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 - Sañkhārakkhandhā (Cetanā - 1st Way)

1) Vatthu (5=46 in Hadaya) is the cause, Sañkhārakkhandhā is the effect.
2) Object (the new state of existence is the ārammaṇa) is the cause, Sañkhārakkhandhā is the effect.
3)(i) Bhavaṅga Manosamphassa (34) is the cause, Sañkhārakkhandhā is the effect.
   (ii) Javana Manosamphassa (20- Cetanā=19) is the cause, Sañkhārakkhandhā is the effect.
4) Ayoniso Manasikāra (12) is the cause, Sañkhārakkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Sañkhārakkhandhā (The Remaining 17 Cetasikas - 2nd WAY)

1) Vatthu (5=46 in Hadaya) is the cause, Sañkhārakkhandhā is the effect.
2) Object (the new state of existence is the ārammaṇa) is the cause, Sañkhārakkhandhā is the effect.
3)(i) Bhavaṅga Manosamphassa (34) is the cause, Sañkhārakkhandhā is the effect.
   (ii) The remaining three Nāma Khandhā is the cause, Sañkhārakkhandhā is the effect.
4) Ayoniso Manasikāra (12) is the cause, Sañkhārakkhandhā 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 Anantarā 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.)

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Subsequent to this Vāthi, 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.

Āhāraṇa Rūpa can begin to arise when food eaten by the mother spreads to the foetus. Therefore the discernment of causes and effects in Bhavanga 5 Khandhā will be shown again. The 6 types of Rūpa Kalāpa, i.e. 54 types of Rūpa in Hadaya where the Bhavanga which is being discerned presently is dependent upon are Rūpakkhandhā.

Bhavanga 5 Khandhā

1) The Basis of the present Bhavanga 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 Bhavanga is Rūpa dhamma, then include these Rūpa dhamma also).
2) The Vedanā in the Bhavanga 34 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in the Bhavanga 34 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Bhavanga 34 Nāma dhamma is Saññhārakkhandhā (1st way).
   The remaining 31 Cetasika in the Bhavanga 34 Nāma dhamma is Saññhārakkhandhā (2nd way).

Bhavanga Rūpakkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Bhavanga (Kammaja Rūpa) Rūpakkhandhā is the effect.
2) Tanhā (=20) is the cause, Bhavanga (Kammaja Rūpa) Rūpakkhandhā is the effect.
3) Upādāna (=20) is the cause, Bhavanga (Kammaja Rūpa) Rūpakkhandhā is the effect.
4) Saññhāra (34) is the cause, Bhavanga (Kammaja Rūpa) Rūpakkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saññhāra (34) is the cause, Bhavanga (Kammaja Rūpa) Rūpakkhandhā is the effect.
The three present causes:
6) Mind is the cause, Bhavanga (Cittaja Rūpa) Rūpakkhandhā is the effect.
7) Utu is the cause, Bhavanga (Utuja Rūpa) Rūpakkhandhā is the effect.
8) Āhāra is the cause, Bhavanga (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Bhavanga - Vedanākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Bhavanga Vedanākkhandhā is the effect.
2) Tanhā (=20) is the cause, Bhavanga Vedanākkhandhā is the effect.
3) Upādāna (=20) is the cause, Bhavanga Vedanākkhandhā is the effect.
4) Saññhāra (34) is the cause, Bhavanga Vedanākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saññhāra (34) is the cause, Bhavanga Vedanākkhandhā is the effect.
The three present causes:
6) Utu (=6 types Rūpa Kalāpa = 54 types Rūpa) is the cause, Bhavanga 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 Arantara 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 - Sañkhārakkhandhā (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 Sañkhārakkhandhā is the effect.
   (ii) The subsequent Bhavaṅga Manosamphassa (34–Cetanā=33) is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.

Bhavaṅga - Sañkhārakkhandhā (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 Sañkhārakkhandhā is the effect.
   (ii) The remaining Nāma Khandhā is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.

Bhavaṅga Viññānakkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Viññānakkhandhā is the effect.
   (ii) Nāma+Rūpa is the cause, Bhavaṅga Viññānakkhandhā is the effect.
   ( Nāma = the accompanying 33 Cetasika;
   Rūpa = the Basis Vatthu Rūpa (and object Rūpa, if applicable).
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) Tanhā (=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, (Ututu 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 - Sañkhārakkhandhā  
(Cetanā - 1st Way)

The 3 present causes:
1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect. 
2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect. 
3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.  
(ii) Pañcadvārāvajjana Manosamphassa (11 - Cetanā=10) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Sañkhārakkhandhā  
(8 Cetasikas - 2nd Way)

The 3 present causes:
1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect. 
2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect. 
3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.  
(ii) The remaining three Nāma Khandhā is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Viññānakkhandhā

The 2 present causes:
1) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Viññānakkhandhā is the effect. 
2) NāmaRūpa is the cause, Pañcadvārāvajjana Viññānakkhandhā 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 Rūpakkhandhā. 
2) The Vedāna 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 Sañkhārakkhandhā (1st way). 
   The remaining 5 Cetasikas in Cakkhu Viññāṇa 8 Nāma dhamma is Sañkhārakkhandhā. 
5) The consciousness, Viññāṇa in Cakkhu Viññāṇa 8 Nāma dhamma is Viññānakkhandhā.

CakkhuViññāṇa = Seeing - Rūpakkhandhā

The five past causes:
1) Avijjā (=20) is the cause, (Kammajā Rūpa=30) Rūpakkhandhā is the effect. 
2) Tanhā (=20) is the cause, (Kammajā Rūpa=30) Rūpakkhandhā is the effect. 
3) Upādāna (=20) is the cause, (Kammajā Rūpa=30) Rūpakkhandhā is the effect. 
4) Sañkhāra (34, (Kammajā Rūpa=30) Rūpakkhandhā is the effect. 
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, (Kammajā 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.

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 Paṭipāda 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 Āṅguttara Pāli, 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 Atthasāliṇī 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 (Saṅhyutta-Vol.2 pg.49), there are 5 present causes shown here, adding in Cakkhusamphassa.

(CakkhuViññāṇa = Seeing - Saṅnakkhandhā)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).
8) Cakkhusamphassa (= 8-Saṅnak=7) is the cause, CakkhuViññāṇa Saṅnakkhandhā 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: Sampātičchana (= Receiving) - 5 Khandhā

1) The 54 types of Rūpa which includes the Basis Hadaya Vatthu of Sampātičchana; and the Rūpārammaṇa are Rūpakkkhandhā.
2) The Vedanā in the Sampātičchana 11 Nāma dhamma is Vedanākkhandhā.
3) The Saṅkhā in the Sampātičchana 11 Nāma dhamma is Saṅkhārakkhandhā.
4) The Cetanā in the Sampātičchana 11 Nāma dhamma is Saṅkhārakkhandhā (1st way).
   The remaining 8 Cetasika in the Sampātičchana 11 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in the Sampātičchana 11 Nāma dhamma is Viññāṇakkhandhā.
   Discern the Sampātičchana Rūpakkhandhā in the same way as that of Pañcadvārāvajjana.

Sampātičchana (= Receiving) - Vedanākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Sampātičchana Vedanākkhandhā is the effect.
2) Taṇhā (=20) is the cause, Sampātičchana Vedanākkhandhā is the effect.
3) Upadāna (=20) is the cause, Sampātičchana Vedanākkhandhā is the effect.
4) Saṅkhāra (34) is the cause, Sampātičchana Vedanākkhandhā is the effect.
5) Kamma Sātti force of the Kamma = Saṅkhāra (34) is the cause, Sampātičchana Vedanākkhandhā is the effect.

The three present causes:
6) Vatthu = Hadaya Vatthu (=54) is the cause, Sampātičchana Vedanākkhandhā is the effect.
7) Object (=Rūpārammaṇa) is the cause, Sampātičchana Vedanākkhandhā is the effect.
8(i) Cakkhusamphassa (8) is the cause, Sampātičchana Vedanākkhandhā is the effect.
   (ii) Sampātičchana Manosamphassa (=11-Vedanā = 10) is the cause, Sampātičchana Vedanākkhandhā is the effect.

Sampātičchana (= Receiving) - Saṅnākkhandhā

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).
8(i) Cakkhusamphassa (8) is the cause, Sampātičchana Saṅnākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Saññā = 10) is the cause, Sampaticchana Saññākkhandhā is the effect.

Sampaticchana (= Receiving) - Sañkhārakkhandhā
(Cetanā - 1st Way)

(Causes from 1 to 7 are similar to that of Vedaṇākkhandhā).
8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Sañkhārakkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Cetanā = 10) is the cause, Sampaticchana Sañkhārakkhandhā is the effect.

Sampaticchana (= Receiving) - Sañkhārakkhandhā
(8 Cetasika - 2nd Way)

(Causes from 1 to 7 are similar to that of Vedaṇākkhandhā).
8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Sañkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, Sampaticchana Sañkhārakkhandhā is the effect.

Sampaticchana (= Receiving) - Viññāṇakkhandhā

(Discern the five past causes from 1 to 5 as in Vedaṇākkhandhā.)
6) Cakkhusamphassa (8) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
7) Sampaticchana Nāma+Rūpa is the cause, Sampaticchana Viññāṇakkhandhā is the effect.

