Sampayutta Dhammāyatana

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

Pañcadvāravajjana Manosamphassa (Rūpārammaṇa line)

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

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

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

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

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

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

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

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

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

Cakkhusamphassa=Phassa accompanying with CakkhuViññāṇa

1) Because of the arising of Cakkhaṇa(=Cakkhu Vatthu), Cakkhusamphassa arises.

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

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

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

Sampaticchana Manosamphassa (Rūpārammaṇa line)

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

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

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

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

Santīrāṇa Manosamphassa (Rūpārammaṇa line)

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

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

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

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

Votthapana Manosamphassa (Rūpārammaṇa line)

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

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

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

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

1st Tadārammaṇa Manosamphassa (Rūpārammaṇa line)

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

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

Manodvārāvajjana Manosamphassa (Rūpārammaṇa as object)

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

(NOTES: Discern all Kusala Javana Vithi & Akusala Javana Vithi in Rūpārammaṇa line as shown in the Nāma Kammaṭṭhāna Tables. As shown in the Tables that the quantity of Cetasika in Santāra, Javana, Tadārammaṇa may vary, take them accordingly --with the exception of Phassa-- as ”Sampayutta Dhammāyatana”. The only difference in Sotadvāra Vithi...etc is to replace ”Rūpāyatana” with ”Saddāyatana=Saddārammaṇa...etc”. Discern base on the same method. Although Votthapana, Javana and Āvajjana such as Paṇcadvāravajjana & Manodvāravajjana are not part of Vipāka Vaṭṭa, they are discerned together so that no Paramattha dhamma is left out. PaṇcaVipākā, Sampaticchana, Santāra and Tadārammaṇa Nāmakkhāndhā in Paṇcadvāra Vithi cannot arise by themselves without a preceding Paṇcadvāravajjana. If it is the Tadārammaṇa in Manodvāra Vithi then it cannot arise without Manodvāravajjana. As it is natural that Tadārammaṇa arise only subsequent to Javana, it (Tadārammaṇa) never arise without Javana. As for Javana, it never arise without Votthapana in Paṇcadvārika Javana and never arise without Manodvāravajjana in Manodvārika Javana. Therefore if Vipāka Nāma which are PaṇcaVipākā, Sampaticchana, Santāra, Tadārammaṇa arise then it is natural that Āvajjana, Votthapana, Javana also arise. Therefore when the meditator discerns the Vipāka Nāma, there is no fault if he discerns Āvajjana, Votthapana, Javana together also with the purpose of not leaving out any Paramattha dhamma.)
(Notes from the interview: There are 6 types of Dhammāyatana:—
1) 5 Pasāda Rūpa (Transparent Element)
2) 16 Sukhuma Rūpa (Subtle Rūpa)
3) All types of Citta
4) All 52 Cetasika
5) Nibbāna
6) Paññatti like White Kasina, Anāpānā Nimitta, etc....

Except the 5 Pasāda Rūpa and 7 Gocara Rūpa, there are 16 Sukhuma Rūpa (28-12=16 Sukhuma Rūpa). Among these 16, Hadaya Vatthu is also included. Hadaya Vatthu is Dhammayatana.)
PHASSAPACCAYĀ VEDANĀ
(Because of the arising of Phassa, Veddā arises)

Because of the 6 types of Phassa the following 6 types of Veddā arise:
1) Cakkhusamphassajā Veddā = Veddā produced by Cakkhusamphassa
2) Sotassamphassajā Veddā = Veddā produced by Sotassamphassa
3) Ghānasamphassajā Veddā = Veddā produced by Ghānasamphassa
4) Jīvāsamphassajā Veddā = Veddā produced by Jīvāsamphassa
5) Kāyasamphassajā Veddā = Veddā produced by Kāyasamphassa
6) Manosamphassajā Veddā = Veddā produced by Manosamphassa

