittasamutṭhāna rūpa and dhammatā rūpa. In the kalāpa method, the rūpa in the 7 methods are meditated upon as a whole, without differentiating the method; but as for the yamaka method, meditate after having separated them into individual methods. This is the only difference.

However, although it is to meditate after having separated the individual methods, it is necessary to meditate thoroughly in each method. This is especially so in the *vayovuttāṅgama rūpa* of the *rūpa sattaka*; (meditate on the *rūpa* and then meditate on the meditating *vipassanā* mind thoroughly according to the divided stage of periods of life such as) meditate on the *rūpa* of the 1st periods of life then meditate again on the meditating insight = meditating mind; after that meditate on the *rūpa* of the 2nd periods of life then meditate = again on the meditating insight = meditating mind; etc. Understand that the way is the same for the other *rūpa*.

### 3. METHOD BY KHANĪKA

The meditator meditates on the *ādānanikkhepa rūpa* as *anicca* and then;

1. he meditates on that 1st meditating mind (1st *vipassanā manodvārikajavana vīthi* ) by a 2nd mind (= 2nd *vipassanā manodvārikajavana vīthi* mind ),
2. then on the 2nd mind by a 3rd mind,
3. then on the 3rd mind by a 4th mind,
4. then on the 4th mind by a 5th mind, as *anicca*. (Also meditate as *dukkha* and as *anatta* alternately.)

Note that the way is the same in meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*. Understand that it is similar for the other *rūpa* such as *vayovuddhatthaṅgama rūpa* etc. Meditate on the *rūpa* according to the *rūpasattaka* methods and at each time (i.e. at each method), the *vipassanā manodvārikajavana vīthi* meditating on the *rūpa* must be meditated upon in 4 sequences (as above). It is the meditation on a preceding *vipassanā manodvārikajavana vīthi* mind process.

### 4. METHOD BY PAṬIPĀṬI

After having meditated on *ādānanikkhepa rūpa* as *anicca*, then meditate as *anicca*:

1. on that 1st mind which is meditating like that by a 2nd mind
2. then on that 2nd mind by a 3rd mind
3. then on that 3rd mind by a 4th mind
4. then on that 4th mind by a 5th mind
5. then on that 5th mind by a 6th mind
6. then on that 6th mind by a 7th mind
7. then on that 7th mind by a 8th mind
8. then on that 8th mind by a 9th mind
9. then on that 9th mind by a 10th mind
10. then on that 10th mind by a 11th mind.

Also meditate as *dukkha* and as *anatta*. [Understand that the way is the same for meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*; and also for meditating on the other *rūpa* such as *vayovuddhatthaṅgama rūpa* etc. as *anicca* or as *dukkha* or as *anatta*.]

### 5. DIṬṬHIUGGHĀṬANA = METHOD BY REMOVING WRONG VIEWS DIṬṬHI

If meditate *vipassanā* on the *saṅkhāra dhammas* states of *anatta* (= as *anatta* ) thoroughly then it means the removal of *diṭṭhi*. [*Anattānupassanāñāṇa* which has the support of *aniccānupassanāñāṇa* and *dukkhānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *diṭṭhi* = *attadiṭṭhi*].

### 6. MĀNAUGGHĀṬANA = METHOD BY REMOVING MĀNA

If meditate *vipassanā* on the *saṅkhāra dhamma*'s states of *anicca* (= as *anicca* ) thoroughly then it means the removal of *māna*. [*aniccānupassanāñāṇa* which has the support of *dukkhānupassanāñāṇa* and *anattānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *māna*].

### 7. NIKANTI PARIYĀDĀNA = METHOD SUCH THAT TAṆHĀ NIKANTI IS ENDED AND NOT TO ARISE

If meditate vipassanā on the saṅkhāra dhamma's states of dukkha (= as dukkha ) thoroughly then it means the ending of nikanti which is the subtle taṇhā. [dukkhānupassanāñāṇa which gets the support of aniccānupassanāñāṇa and anattānupassanāñāṇa by means of powerful upanissaya-paccaya-satti can end taṇhā; therefore taṇhā does not arises.]

CAUTION: Meditating on just anatta only of saṅkhāra dhamma then anattānupassanāñāṇa cannot remove diṭṭhi; meditating on just dukkha only then dukkhānupassanāñāṇa cannot end taṇhā; meditating on just anicca only then aniccānupassanāñāṇa cannot remove māna. Only if one anupassanāñāṇa is supported by remaining 2 anupassanāñāṇa then that anupassanāñāṇa can remove the relevant defilements kilesa. (Look in Vism.xx. 721 and Mahāṭīkā.II. 415-416)

In accordance with the above instruction after having meditated vipassanā thorough on the three characteristics alternately of saṅkhā dhamma existing in the 3 periods, internally and externally by means of rūpa nāma method, 5 khandha method, paṭiccasamupāda method then meditate;

1. on mainly anicca only
2. on mainly dukkha only
3. on mainly anatta only,

of these saṅkhāra dhamma for at least one sitting (meditation) on each. How could the perception of soul/atta in saṅkhāradhamma occur in the insight of the meditator whose insight of anattānupassanā on saṅkhāradhamma existing in the 3 periods past-future-present internally and externally is matured Similarly, how could the perception of permanency (nicca) in saṅkhāradhamma occur in the insight of the meditator whose insight of aniccānupassanā on saṅkhāradhamma is matured Similarly, how could the conceited māna view as 'I, I' occur. Māna views arise only in those who have the perception of permanency. Similarly, how could the perception of happiness (suka) in saṅkhāradhamma occur in the insight of the meditator whose insight of dukkhānupassanā on saṅkhāradhamma is matured Attachment, taṇhānikanti can occur in the mental process of those who have the perception of happiness, sukha in saṅkhāradhamma. Therefore taṇhānikanti, attachment cannot occur in the meditator whose insight of dukkhānupassanā is matured.

#### BECAME PROFICIENT

Ettāvatā panassa rūpakammaṭṭhānampi arūpakammaṭṭhānampi paṇaṇaṃ hoti.  
(Vism.xx. 721)

If able to meditate skilfully by means of both rūpasattaka and arūpasattaka methods internally and externally then the meditator becomes proficient in rūpa kammaṭṭhāna and nāma kammaṭṭhāna.

It is much better if able to meditate on past-future-present internally and externally.

SAMMASANAÑĀṆA STAGE IS FINISHED

## UDAYABBAYA-ÑĀṆA STAGE

### RŪPA AND NĀMA METHOD + 5 KHANDHA METHOD

The objects of udayabbaya-ñāṇa are khadhā, āyatana, dhātu, saccā, paṭiccasamuppāda factors. As for the paṭiccasamuppāda factors, only the factors from avijjā to bhava are included in the list of the objects of udayabbayānupassanā-ñāṇa. (paṭisaṃ. 52)

Those who want to try to attain udayabbayānupassanāñāṇa firstly meditate vipassanā thoroughly sometimes on anicca lakkhaṇa, sometimes on dukkha lakkhaṇa, sometimes on anatta lakkhaṇa of the present (paccuppanna).

1. of just rūpa only (internally and externally alternately)
2. then of just nāma only (internally and externally alternately)
3. then of just nāma and rūpa together (internally and externally alternately)

In meditating on just rūpa only or on just nāma only in every line of all the 6 types of vīthi such as cakkhudvāra vīthi, meditate until attaining khaṇapaccuppanna. Similarly meditate vipassanā thoroughly by means of the 5 khandha method, sometime on anicca characteristics, sometimes on dukkha characteristic, sometimes on anatta characteristic until attaining khaṇapaccuppanna of:

1. just rūpa only
2. then just vedanā only
3. then just saññā only
4. then just saṅkhāra
5. then just viññāna only.

Meditate one round on internal, then one round on external.

Similarly meditate vipassanā on three characteristics alternately of the paṭiccasamuppāda factors namely avijjā-saṅkhāra-viññāna-nāmarūpa-salāyatana-phassa-vedanā-tanhā-upādāna-bhava (= kam-mabhava + upapattibhava), having taken as object only the arising and perishing of these factors, without linking the causes and effects.

### PAST, FUTURE, PRESENT, INTERNAL, EXTERNAL

If the meditator is able to meditate vipassanā thoroughly until attaining khaṇapaccuppanna on the saṅkhāra dhamma of the present and if the insight is also clear then meditate vipassanā thoroughly

1. sometimes on anicca characteristics
2. sometimes on dukkha characteristics
3. sometimes on anatta characteristics,

From the successive past till the present, from the present till the last future by the nāma rūpa method and 5 khandha method, one round internally, one round externally of:

1. just rūpa only
2. just nāma only
3. nāma and rūpa together and then
1. of just rūpa only
2. of just vedanā only
3. of just saññā only
4. of just saṅkhāra only
5. of just viññāna only.