Rūpārammaṇa = Colour Line: Santīraṇa (= Investigating) - 5 Khandhā

1) The 54 types of Rūpa which are together with the Basi Hadaya Vatthu of Santīraṇa and the Rūpārammaṇa are Rūpakkhandhā.
2) The Vedaṇā in the Santīraṇa 12 Nāma dhamma is Vedaṇākkhandhā.
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 Viññāna in the Santīraṇa 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES: If it is Somanassa Vedaṇā in Santīraṇa, then there are 12 Nāma dhamma; Pti is accompanying. However, if it is Upekkhā Vedaṇā, then there are 11 Nāma dhamma; Pti is not accompanying. If Pti is accompanying in Javana then it is also accompanying in Santīraṇa.
Discern the Santīraṇa Rūpakkhandhā in the same way as Pañcadvārīvajjana Rūpakkhandhā.)

Santīraṇa (= Investigating) - Vedaṇākkhandhā:

The five past causes:
1) Avijjā (=20) is the cause, Santīraṇa Vedaṇākkhandhā is the effect.
2) Taṇhā (=20) is the cause, Santīraṇa Vedaṇākkhandhā is the effect.
3) Upādāna (=20) is the cause, Santīraṇa Vedaṇākkhandhā is the effect.
4) Sañkhāra (34) is the cause, Santīraṇa Vedaṇākkhandhā is the effect.

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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) Cakkhusamphassa (8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
   (ii) Sampaṭiccana 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) - Saṅñākkhandhā

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)
8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅñākkhandhā is the effect.
   (ii) Sampaṭiccana Manosamphassa (11) is the cause, Santīraṇa Saṅñākkhandhā is the effect.
   (iii) Santīraṇa Manosamphassa (11 or 10)(=12-Saṅñā=11 or 11-Saṅñā=10) is the cause, Santīraṇa Saṅñākkhandhā 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) Sampaṭiccana 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) Sampaṭiccana 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) - Viṭṭhaṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)
6) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Viṭṭhaṇakkhandhā is the effect.
   (ii) Sampaṭiccana Manosamphassa (11) is the cause, Santīraṇa Viṭṭhaṇakkhandhā is the effect.
7) Santīraṇa Nāma+Rūpa is the cause, Santīraṇa Viṭṭhaṇakkhandhā 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 Rūpārammaṇā.

Rūpārammaṇā = Colour Line: Votthapana (= Deciding) - 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Votthapana; and the Rūpārammaṇā are Rūpakkkhandhā.
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) Santirāṇa 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) Santirāṇa 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) Santirāṇa 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) Santāraṇa 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) - Viññānakkhandhā

The two present causes:
1(i) Cakkhusamphassa (8) is the cause, Votthapana Viññānakkhandhā is the effect.
(ii) Santāraṇa Manosamphassa (12 or 11) is the cause, Votthapana Viññānakkhandhā is the effect.
2) Votthapana Nāma+Rūpa is the cause, Votthapana Viññānakkhandhā is the effect.

Nāma = 11 Cetasikā 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 (anīṭṭha) etc., then -- as it is wrong attention = Ayoniso Manasikāra -- Akusala Javana will arise accordingly. However, Votthapana in Pañcadvāra Viṭṭhi cannot actually decide that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc (iṭṭha, anīṭṭha, 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 Viṭṭhis, then -- as the arising of the subsequent Pañcadvāra Viṭṭhis are supported by those preceding Manodvāra Viṭṭhis by means of powerful dependence, Upanissaya pacchayasatti -- the Votthapana included in those subsequent Pañcadvāra Viṭṭhis 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 Rūpārammaṇa-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 Rūpakkhandhā.
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 Pañcadvāravajjana
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) Cakkhusampahassa (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) Cakkhusampahassa (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) Cakkhusampahassa (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) Cakkhusampahassa (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.
1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
2) Nāma+Rūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.
3) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Viññāṇakkhandhā 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 Satikārakkhandhā.

As for the 2nd Javana -- as the Buddha taught in Paṭṭhāna that Purimā purimā kusalā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ dhāmmānaṃ 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, Yesam yesam dhāmmānaṃ anantara ye ye dhammā
uppaṭṭanti citta-cetasikā dhammā, te te dhammā tesaṃ tesaṃ 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 Tadārāmaṇaṇ. 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 Tadārāmaṇaṇa 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
Tadārāmaṇaṇa mind moment.)

Mahākusala 2nd Javana - Vedanākkhandhā

The present four causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Vedanākkhandhā is the effect.
2) Object (=Rūpaārammaṇa) is the cause, Vedanākkhandhā is the effect.
3) Cakkhusamphassa (8) is the cause, Vedanākkhandhā is the effect.
   (i) 1st Javana Manosamphassa (=34) is the cause, Vedanākkhandhā is the effect.
   (ii) 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 Tadārāmaṇaṇa is 7th Javana,
   7) the Anantara cause in the 2nd Tadārāmaṇaṇa is 1st Tadārāmaṇaṇa.

Rūpārammaṇa = Colour Line - Tadārāmaṇaṇa 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Tadārāmaṇaṇa; and the
   Rūpārammaṇa are Rūpakkkhandhā.

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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 Sañkhārakkhandhā (1st way).

   The remaining 31 Cetasika in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Viññāṇaikkhandhā.

Discern Tadārammaṇa Rūpakkhandhā in the same way as Pañcadvāravajjana Rūpakkhandhā.

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) Sañkhāra (=34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

The three present causes:
6) Vatthu = Ḥadaya Vatthu (=54) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
7) Object (=Rūpadhamma) 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 Sañkhārakkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Cetanā=33 (1st way).
In 1st Tadārammaṇa Sañkhārakkhandhā No. 8(iii) it is the remaining three Nāma Khandhā (=Vedanā, Saññā and Viññāṇa).

Mahā Vipāka 1st Tadārammaṇa - Viññāṇaikkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)
6) (i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Viññāṇaikkhandhā is the effect.
   (ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Viññāṇaikkhandhā is the effect.
7) 1st Tadārammaṇa NāmaRūpa is the cause, 1st Tadārammaṇa Viññāṇaikkhandhā is the effect.

Nāma = the accompanying 33 Cetasika; Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and the Rūpadhamma.

If the MahāVipāka Tadārammaṇa is of Upekkhā Vedanā then Pīti is not included; it is 33 Nāma dharmas. If it is not accompanied by Nāna, then as Nāna is not included it is 33 Nāma dhamma. If both Nāna and Pīti are not accompanying then it is 32 Nāma dharmas. The differences in the
quantity of Cetasika is according to whether it is Somanassa or Upekkhā or Nānasampayutta or Nānāvippayutta. In Saṅkhārakkhandhā 2nd way the quantity of Cetasika may be increased or decreased accordingly. If the Tadārammaṇa is Ahetuka Kusala Vipāka SomanassaSaṅkhārakkhandhā Tadārammaṇa then there are 12 Nāma dhamma. If it is Ahetuka KusalaVipāka UpekkhāSaṅkhārakkhandhā 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 Vīthīs Which Take Rūpārammaṇa As Object

The methods of discerning causal relationships in the 5 Khandhā of every Vīthī mind moment in Kusala Javana Cakkhudvāra Vīthī 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 Vīthīs Nāma dhamma groups in the same way. Then, subsequent to Cakkhudvāra Vīthī, after Bhavaṅgas occurred in between, the Manodvāra Vīthī 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 Manodvāravajjana and Javana will be further shown as an example. The grouping of the 5 Khandhā in Manodvāravajjana 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 Vīthī Javana and Tadārammaṇa.

Manodvāravajjana - Vedanākkhandhā

The three present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
   (ii) Bhavaṅga Manosamphassa (=34) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
   (iii) Manodvāravajjana Manosamphassa (=12-Vedanā=11) is the cause, Manodvāravajjana 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 = Hadaya Vatthu Rūpa (=54) is the cause, 2nd Javana Vadanākkhandhā is the effect.
2) Object (=Rūpāramma) is the cause, 2nd Javana Vadanākkhandhā is the effect.
3(i) Cakkhusamphassā (8) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (ii) Bhavaṅga Manosamphassā (34) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (iii) 1st Javana Manosamphassā (=34) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (iv) 2nd Javana Manosamphassā (=34-Vadanā=33) is the cause, 2nd Javana Vadanākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vadanākkhandhā 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 adukkhamasukhaṃ vā (Samyutta Nikāya- Vol.2-pg.248 Burmese script).
Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṃ mūlapaccayaṃ katvā uppannā sampāṭicchana-santīraṇa-votṭhabbana-javanavedanā. Cakkhuviññāṇaṃ sampayuttaya pana vattabbāmeva nathī. Sotavāradivedanāpaccayādissupi eseva nayo (Samyutta Commentary-Vol.3-pg.5).

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Samyutta- Vol.2-pg.248).
Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti javanasaḥajātā vedaṇā. Sahāvajjanena bhavaṅgasahajātipi vaṭṭati yeva...
Yamidaṃ = (yampidam) cakkhusamphassapaccayā uppajjati vedanāgatam saṅñāgatam saṅkhāragatam viññāṇagatam (Majjhima Nikāya- Vol.3-pg.325 Burmese script).
Yamidaṃ manosamphassapaccayā uppajjati vedanāgatam saṅñāgatam saṅkhāragatam viññāṇagatam (Majjhima Nikāya-Vol.3-pg.326 Burmese script).
Sahāvajjanavedanāya javanavedanā "vedayita"nti adhippetā.
Bhavaṅgasampayuttaya pana vedanāya gahane vattabbāmeva nathī (Samyutta sub-commentary Tīka-Vol.2-pg.286).

In accordance with the above Pāḷi Text, commentary and sub-commentary, the Vedanas of CakkhuViññāṇa, Sampāṭicchana, Santīraṇa, Votṭhabbana, Javana and Tadārammaṇa which arise having Cakkhusamphassa as the fundamental cause are Cakkhusamphassapaccayā vedaṇā. In accordance with Cuṭa Rahulovāda Sutta mentioned above, Cakkhusamphassā produce not just Vedanā only but all 4 Nāma Khandhā which are Vedanā, Saṅñā, Saṅkhāra and Viññāṇa -- Yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgatam saṅñāgatam saṅkhāragatam viññāṇagatam.
Therefore take note that the Cakkhusamphassā accompanying CakkhuViññāṇa supports so that the 4 Nāma Khandhā of each respective CakkhuViññāṇa, Sampāṭicchana, Santīraṇa, Votṭhabpana, Javana and Tadārammaṇa arises. Although the Commentary mentioned that in Cakkhusamphassā supporting the Nāma dhamma produced by Cakkhusamphassā; it supports only in Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi, the Commentary also did not reject that -- "Cakkhusamphassapaccayā vedanākkhandho athi anupādina anupādāniyo asaṃkīlīthā asaṃkīlesiko avitakka avicāro" -- Cakkhusamphassā supports Nāṇā = different Vīthi = the Manovāra Vīthi which continue to take the Rūpārammaṇa as object. As the supporting of Cakkhusamphassā to the Nāma dhamma group in the Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi is certain, the Commentary mentioned that Cakkhusamphassā support the Cakkhudvāra Vīthi Nāma dhamma group (Mūla Tīka-Vol.2-pg.30). The research on meditators supports the
explanation of the sub-commentary. Take note that it is similar that Sotassamphassa support Sotadavra Vithi and Manodvrika Vithi which take Saddaramma as object.

MANOSAMPHASSA:- The Phassa accompanying with the Bhavanga close to Manodvrikavajjana which support the Manodvrikavajjana by means of Anantara Satti is Manosamphassa. This Manosamphassa also supports so that the Manodvrika Vithi Nama dhamma group, which are Manodvrikavajjana-Javana-(Tadaramma), arise. If it is Appana Vithi, the Manosamphassa support so that Manodvrikavajjana and Upacara Samadhi Javana-Appana Javana arise. Therefore it is shown that Cakkhusamphassa, Bhavanga Manosamphassa and the Sampayutta Manosamphassa support the Manodvrika Vithi Nama dhamma group which take Ruparamma 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 Sahajisampayutta Manosamphassa supporting the appropriate Nama Khandha; as well as in the support by Cakkhusamphassa, Bhavanga Manosamphassa, Anantara Manosamphassa and Sahajisampayutta Manosamphassa in Manodvrika Nama dhamma group which continue to take the Ruparamma as object.

Now the discernment of causes and effects by the 5 Khandha method in every mind moment of the Cakkhuvika- and Manodvrika- Akusala Javana Vithis which take Ruparamma as object will be further shown.

Ruparamma Colour Line - Akusala Group

In the Cakkhuvika and Manodvrika Akusala Vithis which take Ruparamma as the object, the discernment of Paacdavrikavajjana, Cakkhu Viinnana, Sampaticchana, Sanfrana, Votthapanana, Tadaramma, (Bhavanga), Manodvrikavajjana...etc are the same with the discernment of Kusala Javana Vithis. As there are a little differences in Javana only, the Lobha-Dittha group (20 Nama dhamma) will be shown as an example. In the Akusala Javana Nama dhamma group, like the Kusala Javana Nama dhamma group, there is no past cause; there is only present causes.

Ruparamma = Colour Line: (Lobha-Dittha Group) Javana - 5 Khandha

1) The 54 types of Rupa which include the Basis Hadaya Vatthu of Javana and the Ruparamma are Rupakkhandha.
2) The Vedana in the Lobha-Dittha group Javana 20 Nama dhamma is Vedanakkhandha.
3) The Sanna in the Lobha-Dittha group Javana 20 Nama dhamma is Sannakkhandha.
4) The Cetana in the Lobha-Dittha group Javana 20 Nama dhamma is Santhharakkhandha (1st way).
   The remaining 17 Cetasika in the Lobha-Dittha group Javana 20 Nama dhamma is Santhharakkhandha (2nd way).
5) The consciousness Viinnana in the Lobha-Dittha group Javana 20 Nama dhamma is Viinnanakkhandha.

Discern the Javana Rupakkhandha base on the methods in Paacdavrikavajjana Rupakkhandha.

Lobha-Dittha Group 1st Javana - Vedanakkhandha (Cakkhuvika Vithi)

The four present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 1st Javana Vedenākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedenākkhandhā is the effect.
3) Cakkhusamphassa (8) is the cause, 1st Javana Vedenākkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (20-Vedanā=19) is the cause, 1st Javana Vedenākkhandhā is the effect.
4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedenākkhandhā 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 -- Akusaḷa Javana will occur
   accordingly.)

   Lobha-Dīṭṭhi Group 1st Javana - Viññāṇakkhandhā
   (Cakkhudvāra Vithi)

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 Vedenākkhandhā is the effect.
   Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis
   Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

   Lobha-Dīṭṭhi Group 2nd Javana - Vedenākkhandhā
   (Cakkhudvāra Vithi)

The four present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 2nd Javana Vedenākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedenākkhandhā is the effect.
3) Cakkhusamphassa (8) is the cause, 2nd Javana Vedenākkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Vedenākkhandhā is the effect.
   (iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, 2nd Javana Vedenākkhandhā is the effect.
4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedenākkhandhā is the effect.

   Lobha-Dīṭṭhi Group 2nd Javana - Viññāṇakkhandhā
   (Cakkhudvāra Vithi)

The three present causes:
1) 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 Vedenākkhandhā 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 Akusaḷa Javana Vithis which are Cakkhudvāra Vithi and Manodvāra Vithi 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 Vithi and Akusaḷa Javana Vithi 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 Saṁkhārakkhandhā 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: Pañcadvāravajjana - Vedanākkhandhā

The three present causes:
1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvāravajjana Vedanākkhandhā is the effect.
2) Object (= Saddārammaṇa) is the cause, Pañcadvāravajjana Vedanākkhandhā is the effect.
3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvāravajjana Vedanākkhandhā is the effect.
   (ii) Pañcadvāravajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvāravajjana Vedanākkhandhā is the effect.

To this extent, the meditator can understand it for the remaining Nāma Khandhā. Only one or two Khandhā 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) Saṁkhāra (34) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saṁkhāra (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 = Pañcadvāravajjana = 11 is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
(ĀKĀSA: There must be Ākāsa = space between Sota Pasāda and Saddārammanā. Only if that Ākāsa dhatu is being dependent upon then SotaViṇṇāṇa can come to arise. Without that Ākāsa dhatu then SotaViṇṇāṇa cannot arise. It is right that in the one whose ears are blocked or being blocked SotaViṇṇāṇa cannot arise. Therefore Ākāsa dhatu is also one of the causes for the arising of SotaViṇṇāṇa Nāma dhamma group. (Abhidhamma Commentary-Vol.2-pg.322 Burmese script))

Saddārammanā = Sound Line: Sampāṭicchana (= Receiving)  
Sañkhārakkhandhā (2nd Way)

The five past causes:
1) Avijjā (=20) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
2) Tanhā (=20) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
3) Upādāna (=20) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
4) Sañkhāra (34) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.

The three present causes:
6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
7) Object (=Saddārammanā) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
8)(i) Sotasamphassa (8) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.
   (ii) The remaining three Nāma Khandaḥ is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.

Saddārammanā = Sound Line: Sampāṭicchana (= Receiving)  
Viṇṇāṇakkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
2) Tanhā (=20) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
3) Upādāna (=20) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
4) Sañkhāra (34) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.

The two present causes:
6)(i) Sotasamphassa (8) is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
7) Nāma+Rūpa is the cause, Sampāṭicchana Viṇṇāṇakkhandhā is the effect.
   Nāma = the accompanying 10 Cetasika;
   Rūpa = Hadaya Vatthu together with 54 types of Rūpa and Saddārammanā.

Saddārammanā = Sound Line: 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 = Sañkhāra (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) Sotassamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
    (ii) Sampatīchchana 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.)

\[ \text{Gandhārammaṇa} = \text{Smell Line: Pañcadvārāvajjana} (= \text{Reflecting}) \]
\[ \text{Vedanākkhandhā} \]

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.

\[ \text{Gandhārammaṇa} = \text{Smell Line: GhānaViññāna} \]
\[ \text{Vedanākkhandhā} \]

The five past causes:
1) Avijjā (=20) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
2) Taṇhā (=20) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
3) Upadāna (=20) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
4) Saṅkhāra (34) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, GhānaViññāna Vedanākkhandhā is the effect.