It is necessary to meditate for many times on anicca, then for many times on dukkha, then for many times on anatta. After meditated for many times like that the meditator can meditate for a rather long time, mainly on one of the characteristics which is best for him, If the meditator is satisfied and if the arising and perishing appear very clearly and quickly to the insight, attaining khaṇapaccuppanna then he can switch to meditate by the udayabbaya-ñāṇa detailed method.



## UDAYABBA YA-ÑĀNA DETAILED METHOD OF MEDITATION

### 1. SAMUDAYA-DHAMMĀNUPASSĪ = UDAYADASSANA = MEDITATION ON JUST ARISING ONLY

In Mahāsatipatṭhāna-sutta taught to meditate in 3 ways at every satipatṭhāna as:

1. samudayadhammānupassī
2. veyyadhammānupassī
3. samudayavayadhammānupassī.

Venerable Sāriputta, the general of the dhamma taught the meaning of that teaching in Paṭisambhidāmagga as 'avijjā samudayā, rūpa samudayo' etc. The meditator must practise the udayabbaya detailed method in accordance with those instructions. As an example, the rūpa khandhā and 4 nāma khandhā such as vedanā khandhā (in paṭisandhi) are shown here. The meditator who has already completed the discernment of causal relationships = paṭicca samuppāda 5th method, will be able to meditate on the 5 khandhā in each mind moment (= in each mind shown in the tables of nāma kammaṭṭhāna). As in the discernment of causal relationship paṭiccasamuppāda 5th method, here it is to meditate to realize the causal relationships by insight.

#### RŪPAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi (kammaja) rūpa arises.
2. Because of the arising of taṇhā (20), paṭisandhi (kammaja) rūpa arises.
3. Because of the arising of upādāna (20), paṭisandhi (kammaja) rūpa arises.
4. Because of the arising of saṅkhāra (34), paṭisandhi (kammaja) rūpa arises.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi (kammaja) rūpa arises.  
\* the arising of kammaja-rūpa
6. Because of the arising of citta, cittaja-rūpa arise.  
\* the arising of cittaja-rūpa
7. Because of the arising of utu, utuja-rūpa arise.  
\* the arising of utuja-rūpa
8. Because of the arising of āhāra, āhāraja-rūpa arise.  
\* the arising of āhāraja-rūpa

*NOTE:* There is only kammaja-rūpa at the time of paṭisandhi, especially at the time of the arising upāda of paṭisandhi. There are no cittaja-rūpa, utuja-rūpa, āhāraja-rūpa yet; they are shown only for the rūpakkhandhā existing in the subsequent mind moment.

#### PAṬISANDHI VEDANĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi vedanā arise.
2. Because of the arising of taṇhā (20), paṭisandhi vedanā arise.
3. Because of the arising of upādāna (20), paṭisandhi vedanā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi vedanā arise.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi vedanā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi vedanā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi vedanā arise.
8. Because of the arising of phassa (= 34-vedanā = 33), paṭisandhi vedanā arise.  
\* The arising of paṭisandhi vedanā.

#### PAṬISANDHI SAÑÑĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi saññā arise.
2. Because of the arising of taṇhā (20), paṭisandhi saññā arise.
3. Because of the arising of upādāna (20), paṭisandhi saññā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saññā arise.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi saññā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saññā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saññā arise.

8. Because of the arising of phassa (= 34-saññā = 33), paṭisandhi saññā arise.  
\* The arising of paṭisandhi saññā.

#### PAṬISANDHI SAṆKHĀRAKKHANDHĀ (Cetanā)

1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of phassa (= 34-cetanā = 33), paṭisandhi saṅkhāra arise.  
\* The arising of paṭisandhi saṅkhāra.

#### PAṬISANDHI SAṆKHĀRAKKHANDHĀ (= 34-vedanā-saññā-viññāṇa = 31)

1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of the remaining 3 nāma khandā, paṭisandhi saṅkhāra arise.  
\* The arising of paṭisandhi saṅkhāra.

(The remaining 3 nāma khandā means vedanākkhandhā-saññākkhandhā-viññāṇa kkhadhā. In nāma 34, leaving out these 3 khandā, the 31 cetasika are the effects. Therefore the remaining 3 vedanā, saññā, viññāṇa are the cause.)

#### PAṬISANDHI VIÑÑĀṆAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi viññāṇa arise.
2. Because of the arising of taṇhā (20), paṭisandhi viññāṇa arise.
3. Because of the arising of upādāna (20), paṭisandhi viññāṇa arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi viññāṇa arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi viññāṇa arise.
6. Because of the arising nāma rūpa, paṭisandhi viññāṇa arise.

\* The arising of paṭisandhi viññāṇa.

nāma = accompanied cetasika (33)

rūpa = hadayavatthu (= rūpa 30) + (object rūpa)

Base on this method, meditate on the 5 khandā of every mind moment shown in the nāma kammaṭṭhāna tables such as bhavaṅga 5 khandā, cuti 5 khandā, pañcadvārāvajjana 5 khandā, cakkhuvīññāṇa 5 khandā etc. For those who are already skillful in discerning the cause and effects by the paṭiccasamuppāda 5th method, the discernment here are usually not difficult.

*NOTE:* Here, avijjā-taṇhā-upādāna is shown as (20) and saṅkhāra as (34) are taken as an example only. Discern and meditate according to that which had arise, is arising, will arise in the nāma-rūpa process of one self. The quantity of citta cetasika may vary; it may be kusala saṅkhāra or akusala saṅkhāra. Discern as much as one can, from the successive pasts till the last future.

#### 2. VAYADHAMMĀNUPASSĪ = VAYADASSANA = MEDITATION ON JUST PERISHING ONLY

Avijjānirodhā rūpanirodhoti paccayanirodhatṭhena rūpakkhandhassa vayaṃ passati.  
(paṭisam. 54)

**Avijjānirodhā rūpanirodhoti** aggamaggañāṇena avijjāya anuppādanirodhato anāgatassa rūpassa anuppādanirodho hoti paccayābhāve abhāvato.

(Vism, mahāṭikā.II.421)

The meditator who realizes clearly that the arising of the effects such as rūpa is produced by the causes such as avijjā by vipassanā insight 'eye' can easily discern that "because of the cessation of the cause such as avijjā in which there is no more arising due to arahattamagga = anuppādanirodha cessation, then the effects such as rūpa ceased in which there is no more arising = anuppādanirodha cessation", if he discerns with vipassanā insight the period when attaining arahattamagga in future and the period after parinibbānācuti. In this case the meditator should know about uppādanirodha and anuppādanirodha.

**Uppādanirodha** - The cause saṅkhāra dhamma as well as the effect saṅkhāra dhamma are just saṅkhāra dhamma which perish away after arising. The successive perishing after arising (arising & perishing), being the states of anicca is called uppādanirodha. As long as the cause are supporting successively, the effect will exist in this way successively arising & perishing away = uppādanirodha. (Note that the cause is also effect saṅkhāra dhamma which arise because of its respective cause). After perishing away, as the cause is not yet ended or exhausted, it arises and perishes again is called uppādanirodha. It is the cessation which still has arising. It is also called khaṇikanirodha.

**Anuppādanirodha** - Each sotāpattimagga, sakadāgāmicamma, anāgāmicamma totally eradicate the kilesa concerned. Arahattamagga called aggamaggañāṇas = the noblest magga totally eradicate the remaining kilesa such as avijjā. When the ariyamaggañāṇa up till arahattamagga totally eradicate the kilesa concerned then these kilesa do not arise again in the nāma-rūpa khandhā process at all. They totally ceased without arising again, such cessation is called anuppādanirodha.

When causes such as avijjā totally ceased without arising again, i.e. anuppādanirodha then the group of effects such as rūpa which could further arise if causes are not exhausted yet also ceased without arising again, having no condition to further arise in the future after parinibbānācuti. It is also called anuppādanirodha. They ceased because when there are no cause then effects also cannot arise.

The meditator must meditate to discern the nature of that of that anuppādanirodha, having sent the vipassanā insight = by vipassanā insight towards the future till attaining arahatta-magga and towards the future till parinibbānācuti. Only when realized by vipassanā insight "eye" precisely that "because of the cessation of the causes as anuppādanirodha, the effects also ceased as anuppādanirodha", then further meditate on the followings.

#### MEDITATION ON RŪPAKKHANDHĀ

1. Because of the cessation of avijjā, (kammaja) rūpa cease.
2. Because of the cessation of tanhā, (kammaja) rūpa cease.
3. Because of the cessation of upādāna, (kammaja) rūpa cease.
4. Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
5. Because of the cessation of kamma, (kammaja) rūpa cease.