The five present causes:
6) Vatthu = Ghāna Vatthu (=54) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
7) Object (=Saddārammaṇa) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
8) Ghānasamphassa (= 8-Vedanā=7) is the cause, GhānaViññāna Vedanākkhandhā is the effect.
9) Vāyodhātu is the cause, GhānaViññāna Vedanākkhandhā is the effect.
10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, GhānaViññāna 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 GhānaViññāna 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 GhānaViññāna Nāma dhamma group together with the Sampayutta dhamma cannot arise. Therefore Vāyo Dhātu is a cause.\}
Gandhārammaṇa = Smell Line: Sampaticchana (= Receiving) Vedenākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Sampaticchana Vedenākkhandhā is the effect.
2) Taṇhā (=20) is the cause, Sampaticchana Vedenākkhandhā is the effect.
3) Upādāna (=20) is the cause, Sampaticchana Vedenākkhandhā is the effect.
4) Saṅkhāra (34) is the cause, Sampaticchana Vedenākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedenākkhandhā is the effect.

The three present causes:
6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedenākkhandhā is the effect.
7) Object (=Gandhārammaṇa) is the cause, Sampaticchana Vedenākkhandhā is the effect.
8)(i) Ghānasamphassa (8) is the cause, Sampaticchana Vedenākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Vedānā = 10) is the cause, Sampaticchana Vedenākkhandhā is the effect.

Gandhārammaṇa = Smell Line: Santīraṇa (= Investigating) Vedenākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Santīraṇa Vedenākkhandhā is the effect.
2) Taṇhā (=20) is the cause, Santīraṇa Vedenākkhandhā is the effect.
3) Upādāna (=20) is the cause, Santīraṇa Vedenākkhandhā is the effect.
4) Saṅkhāra (34) is the cause, Santīraṇa Vedenākkhandhā is the effect.
5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedenākkhandhā is the effect.

The three present causes:
6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedenākkhandhā is the effect.
7) Object (=Gandhārammaṇa) is the cause, Santīraṇa Vedenākkhandhā is the effect.
8)(i) Ghānasamphassa (8) is the cause, Santīraṇa Vedenākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (11) is the cause, Santīraṇa Vedenākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedānā=11) is the cause, Santīraṇa Vedenākkhandhā is the effect.

SIGNIFICANT POINTS: Concerning the Nāma+Rūpa cause among the present causes of Viññānakhandhā in GhānaViññāṇa, Sampaticchana, Santīraṇa...etc, take the accompanying Cetasika that arise together with the consciousness, Viññānakhandhā 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: - Pañcadvāravajjana (= Reflecting) Vedenākkhandhā

The 3 present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Pañcadvāravajjana Vedenākkhandhā is the effect.
2) Object (= Rasārammaṇa) is the cause, Pañcadvāravajjana Vedenākkhandhā is the effect.
3) (i) Bhavaṅga Manosamphassa (=34) is the cause, Pañcadvāravajjana Vedenākkhandhā 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) Taṭṭha (=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) Āpophātū is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
10) Manasicāra = Pañcadvārāvajjana = 11 is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

ĀPO-DHĀTU: JivhāViññāṇa and Sampayutta dhamma group can arise only when there is Āpophātū, water which wets the tongue. They cannot arise without Āpophātū, 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) Taṭṭha (=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) 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: Santirāṇa (= Investigating)
Vedanākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Santirāṇa Vedanākkhandhā is the effect.

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Namo tassa Bhagavato Arahato Sammāsambuddhassa

PAṬICCA SAMUPPĀDA (2nd Stage) (FIRST METHOD)

Paṭicca Samuppāda Vibhaṅga Pāli - Suttanta Bhājanīya Method

To be memorised in Pali:
Avijjāpaccayā Saṅkhārā
Saṅkhārapaccayā Viññānaṁ
Viññānapaccayā NāmaRūpaṁ
NāmaRūpapaccayā Saḷāyatanaṁ
Saḷāyatanapaccayā Phasso
Phassapaccayā Vedanā
Vedanāpaccayā Taṇhā
taṇhāpaccayā Upādānaṁ
Upādānapaccayā Bhava
Bhavapaccayā Jāti
Jātipaccayā JāraMarāṇa-Soka Parideva-Dukkha-Domanassupāyaṁ sambhavanti.
Evaṃetassa kevalassa Dukkhakkhandhassa 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, Viññānaṁ = Kamma Viññāna or (in another way) Vipāka Viññāna, Sambhavanti = comes to arise.

3) Viññānapaccayā NāmaRūpaṁ (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 Cittaja Rūpa come to arise.

4) NāmaRūpapaccayā Saḷāyatanaṁ (sambhavanti) = Because of the existence of the NamāRūpa 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) Vedanā paccayā Taṇhā (sambhavanti) = Because of the existence of the (6) Vedanā Cause, (6) Taṇhā come to arise.

8) Taṇhāpaccayā Upādānaṁ (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 establishment of Paṭisandhi comes to arise.

11) Jātipaccayā JarāMarapa Soka Parideva Dukkha Domanassupāyāsā sambhavantiEvametassa kevalassa Dukkhhakkhandhassa 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? Dukkheaññāṇam, dukkhasamudaye aññāṇam, dukkhanirodhe aññāṇam, dukkhanirodhadhaminiyā paṭipadāya aññāṇam. Ayam vuccati avijjā - In that Pāli Text (above) such as Avijjāpaccayā 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, aññāṇam = not knowing
II) dukkhasamudaye = on the Noble Truth of the Cause of Suffering, aññāṇam = not knowing
III) dukkhanirodhe = on the Noble Truth of Cessation of Suffering, aññāṇam = not knowing
IV) dukkhanirodhadhaminiyā paṭipadāya = on the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases, aññāṇam = not knowing.
Ayam = these 4 types of not knowing, Avijjā = as Avijjā vuccati = is called.]

Tattha katamo kāyasāṅkhāro? Kāyasāṅketanā kāyasāṅkhāro vacīsaṅketanā vacīsaṅkhāro manosaṅketanā cittasaṅkhāro. Ime vuccanti avijjāpaccayā saṅkhāra
In that Pāli Text what is the Saṅkhāra which is produced by Avijjā? It is:
i) Puññābhisāṅkhāra,
ii) apuññābhisaṅkhāra,
iii) āneñjābhisāṅkhāra,
iv) kāyasāṅkhāra,
v) vacīsaṅkhāra,
vii) cittasaṅkhāra.

i) Among these Saṅkhāra, what is Puññābhisāṅkhāra? There exist Kusala Cetanā=Mahā Kusala Cetanā which is part of Kāmāvacara Sensual Realm, done with Dāna, Sila, 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 Puññabhisaṅkhāra. 
(8 Mahā Kusala+5 Rūpāvacara=13 total).

ii) Among these Saṅkhāra, what is Apuññabhisaṅkhāra? There exist Akusala Cetanā which is part of Kāmāvacara Realm. This Akusala Cetanā is Apuññabhisaṅkhāra.

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? Kāyasaṅcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Kāyadvāra are Kāya Saṅkhāra.

v) Vacīsaṅcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Vacīdvāra are Vacī Saṅkhāra.

vi) Manosasaṅcetanā=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 Citti Saṅkhāra.

These Saṅkhāra are the Saṅkhāra produced by Avijjā.

3) Tattha katama saṅkhārāpaccayā viññāṇa? Cakkhuviññāṇa sotaviññāṇa ghānaviññāṇa, jivhāviññāṇa kāyaviññāṇa manaviññāṇa. Ida vucaeti saṅkhārāpaccayā viññāṇa. In that Pāli Text, what is the Viññāṇa which is produced by Saṅkhāra? These 6 types of Viññāṇa:
   i) Cakkhuviññāṇa
   ii) Sotaviññāṇa
   iii) Ghānaviññāṇa,
   iv) Jivhāviññāṇa
   v) Kāyaviññāṇa
   vi) Manaviññāṇa
are the Viññāṇa which are produced by Saṅkhāra.

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 saḷāyatanam? Cakkhaṇyatanamṃ sotāyatanamṃ
ghānāyatanamṃ jīvhaṇyatanamṃ kāyāyatanamṃ manāyatanam. Idaṃ vuccati nāmarūpapaccayā
saḷāyatanam.
In that Pāli Text, what is the Saḷāyatanam which is produced by NāmaRūpa? The following 6
Āyatana:
(i) Cakkhaṇyatanam
(ii) Sotāyatanam
(iii) Ghānāyatanam
(iv) Jīvhaṇyatanam
(v) Kāyāyatanam
(vi) Manāyatanam
are the Saḷāyatanam produced by NāmaRūpa.

6) Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso
ghānasamphasso jīvhasamphasso kāyasamphasso manosamphasso. Ayaṃ vuccati
saḷāyatanapaccayā phasso.
In that Pāli Text, what is the Phassa which is produced by Saḷāyatanam? The following 6 Phassa:
(i) Cakkhusamphassa
(ii) Sotasamphassa
(iii) Ghānasamphassa
(iv) Jīvhasamphassa
(v) Kāyasamphassa
(vi) Manosamphassa
are the Phassa which is produced by Saḷāyatanam.

7) Tattha katamaṃ phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā
vedanā, ghānasamphassajā vedanā, jīvhasamphassajā 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) Jīvhasamphassajā vedanā = Vedanā produced by Jīvhasamphassa
(v) Kāyasamphassajā vedanā = Vedanā produced by Kāyasamphassa
(vi) Manosamphassajā vedanā = Vedanā produced by Manosamphassa
are the Vedanā produced by Phassa.

8) Tattha katamaṃ vedanapaccayā taṇhā? Rūpataṇhā saddataṇhā gandhaṇaṭaṇhā rasataṇhā
phoṭhabhataṇhā dharmataṇhā. Ayaṃ vuccati vedanapaccayā 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) Gandhaṇaṭaṇhā = attachment to Gandhaṇārammaṇa
(iv) Rasataṇhā = attachment to Rasārammaṇa
(v) Phoṭhabhataṇhā = attachment to Phoṭhabbārammaṇa
(vi) Dhammaṭaṇhā = attachment to Dhammārammaṇa
are the Taṇhā produced by Vedanā.

(9) Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmupādānaṃ diṭṭhupādānaṃ
sīlabattupādānaṃ attavādupādāna. 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) Diṭṭhipādāna = clinging to wrong views, Miccha diṭṭhi
(iii) Sīlabbatupādāna = clinging to wrong practice such as Ox Practice, Dog Practice ...etc
(iv) Attavādūpādāna = clinging to the belief in Atta are the Upādāna produced by Taṇhā.


In that Pāli 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) Puṇṇābhisaṅkhāro
(ii) apuṇṇābhisaṅkhāro
(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 Asaṅgā, 3 in Arūpa realm excluding nevasaṅgānāsaṅgāyatana realm a total of 29 Realms),
(v) Asaṅgā Bhava = Asaṅgā state of existence without perception,
(vi) Nevasaṅgānāsaṅgā Bhava = Nevasaṅgānāsaṅgā state of existence,
(vii) Ekavokāra Bhava = Ekavokāra state of existence which has only one Ru pakkhandha (Asaṅgā 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 Asaṅgā a total of 26 Realms) are the Upapatti Bhava. These Kamma Bhava and Upapatti Bhava are the Bhava produced by Upādāna.


In that Pāli 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.


In that Pāli Text, what is the JarāMarāṇa 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

Among that JārāMarāṇa, what is Marāṇa? 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 Marāṇa. Thus these Jārā and Marāṇa exist. These are the JārāMarāṇa produced by Jāti.

14) Tattha katamo soko? Nātībyasanaṇa āva phutthassa bhogabyasanena āva phutthassa rogabyasanena āva phutthassa sīlabyasanena āva phutthassa diṭṭhibyasanena āva phutthassa aṇātaraṇātatarena byasanena samannāgataśa

In that Pālī Text, what is Soko? To those who are facing 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? Nātībyasanena āva phutthassa bhogabyasanena āva phutthassa rogabyasanena āva phutthassa sīlabyasanena āva phutthassa diṭṭhibyasanena āva phutthassa aṇātaraṇātatarena byasanena samannāgataśa

In that Pālī Text, what is Paridevo? To those who are facing 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.


In that Pālī 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 katamaṁ domanassaṁ? Yāṁ cetasikaṁ āsātam cetasikaṁ dukkhaṁ cetosamphassajā asātam dukkhaṁ vedayitaṁ cetosamphassajā asāta dukkhā vedanā. Idāṁ vuccati domanassaṁ.

In that Pālī 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? Nātībyasanaṇa āva phutthassa bhogabyasanena āva phutthassa rogabyasanena āva phutthassa sīlabyasanena āva phutthassa diṭṭhibyasanena āva phutthassa aṇātaraṇātatarena byasanena samannāgataśa
aṇṇata-raṇṇatarena dukkhadhammena phutṭhassa āyāso upāyāso āyāsitattām upāyāsitattām.
Ayaṁ vuccaṭi upāyāso.
In that Pāli 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.

Suttanta Bhājanīyaṁ niṭṭhitam.
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 ṇāna and Paṭiveṭha ṇāna. 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) Abhijā
2) Sankhāra
3) Viññāna
4) Nāma-Rūpa
5) Saḷāyatana
6) Phassa
7) Vedanā
8) Taṇhā
9) Upādāna
10) Bhava
11) Jāti
12) Jarā-Marāṇa

7
Three Periods

Putting the Present life in the centre (of the Paṭicca Samuppāda cycle), then:
1) Avijjā and Saṁkhāra 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 Saṁkhāra 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 Saṁkhāra 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 Saṁkhāra 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 Saṁkhāra is taken, then the Kamma (which is of the same Kamma Vaṭṭa with Saṁkhāra) should also be taken.
Therefore there are 5 Past Causes: Avijjā, Taṇhā, Upādāna, Saṁkhāra, 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 Saṁkhāra (which is of the same Kamma Vaṭṭa) should also be taken. Therefore there are 5 Present Causes which are Avijjā, Taṇhā, Upādāna, Saṁkhāra, Kamma. They are one Present Causes group.
4) Jāti is the Future Paṭīsandhi NāmaRūpa group produced by the 5 Present Causes. In other words, it is the Vipāka Vaṭṭa NāmaRūpa which are Viññāṇa, NāmāRūpa, 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 ſāṇa stage:- In the discernment of Causes and Effects in PaccayaPariggaha ſāṇa stage, it is to discern as:
"Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā is the Cause, Saṅkhāra is the Effect.....etc"

Sammasana ſāṇa stage and the early Udayabbaya ſāṇa stage:- In the Sammasana ſāṇa and the early Udayabbaya ſāṇa 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 ſāṇa stage:- In the matured Udayabbaya ſāṇa 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) Khaṇṇato 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) Khaṇṇato 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, Khaṇṇato 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 ſāṇa stage:- In the higher Vipassanā ſāṇa stages such as Bhaṅga ſāṇa 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 UpādinnakāPavatta, 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 Vithī 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. Saṅkhāras 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 Akamma 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 PaccayaParīggaha Nāṇa, Udayabbaya Nāṇa and Bhaṅga Nāṇa stages according to that mentioned above.
AVIJJĀPACCAYĀ SAŃKHĀRĀ
(Because of the arising of Avijjā, Saṁkhāra arise.)

Having seen by insight that "because of the Kilesa Vaṭṭa which is Avijjā (Tanha, Upādāna) accumulated in the Past life, the Kamma Vaṭṭa which is Saṁkhāra (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, Saṁkhāra arises.
Avijjā is the Cause, Saṁkhāra is the Effect.

In this case, Avijjā and Saṁkhāra arose in the Past as in the following Vīthi Citta process:

<table>
<thead>
<tr>
<th>Manodvāra Vīthi</th>
<th>manodvārāvaijana</th>
<th>javana 7x</th>
<th>tadārammana 2x</th>
</tr>
</thead>
<tbody>
<tr>
<td>avijjā</td>
<td>12</td>
<td>20</td>
<td>12 34 ---</td>
</tr>
<tr>
<td>saṁkhārā</td>
<td>12</td>
<td>34</td>
<td>34 12 ---</td>
</tr>
</tbody>
</table>

NOTES: Avijjā arises mostly as Lobha-Dīṭṭhi 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 Thīna-Middha. These are the 4 types of Lobha Mūla Dīṭṭhigatasampayutta Citta. Tadārammana may or may not arise. If Tadārammana arises and Pīti is included in the Javana then pīti is also included in the Tadārammana. Sahetuka Tadārammana or Ahetuka Tadārammana can arise accordingly. Take note that the method is similar for Saṁkhāra. It is especially the Saṁkhāra of human beings that is being shown as an example above. In that Saṁkhāra, Nāṇa and Pīti can arise accordingly. As shown in the Nāma Kammaṭṭhāna Tables, it may arise as 34 or 33 or 33 or 32 accordingly. Tadārammana 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 Paṭirosadhi Effect (but can only produce Pavatti Effect), only the Manodvāra Vīthi type is shown.
SAÑKHĀRAPACCAYĀ VINNANAM
(Because of the arising of Sañkhāra, Vipāka Viññāṇa arise.) (Vism., XVII, 121)

NOTES: In “Because of Avijjā, Sañkhāra arises” and “Because of Sañkhāra, Viññāṇa arises”, it refers to the natural force, Athī Bhāva, of Avijjā and Sañkhāra. Avijjā and Sañkhāra are mostly separated by many mind moments (Cittakkhaṇa) or many Viññāṇa Citta mind processes. Sometimes Avijjā and Akusala Sañkhāra may arise in one mind moment or in one Viññāṇa mind process together. But it (the Avijjā) may be separated by many Viññāṇa mind processes from the Kusala Sañkhāra which can produce Kusala Vipāka Viññāṇa such as Paṭisandhi Vipāka Viññāṇa of the Present human life. Similarly, in “Because of Sañkhāra, Vipāka Viññāṇa arise” the Sañkhāra 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 Sañkhāra no longer occur that they produce the Effect, when mentioning that because of Avijjā-Sañkhāra the respective Effect arises it means the existence of the natural Satti force (= Athī Bhāva) of Avijjā and Sañkhāra which can produce the respective Effect.