(This is anuppādanirodha. It is the cessation of future rūpa which ceased without arising again)

\* Cessation of kammaja-rūpa = perishing away. (uppādanirodha)

6. Because of the cessation of citta, cittaja-rūpa cease. (anuppādanirodha)

\* Cessation of cittaja-rūpa = perishing away. (uppādanirodha)

7. Because of the cessation of utu, utuja-rūpa cease: (anuppādanirodha)

\* Cessation of utuja-rūpa =perishing away. (uppādanirodha)

8. Because of the cessation of āhāra, āhāraja-rūpa cease: (anuppādanirodha)

\* Cessation of āhāraja-rūpa =perishing away. (uppādanirodha)

In these discernment the meditator must meditate to realize clearly the two types of cessation, anuppādanirodha = cessation in which there is no arising again subsequently and uppādanirodha = cessation in which there is arising again subsequently. In patisambhidāmagga pāli on page 53 (Burmese script) uppādanirodha is called as vipariṇāmalakkhaṇa. It is the momentary perishing of

saṅkhāradhamma. In this discernment also, discern all kusala and akusala javana vīthi as shown in nāma kammaṭṭhāna tables of the 6 lines such as rūpārammaṇa line, forming 5 khandhā in every mind moment (as mentioned in the paṭiccasamuppāda 5th method). Meditate on internal and external alternately. In discerning like that, the discernment of cakkhuviññāṇa vedanakkhandhā is shown as follows based on that in the nāmakkhandhā stage.

#### MEDITATION ON CAKKHUVIÑÑĀṆA-VEDANĀKKHANDHĀ

1. Because of the cessation of avijjā, cakkhuviññāṇa vedanā cease.
2. Because of the cessation of taṇhā, cakkhuviññāṇa vedanā cease.
3. Because of the cessation of upādāna, cakkhuviññāṇa vedanā cease.
4. Because of the cessation of saṅkhāra, cakkhuviññāṇa vedanā cease.
5. Because of the cessation of kamma, cakkhuviññāṇa vedanā cease.
6. Because of the cessation of cakkhuvatthu rūpa, cakkhuviññāṇa vedanā cease.
7. Because of the cessation of rūpārammaṇa, cakkhuviññāṇa vedanā cease.
8. Because of the cessation of cakkhusamphassa (= 7), cakkhuviññāṇa vedanā cease.
9. Because of the cessation of āloka (= light), cakkhuviññāṇa vedanā cease.
10. Because of the cessation of manasikāra (= pañcadvārāvajjana = 11), cakkhuviññāṇa vedanā cease. (anuppādanirodha)

\* Cessation of cakkhuviññāṇa vedanā. (anuppādanirodha)

Meditate in the same way, from the successive pasts till the last future as far as one can.

#### 3. SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

##### UDAYA-VAYADASSANA = DISCERNING ARISING AND PERISHING

Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

(mahāsatiṭṭhāna sutta, majjhima nikāya.I.71)

Avijjāsamudayā rūpasamudayo ...pe... avijjānirodhā rūpanirodho.

(paṭisam. 53-54)

Tesaṃ vasena evampi rūpassa udayo evampi rūpassa vayo, evampi rūpaṃ udeti, evampi rūpaṃ vetīti paccayato ceva khaṇato ca vitthārena manasikāraṃ karoti. (Vism. II.267, §724)

In accordance with the instructions of pāli and commentary as above, the meditator who is trying to practise the udayabbaya detailed method must meditate linking cause and effect again and again, having discerned by vipassanā insight that 'because of the arising of the cause, effect arise; because of the cessation of the cause, effect cease'.

In meditating like that, it is mentioned:

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā "aniccaṃ dukkhaṃ anattā"ti sammāsanto vicarati. (mūlapaṇṇāsa, commentary.I.281).

In accordance with this instruction of the commentary, the meditator must meditate on the three characteristics alternately of both the cause and effect. Therefore, here having linked the cause and effects, the vipassanā meditation on their anicca characteristic is shown as follows. Understand that the method is the same for the vipassanā meditation on their dukkha and anatta characteristics.

##### UDAYA-VAYA-DASSANA RŪPAKKHANDHĀ

1. Because of the arising of avijjā, (kammaja) rūpa arise.  
Because of the cessation of avijjā, (kammaja) rūpa cease.  
avijjā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (kammaja) rūpa arise.  
Because of the cessation of taṇhā, (kammaja) rūpa cease.  
taṇhā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
3. Because of the arising of upādāna, (kammaja) rūpa arise.  
Because of the cessation of upādāna, (kammaja) rūpa cease.

- upādāna = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (kammaja) rūpa arise.  
Because of the cessation of saṅkhāra, (kammaja) rūpa cease.  
saṅkhāra = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
5. Because of the arising of kamma, (kammaja) rūpa arise.  
Because of the cessation of kamma, (kammaja) rūpa cease.  
kamma = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
6. Because of the arising of citta, (cittaja) rūpa arise;  
Because of the cessation of citta, (cittaja) rūpa cease.  
citta = (arising-perishing) anicca; (cittaja) rūpa = (arising-perishing) anicca.
7. Because of the arising of utu, (utuja) rūpa arise.  
Because of the cessation of utu, (utuja) rūpa cease.  
utu = (arising-perishing) anicca; (utuja) rūpa = (arising-perishing) anicca.
8. Because of the arising of āhāra, (āhāraja) rūpa arise.  
Because of the cessation of āhāra, (āhāraja) rūpa cease.  
āhāra = (arising-perishing) anicca; (āhāraja) rūpa = (arising-perishing) anicca.

#### MEDITATION ON CAKKHUVIÑÑĀNA-VEDANĀKKHANDHĀ

1. Because of the arising of avijjā, (cakkhuviññāna) vedanā arise.  
Because of the cessation of avijjā, (cakkhuviññāna) vedanā cease.  
avijjā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (cakkhuviññāna) vedanā arise.  
Because of the cessation of taṇhā, (cakkhuviññāna) vedanā cease.  
taṇhā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
3. Because of the arising of upādāna, (cakkhuviññāna) vedanā arise.  
Because of the cessation of upādāna, (cakkhuviññāna) vedanā cease.  
upādāna = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (cakkhuviññāna) vedanā arise.  
Because of the cessation of saṅkhāra, (cakkhuviññāna) vedanā cease.  
saṅkhāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
5. Because of the arising of kamma, (cakkhuviññāna) vedanā arise.  
Because of the cessation of kamma, (cakkhuviññāna) vedanā cease.  
kamma = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
6. Because of the arising of cakkhuvatthu, (cakkhuviññāna) vedanā arise.  
Because of the cessation of cakkhuvatthu, (cakkhuviññāna) vedanā cease.  
cakkhuvatthu = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
7. Because of the arising of rūparammaṇa, (cakkhuviññāna) vedanā arise.  
Because of the cessation of rūparammaṇa, (cakkhuviññāna) vedanā cease.  
rūparammaṇa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
8. Because of the arising of cakkhusamphassa, (cakkhuviññāna) vedanā arise.  
Because of the cessation of cakkhusamphassa, (cakkhuviññāna) vedanā cease.  
cakkhusamphassa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
9. Because of the arising of āloka, (cakkhuviññāna) vedanā arise.  
Because of the cessation of āloka, (cakkhuviññāna) vedanā cease.  
āloka = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
10. Because of the arising of manasikāra (pañcadvārāvajjana), (cakkhuviññāna) vedanā arise.  
Because of the cessation of manasikāra, (cakkhuviññāna) vedanā cease.  
manasikāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

#### EXPLANATION

Meditators who are already skillful and proficient in the paṭiccasamuppāda 5th method can

meditate based on the above shown to this extent. This udayabbaya detailed method must practised on every mind moment shown in the nāma kammaṭṭhāna tables, having formed the 5 khandhā.

In this meditation the meditator can meditate, having discerned by vipassanā insight the causal relationships between the 1st past life causes and present life effects. He can also meditate after having discerned by vipassanā insight the causal relationships between the 2nd past life causes and the 1st past life effects; and the causal relationships between the present life causes and futures life effects. These are the meditation where the meditator can meditate on the successive past lives and successive future lives, having discerned by vipassanā insight the causal relationships between the respective causes and effects as mentioned in the paṭiccasamuppāda 5th method.

If the meditator wants he can meditate by dividing into 2 groups: i.e. one group of avijjā- taṇhā-upādāna which is the same as kilesavaṭṭa and one group of saṅkhāra-kamma which is the same as kammavaṭṭa.