That natural Satti force is the Kamma Satti force of Kusala Sañkhāra dhamma group surrounded by Avijjā-Taṇhā-Upādāṇa (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 Sañkhāra dhamma (= Kusala Sañkhāra, Akusala Sañkhāra) 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 upacittattā vipākaṁ cakkhuviññāṇam uppannaṁ 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 Sañkhāra accumulated for Present Saṁsāra, 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 Viññāṇa Mutta Citta which are Paṭisandhi Viññāṇa, Bhava Viññāṇa, Cuti Viññāṇa. It also includes Viññāṇa Citta which are Sampaṭicchana, Santirana and Tadārammana Vipāka Viññāṇas. The Pañca Viññāṇas and Sampaṭicchana, Santirana, Ahetuka Tadārammana may be Kusala Vipāka or Akusala Vipāka. As the Pañca Viññāṇas, Sampaṭicchana, Santirana, Tadārammana arise according to the natural fixed law, Citta Nyāana of mental process called Viññāṇa. one must discern the Cause and Effect according to the Viññāṇa mind process in which they arise and also when meditating Vipassanā on them. In discerning according to Viññāṇa mind process, Kiriyā Citta which are Pañcādavārāvajjana-Votthapano Maṇodvārāvajjana and Kusala Akusala Cittas (called Javana) also arise in the Viññāṇa mind process with the Vipāka Viññāṇas. (Votthapano is also spelled as Votthabbona). Therefore, with the intention that none of the Paramattha Dhamma which arise in the Viññāṇa mind process are left out, there is no fault if one meditates Vipassanā on the Kiriyā Cittas and Kusala Akusala Cittas also. However in linking the causal relationships, having seen by insight, discern the causal relationships between Sañkhāra and Vipāka Viññāṇa only - as shown. Discern in all 6 lines, from Rūpārammana line to Dhammārammana line as shown in the Nāma Kammaṭṭhāna tables. Discern all Vipāka Viññāṇa.
which exist in Kusala Javana Vithi and Akusala Javana Vithi of each line. The followings are some examples of the discernment.

The Discernment Of Vithi Mutta Citta

1) Because of the arising of Sañkhāra (=34), Paṭisandhi Viññāṇa arises. Sañkhāra (=34) is the Cause, Paṭisandhi Viññāṇa is the Effect.
2) Because of the arising of Sañkhāra (=34), Bhavaṅga Viññāṇa arises. Sañkhāra (=34) is the Cause, Bhavaṅga Viññāṇa is the Effect.
3) Because of the arising of Sañkhāra (=34), Cuti Viññāṇa arises. Sañkhāra (=34) is the Cause, Cuti Viññāṇa is the Effect.

Cakkhudvāra Vithi Vipāka Viññāṇas

1) Because of the arising of Sañkhāra (=34), Cakkhu Viññāṇa arises. Sañkhāra (=34) is the Cause, Cakkhu Viññāṇa is the Effect.
2) Because of the arising of Sañkhāra (=34), Sampāṭicchana Viññāṇa arises. Sañkhāra (=34) is the Cause, Sampāṭicchana Viññāṇa is the Effect.
3) Because of the arising of Sañkhāra (=34), Santīraṇa Viññāṇa arises. Sañkhāra (=34) is the Cause, Santīraṇa Viññāṇa is the Effect.
4) Because of the arising of Sañkhāra (=34), Tadārāmaṇa Viññāṇa arises. Sañkhāra (=34) is the Cause, Tadārāmaṇa Viññāṇa is the Effect.

(NOTES: In discerning the 2 times arising of Tadārāmaṇa in Cakkhudvāra Vithi and the 2 times arising of Tadārāmaṇa in the Manodvāravithi which takes the Rūpārāmaṇa as object, discern both times. Discern all Vipāka Viññāṇa in the whole process of Cakkhudvāra Vithi as shown in the Nāma Kammaṭṭhāna Tables. Discern all Kusala Javana Vithi and Akusala Javana Vithi. Based on this method, discern: Sota Viññāṇa-Sampāṭicchana-Santīraṇa-Tadārāmaṇa Vipāka Viññāṇas in Saddārāmaṇa line Ghāna Viññāṇa-Sampāṭicchana-Santīraṇa-Tadārāmaṇa Vipāka Viññāṇas in Gandhārāmaṇa line Jivhā Viññāṇa-Sampāṭicchana-Santīraṇa-Tadārāmaṇa Vipāka Viññāṇas in Rasārāmaṇa line Kāya Viññāṇa-Sampāṭicchana-Santīraṇa-Tadārāmaṇa Vipāka Viññāṇas in Phoṭhābārāmaṇa line and Tadārāmaṇa Vipāka Viññāṇas in Dhammārāmaṇa line. When one reaches the Vipassanā stage later, there is no fault to meditate Vipassanā on the Pañcavadvāravajjana [which is the beginning of the Vithi mind process where the Vipāka Viññāṇas are included] and on the Votthapana & Javana [which are in the middle] in Pañcavadvāra Vithi and on the Manodvāravajjana of Manodvāra Vithi with the intention that no Paramatha Dhātu are left out.)
VIÑNAñAPACCAyA NĀMARūPAm
(Because of the arising of Viññāṇa, NāmaRūpa arise)

Yañhi nāmarūpaṃsa hetu viññāṇaṃ, taṃ vipākāvipāka bhedato dvidhā matam (Vism., XVII, 199)
Both (1)Vipāka Viññāṇa and (2)Avipāka Viññāṇa(=Abhisankhāra 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, Bhavanga and Cuti are the Vipāka Viññāṇas which occur without Vithi process (Vithi Mutta Citta) PañcaViññāṇa, Sampaṭṭicchana, Sanfiraṇa, Taddārammaṇa are the Vipāka Viññāṇas which are part of Vithi 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 Abhisankhāra 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 Tīka-Vol. II-315, Burmese script).

Kamma Viññāṇa = Abhisankhāra 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 (= Abhisankhāra Viññāṇa). At this stage it is especially to discern mainly the Kamma Viññāṇa (= Abhisankhāra 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 (= Abhisankhāra 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+Kammajā 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+Kammajā 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 (Paccakkhañña) 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 Kammajā Rūpa is directly taken as “Rūpa”. However, there is no fault that in Vipassanā stage if one discerns the Kammajā Rūpa, he also meditates Vipassanā on the remaining Cittajā, Utuja, Āhāraja Rūpas which are inseparable and can be seen mixed together. In linking the Cause and Effect, link only with Kammajā 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, Bhavanga NāmaRūpa arise.
   Past Kamma Viññāṇa is the Cause, Bhavanga 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 Viññā - Viñña 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, Sampaticchana NāmaRūpa arise. Past Kamma Viññāṇa is the Cause, Sampaticchana NāmaRūpa is the Effect.
3) Because of the arising of Past Kamma Viññāṇa, Santirana NāmaRūpa arise. Past Kamma Viññāṇa is the Cause, Santirana 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, Sampaticchana, Santirana, Tadārammaṇa Viñña NāmaRūpas......etc base on the same method. In Vipassanā meditation there is no fault to meditate on Āvajjana, Voṭṭhapana, Javana combined together. Only in the discernment of Cause and Effect that the meditator links the Past Kamma Viññāṇa with Viñña NāmaRūpa. Discern all 6 lines. Discern all Viñña NāmaRūpa in the whole process of each line.)

Sañkhāra And Kamma Bhava (= Kamma)

As explained in the Paticeca 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 Nānakbhāṅka Kamma Satti (which is the Kammic force-Kamma Satti-of the Sañkhāra surrounded by Avijjā, Tañhā, Upādāna), Viñña Nāma and Kammajā Rūpa arise. However as the Kamma Satti is not the object of Vipassanā meditation on the Three Characteristics, one should know the specification of Sañkhāra and Kamma Bhava (= Kamma) which are the object of Vipassanā:


1) Āyūhanā sañkhāra 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 Javanas in every Vīthi are called Sañkhāra. 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 Sañkhāra. 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 Manodvāra Vīthi Nāma dhamma group where Avijjā-Tañhā-Upādāna are predominant and of the Manodvāra Vīthi Nāma dhamma group which is Sañkhāra-Kamma, then the Vipassanā meditation on Sañkhāra 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 Kammapiiccayā section which is the Nānakkhaṇika 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 Viññāna, Sahajāta NāmaRūpa Arise

1) Because of the arising of Paṭisandhi Viññāna, Paṭisandhi NāmaRūpa arise.
   Paṭisandhi Viññāna is the Cause, Paṭisandhi NāmaRūpa is the Effect.

2) Because of the arising of Bhavaṅga Viññāna, Bhavaṅga NāmaRūpa arise.
   Bhavaṅga Viññāna is the Cause, Bhavaṅga NāmaRūpa is the Effect.

(NOTES: Take only the Cetasika Nāma that accompany the respective Bhavaṅga Viññāna in one mind moment as “Nāma”. Take mainly the Cittajā Rūpa produced by the Bhavaṅga Viññāna as “Rūpa”. However at the Vipassanā stage, there is no fault to meditate Vipassanā also on Kammajā Rūpa, Utuja Rūpa, Āhārajā Rūpa which arise mixed together simultaneously with that Cittajā Rūpa. As for the discernment of Cause and Effect, after having seen by insight the Causal Relationship between the respective Viññāna and Cittajā Rūpa, discern the Cause and Effect. The method is the same for Vīthi Cittas. In Vīthi Citta, Viññāka Viññāna means PañcaViññāna, Sampaṭicchana, Santirāna and Tadārammaṇa Viññāka Viññānas only. Take note that Sahajāta Viññāna not only refers to Viññāka Viññāna but also includes Kiriya Viññāna and Javana Viññāna which are Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana, Javana. According to the Suttanta Desana method, the Paṭicca Samuppāda factors Viññāna-NāmaRūpa-Sālāśīvatana-Phassa-Vedanā are Viññāka Dhamma only. However among these Viññāka dhamma: without Pañcadvārāvajjana then PañcaViññāna, Sampaṭicchana, Santirāna cannot arise and without Javana then Tadārammaṇa cannot arise (MahāṬika 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 Viññāka Vattha 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 Cittajā Rūpa or not.)

3) Because of the arising of Cuti Viññāna, Cuti Nāma+(+Rūpa) arises.
   Cuti Viññāna is the Cause, Cuti Nāma+(+Rūpa) is the Effect.

   * (Because of the arising of Pañcadvārāvajjana Viññāna, Pañcadvārāvajjana Nāma+(+Rūpa) arise.
   Pañcadvārāvajjana Viññāna is the Cause, Pañcadvārāvajjana Nāma+(+Rūpa) is the Effect.)

4) Because of the arising of CakkhuViññāna, CakkhuViññāna Nāma arises.
   CakkhuViññāna is the Cause, CakkhuViññāna Nāma is the Effect.
   (Nāma = the 7 accompanying Cetasika)

Or in another way:
   Because of the arising of CakkhuViññāna, CakkhuViññāna Nāma+(+Rūpa) arise.
   CakkhuViññāna is the Cause, CakkhuViññāna Nāma+(+Rūpa) is the Effect.

(NOTES: Discern SotaViññāna, Gāhā Viññāna, Jivhā Viññāna, Kāya Viññāna in the same way. “Nāma” is the 7 accompanying Cetasika. As PañcaViññānas such as Cakkhu Viññāna cannot produce Cittajā Rūpa, take mainly the Kammajā Rūpa that arise during the occurrence of PañcaViññāna such as CakkhuViññāna indirectly. Discern, taking the Kammajā Rūpa as object. At Vipassanā stage, there is no fault if meditate Vipassanā on them combining together with the Kammajā Rūpa, Utuja Rūpa, Āhārajā Rūpa which are at the arising phase (uppāda) at that moment and the Cittajā Rūpa which are at the static phase (Thīṭi) produced by the preceding mind. Take note that the method is the same in every cases.)
5) Because of the arising of Sampaṭicchana Viṁţañţa, Sampaṭicchana Nāma+Rūpa arise.
   Sampaṭicchana Viṁţañţa is the Cause, Sampaṭicchana Nāma+Rūpa is the Effect.

   (NOTES: “Nāma” is the 10 Cetasika that accompany Sampaṭicchana Citta. “Rūpa” is the Cittaja Rūpa produced by Sampaṭicchana Citta. When one reaches the Vipassanā stage there is no fault to meditate Vipassanā also on the Kammajā, Utuja, Āhāraja Rūpa that arise during the 3 moment(= Khaṇṇayā) of that Sampaṭicchana. In the subsequent Viṭṭhi Citta such as Santiṭraṇa, take the accompanying Cetasika accordingly as “Nāma”. As for “Rūpa”, it is similar as above.)

6) Because of the arising of Santiṭraṇa Viṁţañţa, Santiṭraṇa Nāma+Rūpa arise.
   Santiṭraṇa Viṁţañţa is the Cause, Santiṭraṇa Nāma+Rūpa is the Effect.
   * (Because of the arising of Votthapanā Viṁţañţa, Votthapanā Nāma+Rūpa arise.
      Votthapanā Viṁţañţa is the Cause, Votthapanā Nāma+Rūpa is the Effect.)
   * (Because of the arising of Javana Viṁţañţa, Javana Nāma+Rūpa arise.
      Javana Viṁţañţa is the Cause, Javana Nāma+Rūpa is the Effect.)

7) Because of the arising of Tadārammaṇa Viṁţañţa, Tadārammaṇa Nāma+Rūpa arise.
   Tadārammaṇa Viṁţañţa is the Cause, Tadārammaṇa Nāma+Rūpa is the Effect.
   * (Because of the arising of Manodvārvajjana Viṁţañţa, Manodvārvajjana Nāma+Rūpa arise.
      Manodvārvajjana Viṁţañţa is the Cause, Manodvārvajjana 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 yaṭṭi ḫetu, viṁţañţaṁ taṭi dvidhā mataṭi
Vipaṭkanavipaṭkapāṇca, yuttameva yato ḫiṭa. (Abhidhamma Commentary-Vol.II-163, Burmese script)

Sahajataviṁţañţa paccayā nāmarūpaṁ, kammaviṁţañţa paccayā ca nāmarūpaṇca yathāsambhavam yojetabbam. (MulaṬika-Vol. II-115, Burmese script)

Kammaviṁţañţappaccayā vipaṭkapacippavattikāle vipāka nāmassa, kammaṭṭhāna rūpassa ca vasena. Sahajataviṁţañţa paccayā paṭa iteracippavatti kālepi vipāko vipāka nāmavasena, cittaṭṭhāna rūpavasena ca nāmarūpassa sambhavo dassetabboṭi āha “Sahajatā......yojetabba”nti. (Anuṭika-Vol.II-128)
NĀMARŪPAPACCAYĀ SAĻĀYATANA
(Because of the arising of NāmaRūpa, Saḻāyatana arises)

In this stage there are 5 parts of discernment:
A) Because of the arising of Nāma, Manāyatanas 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 Manāyatanas
(Because of the arising of Nāma, Manāyatanas arises)

In this stage take only the Cetasika which accompany the respective Manāyatanas as “Nāma” accordingly. “Manāyatana” means the consciousness Viññāna 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 Paṭīsandhī Nāma dhamma (=33), Paṭīsandhī Manāyatana arises. Paṭīsandhī Nāma dhamma (=33) is the Cause, Paṭīsandhī 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 Paṭīsandhi-Bhavaṅga-Cuti are shown as an example)

* Because of the arising of Paṇicadvāravajjana Nāma dhamma (=10), Paṇicadvāravajjana Manāyatana arises.
   Paṇicadvāravajjana Nāma dhamma (=10) is the Cause, Paṇicadvāravajjana Manāyatana is the Effect.
4) Because of the arising of CakkhuViññāna Nāma dhamma (=7), CakkhuViññāna Manāyatana arises.
   CakkhuViññāna Nāma dhamma (=7) is the Cause, CakkhuViññāna Manāyatana is the Effect.
5) Because of the arising of Sampatīcchana Nāma dhamma (=10), Sampatīcchana Manāyatana arises.
   Sampatīcchana Nāma dhamma (=10) is the Cause, Sampatīcchana 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 Vottothapana Nāma dhamma (=11), Vottothapana Manāyatana arises.
   Vottothapana Nāma dhamma (=11) is the Cause, Vottothapana 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 Manodvāravajjana Nāma dhamma (=11), Manodvāravajjana Manāyatana arises.
   Manodvāravajjana Nāma dhamma (=11) is the Cause, Manodvāravajjana 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 Paṇicadvāravajjana, Vottothapana, Javana and Manodvāravajjana 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 Vaṭṭa then it is not wrong. Discern Sotadvāra Viṭṭhi,... etc base on the same method. The Nāma = Cetasika in Pañcavokāra realm can support Manāyatanā = Citta only if they have a companion , which is the respective Basis Vaṭṭhu Rūpa such as Hadaya Vaṭṭhu.)

B) Because Of The Arising Of Nāma, Ayatanarūpa Arises

Pacchājātā citta cetasikā dhammā purejātassa imassa kāyassa pacchājāta pacchayena pacchayay = 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 Ayatana 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 Patīsandhi). 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 Patīsandhi Nāmakkhandhā-- which reaches the static duration stage (Thīṭi) of Rūpa is supported by the 1st Bhavaṅga Nāmakkhandhā Pacchayadhamma by means of Pacchājāta Paccaya Satti.

2) The TijjaKāya 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 Pacchayadhamma by means of Pacchājāta Paccaya Satti.

3) The CatujaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Açārāja Rūpa --having arose together with the preceding mind at the arising Uppāda momen: of Açārāja Rūpa-- which reaches the static stage of Rūpa is supported by the subsequent CittaCetasika Nāmakkhandhā Pacchayadhamma by means of Pacchājāta Paccaya Satti.

4) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Açārāja Rūpa --having arose together with the 15th Bhavaṅga Citta counting from Patīsandhi in Kāmāvacara beings-- which reaches the static stage of Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā Pacchayadhamma by means of Pacchājāta Paccaya Satti. (For Rūpāvacara being, the TijjaKāya i.e Kammaja, Cittaja & Utuja Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā by means of Pacchājāta Paccaya Satti).

5) The Catuja Kāya (TijjaKāya), having arose together with PañcadvāraVyājana, which reaches the static stage of Rūpa is supported by the subsequent Pañcaviññāna Nāmakkhandhā Pacchayadhamma by means of Pacchājāta Paccaya Satti.

6) The TijjaKāya i.e. Kammaja Rūpa, Utuja Rūpa & Açārāja Rūpa in Kāmāvacara realm (or the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa in Rūpāvacara realm) --having arose together with Pañcavīññāna-- which reaches the static stage of Rūpa is supported by the subsequent Sampātīchchana Nāmakkhandhā Pacchayadhamma group by means of Pacchājāta Paccaya Satti.

7) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Açārāja Rūpa in Kāmāvacara realm (or the Tijja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa in Rūpāvacara realm) --having arose together with Sampātīchchana Nāmakkhandhā-- which reaches the
static stage of Rūpa is supported by the subsequent Santīraṇa Nāmakkhandhā Paccayadhamma by means of Paccājāta Paccaya Satti.

(Based on the above methods, realize that the subsequent CittaCetasika = Nāmakkhandhā dhamma group support the Catuṭha 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, Ghānāyatana, Jīvāyatana, 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 AśīttaBhavaṅga)

2) Because of the arising of Bhavaṅgapaccheda Nāma dhamma, Cakkhāyatana arises. Bhavaṅgapaccheda 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 Bhavaṅgapaccheda)

4) Because of the arising of Cakkhu Viññāṇa Nāma dhamma, Cakkhāyatana arises. Cakkhu Viññāṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Pañcadvārāvajjana. Discern Sota Viññāṇa...etc with the same method.)