Say, if the causes are the causes that occurred in the 1st past life then the meditator firstly discern the bhavaṅga mind clearness (= manodvāra) of the 1st past life and then he must discern to realize by vipassanā insight the arising and perishing = anicca of the causes which occurred in between those bhavaṅga mind clear element. Understand that the method is similar for the successive past lives and successive future lives. As shown in the paṭiccasamuppāda stage, avijjā- taṇhā-upādāna mostly occur as the following manodvāra vīthi.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	20	34/	12

Pīti may or may not accompanied, and tadārammaṇa may or may not arise. If tadārammaṇa arise, ahetukatadārammaṇa or sahetukatadārammaṇa can arise accordingly. The avijjā- taṇhā-upādāna for puthujjana are mostly lobha-dīṭṭhi group javana. Having discerned by vipassanā insight the arising and perishing anicca nature of the nāma dhammas in these vīthi until khaṇapaccuppanna = realizing the arising and perishing of every mind moment, meditate on their three characteristics alternately. Furthermore, the saṅkhāra-kamma group mostly occur as the following vīthi process.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	34	34/	12

In this manodvārā-vīthi, if it is somanassasahagata nāṇasampayutta mahā kusala then both pīti and nāṇa are accompanied; there are 34 nāma dhamma. If it is upekkhāsahagata nāṇasampayutta then only nāṇa is accompanied, without pīti, there are 33 nāma dhammas. Tadārammaṇa may or may not arise. Sahetukatadārammaṇa or ahetukatadārammaṇa may arise accordingly. Having discerned the arising and perishing of these saṅkhāra-kamma nāma dhamma in every mind moment until khaṇapaccuppanna, meditate vipassanā on their three characteristics alternately.

### SAṆKHĀRA AND KAMMA-BHAVA

Kammasatti force is not the object of vipassanā meditation. In vipassanā meditation on the 3 characteristics it is mainly to meditate on that of the kusala saṅkhāra group. Therefore the meditator should know about the saṅkhāra and kammabhava which are the object of vipassanā. Dāna-kusala will be shown as an example:

1. The pubba-cetanā which arise before doing the kusala wholesome deed = before donating is saṅkhāra.

The muñca-cetanā which arise at the time of doing the kusala wholesome deed = while donating is kammabhava.

2. Among the 7 javana that arose while doing the kamma, the cetanā that accompanies with the 1st till 6th javana is saṅkhāra. The 7th javana's cetanā is kammabhava .

3. In the javana mind moments that occur while doing the kamma, the cetanā is kamma bhava, the accompanied sampayuttadhamma group is saṅkhāra.

In accordance with the above definition, if one can meditate vipassanā on all nāma dhamma in every mind moment of the above manodvārika kusalajavana vīthi mind process which had arisen or

will arise, until attaining khaṇapaccuppanna, then it can be said that both saṅkhāra and kammabhava are already being meditated upon.

### MEDITATE VIPASSANĀ ON ALL

Meditate vipassanā as above after forming 5 khandha in every mind moment that exist in vīthi such as cakkhuvāra vīthi which are paṭisandhi 5 khandha, bhavaṅga 5 khandha, cuti 5 khandha, manodvārāvajjana 5 khandha, cakkhuvīññāna 5 khandha. Meditate on both internal and external. In meditating like that:

1. The meditator can meditate on it after having linked the causal relationships between past and present.
2. The meditator can meditate on it after having linked the causal relationships between past lives.
3. The meditator can meditate on it after having linked the causal relationships between present and future.
4. The meditator can meditate on it after having linked the causal relationships between future lives.

### PAṬICCASAMUPPĀDA FIRST METHOD

Nāyaṃ, bhikkhave, kāyo tumhākaṃ napaññesāṃ, purāṇamidaṃ, bhikkhave, kammaṃ abhisankhataṃ abhisāñcetaṃ vedaniyaṃ dāṭṭhabbaṃ.

tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhuṃ yoniso manasi karoti itī maṣmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññānaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññānanirodho...pe... evametassa kevalassa dukkhakkhandhassa nirodho hotī.

(samyyuttanikāya.I.294-295, natumhasutta.)

Monks, these rūpakāya, nāmakāya = all rūpa, all nāma are not yours (it means it is not your atta = because there is no atta) and not the belonging of others (= it is not the atta of others). These rūpakāya and nāmakāya are the states caused by past old kamma. It is formed by kusalakamma and akusalakamma, kusalacetanā and akusalacetanā are the fundamental cause. It is the basis (vatthu) of vedanā, feeling.

Monks, in this case the ariyasāvaka who is knowledgeable in āgamasuta = learning knowledge and adhigamasuta = practical knowledge or my disciple who is ariya meditates well on the causal relationship, paṭiccasamuppāda:

“If this cause exist, this effect arise. Because of the arising of this cause, this effect arise. If this cause does not exist, this effect does not arise. Because of the cessation of this cause, this effect cease”. That causal relationships paṭiccasamuppāda is like this:

“Because of the arising of avijjā, saṅkhāra arise; Because of the arising of saṅkhāra, (vipāka) viññāna arise” etc. “In this way the heap of only suffering, lack of happiness occur”

“Because of the total cessation of avijjā (due to arahattamagga), saṅkhāra cease; Because of the cessation of saṅkhāra, (vipāka) viññāna cease” etc. “In this way, it is the cessation of the heap of only suffering, lack of happiness.”

In accordance with such teachings the meditator can and should meditate also by the paṭiccasamuppāda 1st method on just samudaya only then on just vāya only and then on both samudaya and vāya.

### SAMUDAYA-DHAMMĀNUPASSĪ

After having discerned the causal relationships as mentioned in the paṭiccasamuppāda 1st method, meditate on just the arising only, such as follows:

1. Because of the arising of avijjā, saṅkhāra arise;
2. Because of the arising of saṅkhāra, paṭisandhiviññāna arise;  
Because of the arising of saṅkhāra, bhavaṅgaviññāna arise;  
Because of the arising of saṅkhāra, cutiviññāna arise;

Because of the arising of saṅkhāra, cakkhaviññāṇa arise, etc.

Meditate on both internal and external. Liking the causal relationships between 3 lives meditate from the successive past lives till the present life from the present life till the last future life. It is not difficult anymore for the meditator who is already skillful in discerning the causal relationships of paṭiccasamuppāda 1st method.

### VAYA-DHAMMĀNUPASSĪ

The meditator whose insight is clear on causal relationships such as 'because of the arising of avijjā, saṅkhāra arise etc.' until the last future life must meditate on the following discernment, after having discerned by vipassanā insight the anuppādanirodha state at the time when arahattamagga will be attained in the future such that, due to that arahattamagga, according to the ekatta way, "because of the cessation without arising again of all kilesa such as avijjā, all effects such as saṅkhāra ceased without arising again".

1. Because of the cessation of avijjā, saṅkhāra cease.
2. Because of the cessation of saṅkhāra, paṭisandhiviññāṇa cease.  
Because of the cessation of saṅkhāra, bhavaṅgaviññāṇa cease.  
Because of the cessation of saṅkhāra, cutiviññāṇa cease.  
Because of the cessation of saṅkhāra, cakkhaviññāṇa cease.

Meditate like that on just cessation only. Meditate on the three periods, internally and externally.

### SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

After having discerned by vipassanā insight both the arising and cessation = such as 'Because of the arising of avijjā, saṅkhāra arise, Because of the cessation avijjā, saṅkhāra cease' etc., meditate on the followings:

1. Because of the arising of avijjā, saṅkhāra arise.  
Because of the cessation of avijjā, saṅkhāra cease.  
avijjā (arising-perishing) - anicca; saṅkhāra (arising-perishing) - anicca.
2. Because of the arising of saṅkhāra, paṭisandhiviññāṇa arise.  
Because of the cessation of saṅkhāra, paṭisandhiviññāṇa cease.  
saṅkhāra (arising-perishing) - anicca; paṭisandhiviññāṇa (arising-perishing) - anicca.
3. Because of the arising of saṅkhāra, bhavaṅgaviññāṇa arise.  
Because of the cessation of saṅkhāra, bhavaṅgaviññāṇa cease.  
saṅkhāra (arising-perishing) - anicca; bhavaṅgaviññāṇa (arising-perishing) - anicca.
4. Because of the arising of saṅkhāra, cakkhaviññāṇa arise.  
Because of the cessation of saṅkhāra cakkhaviññāṇa cease.  
saṅkhāra (arising-perishing) - anicca; cakkhaviññāṇa (arising-perishing) - anicca.

To this extent, the meditator who is already proficient in discerning the causal relationships by the paṭiccasamuppāda first method will be able to meditate based on the above examples. Meditate until bhava, namely kammabhava and upapattibhava. As shown in the paṭiccasamuppāda first method, in any of the (paṭiccasamuppāda) factors where all 6 lines is to be meditated upon then meditate on all 6 lines there. Meditate on the three periods of past, future, present internally and externally. Meditate, having linked three lives each time. Meditate on their 3 characteristics from the successive past lives till the last future life throughout for at least one times.

- the benefits attainable (Dhamma book new edition page 133 to 146)
- the four noble truths becomes clear
- lokiyamaggasacca = five lokiyamagga
- the paṭiccasamuppāda becomes clear
- the four ways become clear
- five lakkhaṇa becomes clear

### THE PROGRESSION OF UDAYABBAYA VIPASSANĀ MEDITATION

Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā



upatthahantīti. ayañhi paṭhamam paccayato udayabbayam manasi karonto avijjādike paccayadhamme vissajjetvā udayabbayavante khandhe gahetvā tesam paccayato udayabbayadassanamukhena khaṇatopi udayabbayam manasi karoti.  
tassa yadā nānam tikkaṃ visadam hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajantā, bhijjantā ca hutvā upatthahanti. (mahāṭīkā.II.422)

The rūpa and nāma that exist in one life from paṭisandhi to cuti is called addhīna- paccuppanna-dhamma. The nāma that exist in a vīthi mind process is called santati- paccuppanna-dhamma. A single rūpa process occurring in four or five or six stages caused by tejodhātu-utu existing in a rūpakalāpa is called 'one rūpa process produced by one utu'; and when the oja existing in rūpakalāpa gets the support of āhāraja-ojā, it causes a single rūpa process occurring in four or five or six stages then this process is called 'rūpa process produced by one āhāra'. The single catu-samutthānika rūpa process of one utu and one āhāra is santati paccuppanna-dhamma. Nāma occurring in one mind moment which has three moments arising-duration-perishing (uppāda-ṭhiti-bhaṅga) and rūpa occurring during the three minor moment of arising-duration-perishing (u-t-b) are the nāma rūpa called khaṇa- paccuppanna.

Firstly, the meditator must meditate on the arising and the perishing of nāma and of rūpa as santati-paccuppanna by vipassanā insight. Then if meditate like that progressively and when the vipassanā bhāvanā insight becomes powerful being sharper and clearer then the successive uninterrupted arising and perishing of saṅkhāradhamma becomes clear to the insight of the meditator until attaining khaṇa-paccuppanna.

It is true that the meditator firstly meditate on paccayato udayabbaya-dassana = the arising and perishing by means of cause such as because of the arising of avijjā, rūpa arise; because of the cessation of avijjā, rūpa cease. Then after having put aside the cause such as avijjā (= putting aside the discernment of 'because of the arising of cause such as avijjā, effect such as rūpa arise'), he discern by vipassanā insight, the cause khandhā and effect khandhā which have the nature of arising and perishing; that is, firstly by paccayato udayabbayadassana = discerning by vipassanā insight that 'because of the arising of cause, the effect arise', because of the cessation of cause, the effect cease', the meditator then meditate on the momentary arising and perishing = udayabbaya of these khandha.

(It means the meditation such as:

Because of the arising of avijjā, rūpa arise.

Because of the cessation of avijjā, rūpa cease.

avijjā - arising-perishing - anicca

rūpa - arising-perishing - anicca etc.)

If meditate like that for many times, the insight of the meditator becomes sharp and clear. Then the nāma rūpa being arising and perishing in every moment becomes clear to the insight of the meditator. If it becomes clear like that the 'tender' taruṇa-vipassanā insight called udayabbayānupassanā is attained. Such meditator is called āradhā-vipassaka person (mahāṭīkā, subcommentary)

## UPAKKILESA

While meditating vipassanā thoroughly until attaining taruṇa-vipassanā by means of these two vipassanā method:

1. paccayato udayabbaya-dassana = meditating on arising and perishing by means of cause,
2. khaṇato udayabbaya-dassana = meditating on arising and perishing by means of moment,

and also after having meditated like that while meditating vipassanā again on the five upādānakkhandha of the past, future, present, internal, external etc. it is natural that ten kinds of defilement of vipassanā = vipassanupakkilesa occur.

Vipassanupakkilesā hi paṭivedhappattassa ariyasāvakassa ceva vipaṭṭipannakassa ca nikkhattakammaṭṭhānassa kusītapuggalassa nuppajjanti, sammāpaṭṭipannakassa pana yuttapayuttassa āradhāvīpassakassa kulaputtassa uppajjantiyeva. (Vism.II.269, §732)

Take note that these ten types of defilements of vipassanā upakkilesa do not occur in the

following four types of person.

1. in ariya sāvaka who have already attained ariya-magga and phala and in meditators who have attained the powerful balava vipassanā such as nibbidānupassanā etc.. (mahāṭīkā, subcommentary)
2. in persons who are practising wrongly such as loss of morality (sīla), broken concentration (samādhi), wrong practice of wisdom (paññā)
3. in those who, although are practising vipassanā, they are dejected and shrink from the vipassanā meditation putting aside their vipassanā meditation.
4. in those who do not practise vipassanā meditation although their morality sīla are fulfilled as they are lazy.

Also, take note that they will surely arise in good meditators, the sammāpatipannaka persons who have the right practice, whose sīla, samādhi, paññā practices are not wrong and are called āradhaviṇṇasaka who practise the paññābhāvanā continuously with great effort.

1. obhāsa = the light (the basis of upakkileśa states) (Myanmar Book, New edition, page 150)

- why is it explained again

- turning to the right path

2. nāṇaṃ = vipassanānāṇa

3. pīti = vipassanāpīti

4. passaddhi = vipassanāpassaddhi

5. sukha = vipassanāsukha

6. adhimokkha = saddhā

7. paggaha = vīriya

8. upaṭṭhāna = satī

9. upekkhā = vipassanupekkhā + āvajjanupekkhā

Among these upakkileśa, those from the second which is nāṇa till the 9th which is upekkhā are not upakkileśa states. They are the basis of upakkileśa states. These eight states which are nāṇa, pīti, passaddhi, sukha, adhimokkha, paggaha, upaṭṭhāna, upekkhā are the cetasika saṅkhāradhammā that arise accompanying with the vipassanā insight while meditating vipassanā. They are part of the 34 citta and cetasika nāmadhammā which arise accompanying with vipassanā insight in one mind moment. For puthujjana and sekkha persons, as these states are only vipassanā kusalajavana cittuppāda, they are not upakkileśa. However, having taken these states as object, if one holds on to the view that “these states are mine, these states are me, these states are my atta (soul)” - “etaṃ mama, esohamasmi, eso me attā” (my nāṇa, my pīti...), then taṇhā, māna, diṭṭhi arise. These taṇhā, māna, diṭṭhi are the upakkileśadhammā.

If one holds on to the view that any of these nāṇa, pīti etc. are magga-nāṇa, phala-nāṇa then one has strayed from the path of vipassanā because he is sitting in delight of one of these states which are not real magga phala and thinking that they are real magga-phala, giving up his mūla-kammaṭṭhāna which is vipassanā meditation.

#### THE METHOD TO OVERCOME THEM

These nāṇa, pīti etc. which accompany with vipassanājavana that takes the anicca, dukkha, anatta of saṅkhāradhammā as object; and also some states such as āvajjanupekkhā which accompany with the manodvārāvajjana that exist just before vipassanā javana citta arise as in the following manodvārikajavana vīthi mind process:

manodvārāvajjana(1)	javana(7)	sahetuka tadārammaṇa/ahetuka tadārammaṇa (2)
12	34	34 / 12

Tadārammaṇa may or may not arise. After having broken down by insight each compactness (nāma-ghana) of these vipassanā manodvārikajavana vīthi mind processes and then after having discerned by vipassanā insight, the arising and perishing in every mind moment, meditate vipassanā

on their three characteristics alternately.

#### 10. NIKANTI = VIPASSANĀ-NIKANTI

Nikanti is vipassanānikanti = the subtle attachment to vipassanā.