5) Because of the arising of Sampāṭṭichchana Nāma dhamma, Cakkhāyatana arises. Sampāṭṭichchana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Cakkhu Viññāṇa)

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 Sampāṭṭichchana)

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 Kammathāna Tables in every mind moment of all 6 types of Vīthi such as Cakkhu dvāra 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.
Bhavanga Calana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the Cakkhāyatana, Sotāyatana, Ghāṇṭiyatana, Jīvhitayatana, Kāyāyatana which arise simultaneously with Atīta Bhavanga)
2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, the 5 Āyatana Rūpa arise.
(Bhavangaupaccheda Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavanga Calana)
3) Because of the arising of Pañcadvāravajjana Nāma dhamma, the 5 Āyatana Rūpa arise.
Pañcadvāravajjana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavangupaccheda)
4) Because of the arising of Cakkhu Viññāna Nāma dhamma, the 5 Āyatana Rūpa arise.
Cakkhu Viññāna Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Pañcadvāravajjana.)

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 Paṭṭhāja Paccaya Satti. Discern all 6 dvāra totally.

C) Because Of The Arising Of Rūpa, Āyatana Rūpa Arises

(It is the Rūpa in the "Nāma Rūpa Paccaya" supporting the Āyatana Rūpa in "Saḷāyatanas ".
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, Ghāṇṭiyatana, Jīvhitayatana, 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 Utuja Ojāṭṭhamaka Rūpa.
When it gets the help of the Digestive Fire caused by Kamma called Pācaka Tejo Dhātu, the Ojā in
that Utuja Ojāṭṭhamaka Rūpa produce new Ojāṭṭhamaka Rūpa Kalāpa. As those Rūpa are produced by
Ojā, they are called Āhāraja Rūpa. When the Āhāraja Ojā in those Āhāraja Rūpa support
Kammajā Ojā, Cittajā Ojā, Utuja Ojā and previous Āhāraja Ojā then each and every one of those
Kammajā Ojā, Cittajā Ojā, Utuja Ojā and previous Āhāraja Ojā produce new Rūpa Kalapā again. By
producing and supporting like that, Āyatana Rūpas, such as Cakkhāyatana, become strong. Among
the Ojā which get the support, Kammajā Ojā which exist in Kammajā 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 Pañca Vokāra 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 Viññāna 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, PañcaViññāna 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 PañcaViññāna, 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 Avināśa (Inseparable) way, at the Vipassanā stage, there is no fault in meditating combined with Rūpa such as the Catuja 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, Pañcadvāravajjana Manāyatana arises. Hadaya Vatthu Rūpa is the Cause, Pañcadvāravajjana Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose simultaneously with Bhavaṅgupechcheda)

5) Because of the arising of Cakkhu Vatthu Rūpa, CakkhuViññāna Manāyatana arises. Cakkhu Vatthu Rūpa is the Cause, CakkhuViññāna Manāyatana is the Effect.
   (This is the Majjhimañjukā Cakkhuvatthu Rūpa which arose simultaneously with Atīta Bhavaṅga)

6) Because of the arising of Hadaya Vatthu Rūpa, Sampaṭicchana Manāyatana arises Hadaya Vatthu is the Cause, Sampaṭicchana Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose simultaneously with CakkhuViññāna --or PañcaViññāna)

7) Because of the arising of Hadaya Vatthu Rūpa, Santirāṇa Manāyatana arises. Hadaya Vatthu Rūpa is the Cause, Santirāṇa Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose together with Sampaṭicchana)

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 Santirāṇa)

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 Tadārammana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, 1st Tadārammana 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 Tadārammana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, 2nd Tadārammana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the 1st Tadārammana)

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 Vithi mind moment as shown in Nāma Kammaṭṭhāna Tables.
Discern all 6 dvāra. Discern all Kusala Javana Vithi, Akusala Vithi 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 Pāṭisandhi NāmaRūpa, Pāṭisandhi Manāyatana arises.
Pāṭisandhi NāmaRūpa is the Cause, Pāṭisandhi Manāyatana is the Effect.
(Discern similarly for Citti)

2) Because of the arising of Bhavaṅga NāmaRūpa, Bhavaṅga Manāyatana arises.
Bhavaṅga NāmaRūpa is the Cause, Bhavaṅga Manāyatana is the Effect.

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 Cakkhu Viññāna NāmaRūpa, Cakkhu Viññāna Manāyatana arises.
Cakkhu Viññāna NāmaRūpa is the Cause, Cakkhu Viññāna Manāyatana is the Effect.

5) Because of the arising of Sampaṭiṭṭhane NāmaRūpa, Sampaṭiṭṭhane Manāyatana arises.
Sampaṭiṭṭhane NāmaRūpa is the Cause, Sampaṭiṭṭhane Manāyatana is the Effect.

6) Because of the arising of Santirāna NāmaRūpa, Santirāna Manāyatana arises.
Santirāna NāmaRūpa is the Cause, Santirāna 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 Tadārammana NāmaRūpa, 1st Tadārammana Manāyatana arises.
1st Tadārammana NāmaRūpa is the Cause, 1st Tadārammana Manāyatana is the Effect.
(Discern the 2nd Tadārammana 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 Viṭṭhi & Manodvāra Viṭṭhi which take Rupārammaṇa as object according to the Nāma Kammaṭṭhāna Tables. Discern similarly in Viṭṭhi such as Sotadvāra Viṭṭhi which takes Saddārammaṇa as object....etc. Discern all Kusala Javana Viṭṭhi and Akusala Javana Viṭṭhi in all 6 types of Viṭṭhi. Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana are also discerned combined together so that no Paramattha Dhātu are left out.
SalāyatanaPaccayā Phasso
(Because of the arising of Salāyatana, Phassa arises.)

Phassa:- There are, briefly, 6 types of Phassa which are Cakkhusamphassa, Sotassamphassa, Ghānasamphassa, Jivhāsamphassa, Kāyasamphassa and Manosamphassa. All the Phassa which accompany with Paṭisandhi, Bhavanga, Cuti and with Pañcadvārāvajjana, Sampaticchana, Santiraṇa, Votthapanā, Javana, Tadārammaṇa, Manodvārāvajjana are called Manosamphassa.

Salāyatana:- In this case, take all 12 Āyatana which are the 6 internal Āyatana=Ajjhakkāyatanā i.e. Cakkhāyatana, Sotāyatanā, Ghānāyatanā, Jivhāyatanā, Kāyāyatanā, Manāyatanā and the 6 external Āyatana=Bāhirāyatanā i.e. Rūpāyatanā, Saddhāyatanā, Gandhāyatanā, Rasāyatanā, Phoṭhabbāyatanā, Dhammadhāyatanā as “Salāyatana”. 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 Rūpāyatanā impinge, then if that Rūpārammaṇa is līṭhārammaṇa (pleasant object) then the smile is intensified if the Rūpārammaṇa is anīṭha (unpleasant) then the frown is intensified. Therefore that Cakkhāyatana and Rūpāyatanā are the devices which intensify the Citta-Cetasika i.e. the Cakkhuddvāra Vithī & Manodvāra Vithī which take Rūpārammaṇa as object. Understand it in this way.

Among the 12 Āyatana, the (i) 52 Cetasika and (ii) 16 Sukhama subtle Rūpa are included. All Cetasika accompanying with the respective Citta are called Dhammadhāyatanā. As Hadaya Vatthu Rūpa is included in Sukhuma Rūpa, the Hadaya Vatthu Rūpa is also called Dhammadhāyatanā. The Cetasika accompanying with the respective Citta, especially the Cetasika accompanying with the respective Phassa are called Sampayutta Dhammadhāyatanā. All consciousress=Viññāṇa are called Manāyatanā.

Some Of The Discernment
Paṭisandhi Manosamphassa=Paṭisandhi Citta & accompanying Phassa

1) Because of the arising of Hadaya Vatthu=Dhammadhāyatanā, Paṭisandhi Manosamphassa arises.
   Hadaya Vatthu Dhammadhāyatanā is the Cause, Paṭisandhi Manosamphassa is the Effect.
2) Because of the arising of Bāhirāyatanā (it is either one of these 3: Kamma, Kamma Nimitta or Gati Nimitta), Paṭisandhi Manosamphassa arises.
   Bāhirāyatanā is the Cause, Paṭisandhi Manosamphassa is the Effect.
3) Because of the arising of Paṭisandhi Viññāṇa=Manāyatanā, Paṭisandhi Manosamphassa arises.
   Paṭisandhi Viññāṇa=Manāyatanā is the Cause, Paṭisandhi Manosamphassa is the Effect.
4) Because of the arising of Sampayutta Dhammadhāyatanā(=32), Paṭisandhi Manosamphassa arises.
   Sampayutta Dhammadhāyatanā(=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 Dhammadhāyatanā of that Kusala Cetanā. If the meditator wants to discern specifying that Dhammadhāyatanā then he can discern No.(2) above changed as follows:

2) Because of the arising of Kamma object=Dhammadhāyatanā, Paṭisandhi Manosamphassa arises.
   Kamma object=Dhammadhāyatanā is the Cause, Paṭisandhi Manosamphassa is the Effect.