As nikanti is the state accompanied with lobha-mūla somanassavedanā, it may be of lobha- diṭṭhi group or lobha-māna group. As māna is the cetasika which is sometimes (= kadāci) accompanying, it is possible that māna is not included. As somanassa-vedanā is accompanying, pīti is included.

manodvāravajjana(1x)	javana (7x)	sahetuka tadārammaṇa/ahetuka tadārammaṇa(2x)
12	20/19	34-33 / 12

Tadārammaṇa may or may not arise. If it arises then it can mahāvīpāka somanassa tadārammaṇa or ahetuka somanassa santīraṇatadārammaṇa accordingly. Breaking down each compactness (nāmaghana) of the manodvārikajavana vīthi mind process where the subtle nikanti is included, meditate vipassanā on the three characteristics alternately of the discerned nikanti together with the nāmadhammas. This nikanti not only is an upakkilesa but also is the basis of upakkilesa whereby after having taken this nikanti as object when one grasped it as 'mine, I, my atta/soul' then more upakkilesa such as taṇhā, māna, diṭṭhi can arise. Therefore nikanti is both an upakkilesa and a basis of upakkilesa (From Vism.II.269 §732 and Vism, mahāṭīkā.II.427, 434)

#### PAṬIPADĀÑĀNADASSANAVISUDDHI STAGE = HIGHER VIPASSANĀ INSIGHT

Having discerned by clear insight the arising and perishing away of ultimate reality until khaṇa-paccuppanna of the states from obhāsa till nikanti; and of the rūpa and nāma in rūpa sattaka and arūpasattaka methods; and of the rūpa and nāma discerned according to āyatana dvāra shown previously, meditate on their three characteristics alternately thoroughly by one of the following methods which one prefers:

1. rūpa and nāma method
2. five khandha method
3. twelve ayatana method
4. eighteen dhātu method.

Meditate on the 3 periods of past, future, present in internal and external. It is necessary to meditate again and again for many times. Try to realize clearly the khaṇa-paccuppanna of saṅkhāradhamma. Try to have the insight on the three characteristics clearer and clearer, repeatedly for many times.

#### FOUR ANUPASSANĀ = PART OF FOUR SATIPATṬHĀNA

1. After having meditate vipassanā mainly on rūpa only and then further meditate vipassanā on nāma also is practising kāyānupassanā satipatṭhāna.

2. Another point is that in meditating vipassanā on nāma,

the meditator who is going to practise the three satipatṭhāna such as vedanānupassanā must discern together the object rūpa and basis vatthu rūpa of the nāmadhamma where vedanā is predominant in accordance with the discipline mentioned in the earlier nāma kammaṭṭhāna stage that (saṅkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāne) the meditator must have already discerned the rūpa kammaṭṭhāna by the brief or detailed methods. It is only after having discerned like that if he meditates vipassanā on the nāmadhamma where vedanā is predominant then he is practising vedanānupassanā satipatṭhāna.

The discernment is to meditate on this three:

- (i) vatthu
- (ii) object
- (iii) vedanā (= all the nāma where vedanā is predominant) of every vīthi citta mind moment discerned according to āyatanadvāra and of every bhavaṅga citta mind moment as -
  - (i) vatthu - arising and perishing away - anicca
  - (ii) object - arising and perishing away - anicca
  - (iii) vedanā - arising and perishing away - anicca

In this discernment, meditate as anicca after having discerned the arising and perishing of;

- (i) just basis, vatthu rūpa only, then
- (ii) just object, rūpa only, then
- (iii) just vedanā (i.e. nāmadhamma where vedanā is predominant only)

in every mind moment, throughout from pañcadvārāvajjana till manodvāra vīthi tadārammaṇa as shown in the nāma kammaṭṭhāna table. Meditate similarly for dukkha and anatta characteristics. Meditate on the three periods, in internal and external. Meditate as much as the insight can.

3. Also among the three methods of discerning nāma, if one meditates vipassanā after having discerned nāmadhamma where consciousness = viññāṇa is predominant then one is practising cittānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) consciousness, viññāṇa (= it is to meditate vipassanā, having discerned all nāma dhamma in which consciousness is predominant)

4. Also, if meditate vipassanā after having discerned the nāmadhammas where phassa (cetanā) is predominant then one is practising dhammānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) phassa (all nāmadhamma in which phassa is predominant)

In another way, in the vipassanā meditation by means of the rūpa and nāma method, after meditated vipassanā on rūpa, when meditate vipassanā on nāmadhamma, if meditate vipassanā having discerned the nāmadhamma beginning with vedanā then it is included as vedanānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with consciousness then it is included as cittānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with phassa then it is included as dhammānupassanā satipaṭṭhāna.

Furthermore if meditate vipassanā by means of the following method:

1. having grouped the nāmarūpa into five groups, by five khandha method.
2. by 12 āyatana method, having grouped the nāma rūpa into 12 groups.
3. by 18 dhātu method, having grouped the nāma rūpa into 18 groups.
4. by paṭiccasamuppāda method, having grouped the nāma rūpa into 12 factors.
5. by 5 nīvaraṇa method
6. by 7 bojjhaṅga method
7. by saccādesanā method, having grouped two groups as dukkha saccā and samudaya saccā, then it is practising dhammānupassanā satipaṭṭhāna.

#### MEDITATION ON BODILY POSTURES AND COMPREHAENDING BODILY ACTIVITIES (IRIYĀPATHA AND SAMPAJAÑÑA)

The discernment of the five khandha = nāma-rūpa that occur while in bodily postures (iriyāpatha) such as walking, standing, sitting, lying down and while in bodily activities such as going forward, returning, bending, stretching etc., is already shown in the earlier nāma kammaṭṭhāna stage. Having discerned these five khandha/nāma rūpa again meditate vipassanā on them by the following method.

1. by nāma and rūpa method, having grouped into 2 groups or
2. by 5 khandha method, having grouped into 5 groups or
3. by 12 āyatana method, having grouped into 12 groups or
4. by 18 dhātu method, having grouped into 18 groups or
5. by paṭiccasamuppāda method, having grouped into 12 factors.

If the meditator wants to meditate vipassanā by nāma rūpa method, he meditates vipassanā on the three characteristics of;

1. just rūpa only, then
2. just nāma only, then
3. rūpa and nāma paired together.

Meditate on the three periods, in internal and external. If able to discern the arising and perishing away of five khandha = nāma rūpa that occur while in bodily postures and bodily activities such as walking till attaining khaṇa-paccuppanna of the 3 periods of past, future, present in internal and external and if able to meditate vipassanā on their three characteristics, then further meditate vipassanā by paṭiccasamuppāda method.

After having meditated thoroughly on the following

1. on "Because of the arising of cause, effect arise" then
2. on "Because of the cessation of cause, effect cease" then
3. on "Because of the arising of cause, effect arise; Because of the cessation of cause, effect cease"; after having discerned the arising and perishing of both of these cause and effect meditate vipassanā on the three characteristics alternately of each of them. Meditate on the 3 periods, in internal and external.

Then sometime meditate on the asubha nature of these nāma rūpa saṅkhārādhamma. After meditated on the three characteristics thoroughly, the meditator can meditate mainly on one of the characteristics which he prefers. Among the various methods such as nāma-rūpa method, 5 khandha method etc. meditate mainly by the method which one prefers for many times, again and again.

UDAYABBAYAÑĀNA STAGE IS FINISHED

## BHAṄGAÑĀṄA STAGE

### TOWARDS BHAṄGAÑĀṄA

As the meditator meditate vipassanā on the saṅkhāradhamma in the four bodily postures thoroughly like that and as the preceding bhāvanā insight and subsequent bhāvanā insight is continuous, the vipassanā insight becomes very strong, powerful, sharp and clear. If the vipassanā insight becomes sharp and clear like that and if without giving attention on the arising of saṅkhāradhamma anymore but gives attention on their perishing away only, then -

Ñāne tikkhe vahante saṅkhāresu lahuṃ upatṭhahantesu uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti khaya-vaya-bheda-nirodheyeva sati santitṭhati. (Vism xxi, §741)

Na sampāpuṇāti aggahaṇato. (Mahāṭīka)

- his vipassanā insight does not reach (ie. is not extended) to the following any more;

- (i) uppāda = arising phase of saṅkhāradhamma
- (ii) ṭhiti = static (duration) phase of saṅkhāradhamma
- (iii) nimitta = saṅkhāra nimitta such as rūpa kalāpa
- (iv) pavatta = upādinnakapavatta = the occurrence of 'because of the arising of the cause, effect arise', because he does not give attention to them.

The mindfulness (sati) accompanied with the subsequent vipassanā insight, being supported by the powerful upanissaya-pccaya-satti force of the preceding vipassanā insight is well established on the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma (It means the insight nāṇa lead by sati). At that time:

- (i) Aniccaṃ khayatṭhena = having discerned by insight and having taken as object the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma, meditate as 'anicca, anicca ...'
- (ii) dukkhaṃ bhayatṭhena = having discerned by insight and having taken as object the fearfulness in the constant perishing away of saṅkhāradhamma, meditate as 'dukkha, dukkha...'
- (iii) anattā asāraṇatṭhena = having discerned by insight and having taken as object the non-existence of a permanent essence, attā in the saṅkhāradhamma, meditate as 'anatta, anatta...'
- (iv) sometimes, meditate on the nature of asubha also.

### CAUTION

Having taken as object only the perishing away of saṅkhāradhamma, in meditating vipassanā on the three characteristics like that, the occurrence of the perishing away may be quick but the meditation on anicca characteristic (also dukkha and anatta characteristics) must be moderately slow. Although the meditator is seeing the perishing away of many vīthi, or many mind moments (cittakkhaṇa) or many moments of rūpadhamma, it is not to catch every perishing away of every mind moment and every rūpa moment to meditate as 'anicca...'. Having taken as object the perishing away of many mind moments and of many rūpa moment, meditate on the characteristics such as anicca, anicca ...' moderately slow. Note that the method is the same on dukkha and anatta. Meditate on the three periods, in internal and external again and again, for many times by methods such as nāma rūpa method, 5 khandha method etc.

### RŪPA-KALĀPA DISAPPEARED

nimittanti saṅkhāranimittaṃ. yaṃ saṅkhārānaṃ samūhādighanavasena, sakiccapari-cchedatāya ca saviggahānaṃ viya upatṭhānaṃ, taṃ saṅkhāranimittaṃ. (Mahāṭīka)

Breaking down the compactness of rūpa (rūpa-ghana) and compactness of nāma (nāma-ghana) beginning from nāma-rūpa-pariccheda-nāṇa of ditṭhi visuddhi stage, the meditator has now reached the bhaṅga nāṇa state. At the stages before attaining bhaṅga nāṇa, each:

- (i) uppāda - the arising phase (uppāda) of saṅkhāra dhamma ie. of cause nāma rūpa saṅkhāra and of effect nāma rūpa saṅkhāra is still being seen.
- (ii) ṭhiti - the static/duration moment (ṭhiti) of saṅkhāra = jarā(aging) is still being seen.
- (iii) pavatta - the arising of a state of existence (bhava) which is the arising of effects because of

the arising of causes, being upādinna-pavatta (bhavapavatti) is still being seen.

(iv) nimitta - although meditating so that the insight attain ultimate reality paramattha having broken down rūpa compactness and nāma compactness by insight, sometimes there are still some rūpa-kalāpa, nāma-kalāpa which have not been discerned and cannot be discerned. It is because of the great amount of rūpa-kalāpa and nāma-kalāpa and because of their very quick arising. As the rūpa compactness and nāma compactness such as aggregation compactness (samūhaghana) function compactness (kicca ghana) etc. of the undiscerned and the unable to be discerned rūpa-kalāpa, nāma-kalāpa are not broken down, they are still being seen as rūpa-kalāpa, nāma-kalāpa = as the smallest mass. It is seeing the nimitta. They are the sign nimitta where saṅkhāra occur.

However at the time the meditator reaches this bhaṅga nāṇa stage, when the saṅkhāradhamma appear to his insight very quickly as the vipassanā insight is very sharp and clear then:

- (i) uppāda- the insight cannot catch the arising phase (uppāda) of saṅkhāradhamma.
- (ii) thiti - the insight cannot catch the static (duration) phase = jarā (aging) of saṅkhāradhamma.
- (iii) pavatta - the insight is not able to catch the bhava-pavatti = the arising of a state of existence = the arising of the effect vipāka 5 khandha such as viññāna, nāma rūpa, sa āyatana, phassa, vedanā etc. because of the arising of the causes such as avijjā-taṇhā-upādāna-saṅkhāra-kamma. The reason is: The insight can no longer be on the arising phase and static duration phase of cause saṅkhāradhamma and effect saṅkhāradhamma but is well established only on the perishing away phase called khaṇika-nirodha, the incessant successive perishing away of these cause and effect saṅkhāradhamma. As the vipassanā insight can no longer be on the arising uppāda of causes and the arising uppāda of effects, the vipassanā insight can no longer also be on the upādinna-pavatti = paccayato udayadassana = "because of the arising of cause, effect arise".

(iv) nimitta - As the meditator's vipassanā become very sharp, in this bhaṅga nāṇa stage, rūpa compactness which are samūha ghana, kicca ghana not broken down yet are no longer seen. The reason is - As the small particles rūpa kalāpa which are the smallest mass that seems to have a form called saviggaha and the nāma kalāpa are the sign by which they can be known as saṅkhāra, they are called saṅkhāra nimitta. The vipassanā insight no longer discern these saṅkhāra nimitta; because the bhaṅgānupassanā insight is seeing just rūpa only and just nāma only, attaining khaṇika nirodha, the exhaustion - perishing away - cessation. Although the compactness mass rūpakalāpa nāmakalāpa are not seen by the vipassanā insight in this bhaṅga nāṇa stage the meditator is seeing the rūpa ultimate reality paramattha and nāma ultimate reality paramattha very clearly and very apparently, unlike previous stage's insight. It attains to just the ultimate reality totally.

At that time the meditator who attains this stage, seeing the very quick perishing away, meditates vipassanā thoroughly on the three characteristics alternately of:

- (i) just rūpa only, then
- (ii) just nāma only, then
- (iii) rūpa and nāma paired together,

in 3 period, internally and externally. Similarly meditate vipassanā thoroughly on the three characteristics alternately by the 5 khandha method, separating the 5 upādānakkhandha into individual khandha that exist in 11 ways such as past, future, present, internal, external etc.

[NOTE: Take note that it does not mean that saṅkhāradhamma are arising very quickly only at this bhaṅga nāṇa stage. Saṅkhāradhamma has the nature that, within a blink of eyes or a strike of the lightning or snap to the fingers, they can arise and perish away for many 10 millions of times. It means that before the vipassanā insight is sharp, the true primary nature of these saṅkhāradhamma is not seen yet; but only now when one reaches the bhaṅga nāṇa stage as the vipassanā insight becomes sharp, the very quick perishing away of saṅkhāradhamma is seen by vipassanā insight. Another point is that as the meditator does not give attention to the uppāda (arising phase) - thiti (static duration phase) - pavatta - nimitta of these saṅkhāradhamma, the insight is not able to catch them. Take note that this implies that one can still catch these if he gives attention to them]

## VIPASSANĀ MEDITATION ALSO ON THE INSIGHT WHICH IS MEDITATING VIPASSANĀ = PAṬI-VIPASSANĀ

Ñātañca nāṇañca ubhopi vipassati. (Vism.II.278)

When the meditator is seeing just the perishing away of saṅkhāradhamma by vipassanā insight like that he must meditate vipassanā on the saṅkhāradhamma called nāta which are the rūpadhamma, nāmadhamma, causes, effects that exist in the 3 periods, internally and externally and the vipassanā insight called nāṇa which is meditating vipassanā on these nāta; he must meditate vipassanā on these two states called nāta and nāṇa. The insight called nāṇa which is meditating vipassanā, is also a manodvārika javana vīthi mind process. Tadārammaṇa may or may not arise. However as this stage is close to the powerful balava vipassanā insight like nibbidāñāṇa, tadārammaṇa mostly does not arise.

manodvārāvajjana	javana (7)	sahetukatadārammaṇa (2)/ahetukatadārammaṇa (2)
12	34/33	34/33 / 11/12

The meditator meditates vipassanā on the three characteristics alternately of the meditating vipassanā insight also, which is the above manodvārika javana vīthi mind process.

### SOME EXAMPLES OF THE DISCERNMENT

1. Meditate on rūpa, rūpa perish away - anicca.

The meditating insight also perish away - anicca.

2. Meditate on nāma, nāma perish away - anicca.

The meditating insight also perish away - anicca.

(Meditate in the same way for dukkha and anatta.)

In this manner, meditate vipassanā on the three characteristics alternately;

1. sometimes in internal
2. sometimes in external, and in these (two);
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effect.

Meditate vipassanā in the same way on the pasts and futures. Similarly, meditate vipassanā by 5 khandha method also on the upādānakkhandhā, having formed the 5 khandha into 5 groups that exist in 11 ways. In this stage the discernment of the 5 khandha mentioned in anattalakkhaṇa sutta is very precious for the meditator; it is the discernment which makes the vipassanā insight mature.

In the bhaṅga nāṇa stage of meditating vipassanā on causes and effects, although the upādinnakapavatta states which are 'because of the arising of cause, effect arise' are not seen after having not paid attention to them, as the vipassanā insight has already meditated and realized this upādinnakapavatta states well and rightly in paccaya-pariggahañāṇa, sammasanañāṇa and udyabbayañāṇa stages, if the causes such as avijjā and the effects such as saṅkhāra is taken as object by the vipassanā insight in this bhaṅgañāṇa stage then they will be easily realized and seen. The perishing away of these causes and effects will be seen by the vipassanā insight.

### THE POWER OF SEEING PERISHING AWAY

It is not that the meditator who has just reached and is beginning to practise this bhaṅgānupassanāñāṇa stage is always seeing just the perishing away of saṅkhāradhamma as soon as he sits to meditate when his insight is not matured yet. At the beginning, before attaining bhaṅgañāṇa, both arising and perishing away will still be seen to some extent. When the insight becomes sharp meditating vipassanā, the arising phase of saṅkhāradhamma is not longer seen but just the perishing phase only is being seen then. When the bhaṅgañāṇa insight reaches its peak then just the perishing away only of saṅkhāradhamma is always seen (mahāṭīkā-II-441)

Tato pana pubbabhāge anekākāravokārā anupassanā icchitabbāva. (Mahāṭīkā.II.441)



For the maturity of bhaṅgañāṇa, in the previous stage before attaining the peak of bhaṅga-ñāṇa, it is necessary to meditate vipassanā by various methods.

#### CAN MEDITATE MAINLY ON ANY PREFERRED STATES

In this bhaṅgañāṇa stage of meditating vipassanā on the perishing away of saṅkhāradhamma, if meditating vipassanā on rūpa is better then one can meditate mainly on rūpa. If meditating vipassanā on nāma is better then one can meditate mainly on nāma. It is to meditate like that only after having meditated vipassanā in the discernment (above) completely for many times, say for nāma, if the perishing away (insight) is very powerful and the discernments (above) are completed, the meditator can meditate vipassanā mainly on kusalajavana vīthi wholesome group nāmadhamma only if he wants to. In this case, meditate mainly on the manodvārika kusalajavanavīthi nāmadhamma; and if the meditator is a Samatha-yānika person then meditate mainly on the jhānasamāpattivīthi. As for the three characteristics, if the meditator has meditated on all three characteristics thoroughly then he can meditate mainly on one of the characteristics which is preferred, which is better in being meditated upon. The meditator can meditate on the discernments vatthu + object + vedanā, vatthu + object + viññāna, vatthu + object + phassa with the perishing away of the meditating insight together.

The discernment is:

- (i) Meditate on vatthu, vatthu perish away - anicca.  
The meditating insight also perish away - anicca.
- (ii) Meditate on object, object perish away - anicca.  
The meditating insight also perish away - anicca.
- (iii) Meditate on vedanā, vedanā perish away - anicca.  
The meditating insight also perish away - anicca.

Further meditate on the discernments vatthu + object + viññāna, vatthu + object + phassa similarly. Meditate on all six dvāra both internally and externally, in the three periods.

In the discernment of iriyāpatha and sampajañña, meditate vipassanā by taking the perishing away of the saṅkhāradhamma that exist at the time of being in the bodily posture and bodily activities, as object.

Meditate vipassanā on the characteristics by taking the perishing away of the paṭiccasamuppāda factors as object. In the case meditate vipassanā having taken as object the perishing away only, without taking the causal relationships such as “avijjā produce saṅkhāra” as object any more. Meditate on the 3 periods, internally and externally. Sometimes meditate vipassanā on the meditating insight also; It is paṭivipassanā.

Beginning from this stage until the attainment of ariyamagga the meditator must meditate vipassanā just on the perishing away only of nāma rūpa, causes, effects, saṅkhāradhamma in the 3 periods both internally and externally; and sometimes on the perishing away of the meditating vipassanā insight.

In meditating like that, in the list of nāmadhamma, jhāna nāmadhamma is included, especially the 4 ānāpāna jhānas. If able to meditate vipassanā on these 4 jhānas thoroughly until bhaṅgañāṇa then the four ānāpāna catukka practice are included. However for those whose insight is not matured yet, these 4 catukka will be shown in brief.

ĀNĀPĀNA - FIRST CATUKKA

ĀNĀPĀNA - SECOND CATUKKA

ĀNĀPĀNA - THIRD CATUKKA; ONE POINT TO BE CAUTIONED

ĀNĀPĀNA - FORTH CATUKKA

BENEFICIAL RESULT

\* There seems to be a skip in the title!!!

## FROM BHAYA-ÑĀṆA TO SĀNKHĀRUPEKKHĀ-ÑĀṆA

In the meditator whose object is khaṇikanirodha, the perishing away of all past-future-present internal and external tebhūmaka saṅkhāradhamma in the 3 realms.

- and who is meditating with bhaṅgānupassanāñāṇa insight many times, again and again,
- and who is continuously, constantly seeing the perishing away of saṅkhāradhamma by bhaṅgānupassanāñāṇa that has reached the higher stage.
- then, because the dukkha nature in these saṅkhāra or in the nāma-rūpa-khandhas of the 3 realms of being constantly, incessantly oppressed by perishing away is very clear,
- even the rūpa and arūpa state of existence which are considered as calm sukha appear as fearful dukkha. This insight is **bhayatupaṭṭhāna-ñāṇa**.

Then, the vipassanā insight which is seeing the faults thoroughly, ie. the anicca fault, the dukkha fault, the anatta fault, the vipariṇāma fault in being subjected to change of the saṅkhāradhamma in the 3 realms of the 3 periods, internal and external is **ādinavānupassanā-ñāṇa**.

When one comes to see the faults like that thoroughly, then the vipassanā insight which is wearied and disgusted with all saṅkhāradhamma in the three realms at the 3 periods is **nibbidānupassanā-ñāṇa**.

In the mind of the meditator who is wearied and disgusted, without attachment even to any single saṅkhāradhamma among the saṅkhāradhamma group in the 3 realms of the 3 periods, there arise the wish to be free from all saṅkhāradhamma. The vipassanā insight the wish to be free from all saṅkhāradhamma of the past and future is **muñcitukamyatā-ñāṇa**.

With the mind wishing to be free from all these saṅkhāradhamma, then having distinguished and discerned all saṅkhāradhamma again by vipassanā insight, the meditator meditates on these saṅkhāradhamma as anicca, as dukkha, as anatta, as asubha. That meditating vipassanā insight is paṭisaṅkhānupassanāñāṇa. The 40 types of discernment shown in the earlier sammasanañāṇa stage can also be practised again in this stage. (see visuddhimagga for other methods.)

If meditate vipassanā thoroughly on the saṅkhāradhamma existing in the 3 periods, in 3 realms alternately as a whole such as internally and externally alternately, causes and effects alternately, as anicca, dukkha, anatta alternately then the perishing away of these saṅkhāradhamma will appear very clearly and very quickly to the vipassanā insight (the perishing away becomes very rough). On that perishing away, continue meditating vipassanā on the three characteristics alternately.

If able to meditate like that, gradually the vipassanā bhāvanā mind will reach the stage where there is no worry and no wish for the saṅkhāradhamma but is neutrally on it. The vipassanā meditation mind will be established calmly only on the object which is the perishing away of saṅkhāradhamma.

When the meditating mind is calm like that, the pañcadvārāvīthi minds which knows the five object of colour, sound, smell, taste, touch do not arise; on the side of the nāma which is being meditated upon, manodvārikajavana vīthi minds arise and on the side of the vipassanā insight which is meditating, manodvārikajvana vīthi minds arise only.

At that time while meditating vipassanā on the 3 characteristics alternately of rūpa and nāma alternately, internally and externally alternately:

(1) if the vipassanā bhāvanā mind is stable calmly on internal saṅkhāra object while meditating vipassanā on internal saṅkhāradhamma then continue to meditate vipassanā on internal saṅkhāradhamma only, or

(2) if the vipassanābhāvnā mind is stable calmly on external saṅkhāra object while meditating vipassanā on external saṅkhāradhamma then continue to meditate vipassanā on external saṅkhāradhamma only. If change internal and external again and again the vipassanā samādhi may decline.

Here also:

(1) if, while meditating vipassanā on rūpadhamma, the vipassanābhāvanā mind is stable calmly on those rūpasāṅkhāra object (= on the perishing away of those rūpa saṅkhāra as object) then continue to meditate vipassanā on those rūpadhamma only, or

vipassanā method.]

One can attain magga-phala-nāṇa through the practice of anupadadhamma vipassanā method also. If unable to attain then meditate vipassnā by kalāpasammasana vipassanā method again, as mentioned above from sammāsanañāṇa till saṅkhārupekkhāñāṇa. One can be successful according to pāramī.

DISCERN TO SEE SUÑÑATA (THE VOID)

Suññato lokam avekkhassu, mogharāja sadā sato.

attānuditthim ūhacca, evaṃ maccutaro siyā.

evaṃ lokam avekkhantaṃ, maccurājā na passati.

VIPASSANĀ KAMMATTHĀNA IS FINISHED