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

CAKKHUSAMPHASSAJĀ VEDANĀ + CAKKHUSAMPHASSAPACCAYĀ VEDANĀ

Cakkhusamphassajā Veddā......atthi kusalā, atthi akusalā, atthi abyākatā (Abhidhamma-Bk. II-16, Burmese script).
Cakkhusamphassapaccayā vedenākkhandho atthi kusalo, atthi akusalo, atthi abyākato (Abhidhamma-Bk.II-25, Burmese script).
Cakkhusamphassajā Veddā.......Manosamphassajā Veddāti etam.“cakkhusamphassajā vedenā atthi kusalā, atthi akusalā, atthi abyākatā”ti evam vihānge agatatta
cakkhudvārādisu pavattānaṃ kusalākusalabyākatavedanā “Sāriputto, Mantāniputto”ti evamādisu mātīto nāmaṃ viya mātisasidasavathūto nāmaṃ. Vacanmtho panetha
cakkhusamphassahetu jātā vedenā cakkhusamphassajā vedenāti. Esa nayo sabbattha
Cakkhusamphassapaccayā vedenākkhandhā atthikusaloti kāmāvacara
aṭṭhakusalacittavasena veditabbo. Atthi akusaloti dvādasa akusalacittavasena veditabbo.
Atthi abyākatoti tisso manodhātuyo tisso ahetuka manoviṇṇāṇadhātuyo, aṭṭha mahāvipākāni,
dasa kāmāvaca rakriyāti catuvāsatiyā cittāni vasena veditabbo.
Taṭṭha aṭṭha kusalāni dvādasa akusalāni ca javanavasena labbhati, kiriyamanodhātu
āvajjanavasena labbhati. Dve vipākamanodhātuyo sampāṭchchanavasena, tisso
vipākamanoviṇṇāṇadhātuyo santiraṇatadāramaṇvaṇvasena, kiriyāhetukamanoviṇṇāṇadhātuyo
voṭṭhabbanavasena, aṭṭhamahāvipākacittāni tadāramaṇpavasena, nava kiriya-cittāni
javanavasena labbhati. Sotaghāna jīvākāyadvāreṇupi eseva nayo (Abhidhamma
Cakkhusamphassapaccayā uppaṭṭha ti vedayitanti cakkhusamphassam mūlapaccayan katvā
uppannā sampāṭchchanasantarāna voṭṭhabbanajavanavedeṇā. Cakkhuviṇṇānaṃsampayuttaya
pana vaṭṭabameva nathi. Sotadvārādvedanāpaccayādīsasupi esevanayo (Samyutta

In accordance with the above Pāli and Commentary, all Veddā their fundamental Cause being the
Cakkhusamphassa which accompany with CakkhuViṇṇāṇa which accompany with Kusala,
Akusala & Abyākatā (=Vipāka Kiriyā) such as:
1) Pañcadvārāvajana,
2) CakkhuViṇṇāṇa,
3) Sampāṭchchana,
4) Santīrāṇa,
5) Voṭṭhapanā,
6) (i) Kāmāvacara Kusala Javana
(ii) Akusala Javana
(iii) Kāmāvacara kiriyā Javana

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7) Tadārammaṇa
are called CakkhusamphassajāVedanā+CakkhusamphassapaccayāVedanā.
Take note that it is the same for Sotasamphassajā Vedanā Sotasamphassapaccayā Vedanā......etc.

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

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

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

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

Manosamphassa

Manosamphassoti bhavaṅgasahajāto samphasso. Vedaṁvittoti saṁvajjanavedanāya
javanavedanā. Bhavaṅgasampayuttāya pana vattabham eva natthi (Samyutta Commentary-
Vol. III-5, Burmese script).
In accordance with the above Commentary, Phassa which accompanies with the Bhavaṅga
preceding to Manodvāra Vithis is Manosamphassā. Vedanā accompanying with the-
As this stage mentions about the Vaṭṭa Kathā=going round in Saṃsāra, it only concern the activities being done and accumulated with the aspiration for Future life in the meditator. Therefore discern mainly that because of the arising of the Vedānā which is feeling for the new Future life, Taṇhā which is attachment to the new Future life arises. This Taṇhā together with Upādāna and Kamma Bhava (which will be explained later) are the Present Causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma being done and accumulated with aspiration for a new Future life which can be obtained before Nibbāna is attained. Therefore the meditator is to discern mainly the (Avijjā)-Taṇhā-Upādāna-(Saṅkhāra)-Kamma being done and accumulated for his own Future life only.

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

Dhammatanṭhā:- Dhammatanṭhā is the Taṇhā attachment to Citta, Cetasika, Rūpa dhamma (except the 5 objects which are Colour, Sound, Smell, Taste and Tangible) and various Paññatti objects.
TAṆṆĀPACCAYĀ UPĀDĀNA
(Because of the arising of Taṅhā, Upādāna arises)

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

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

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

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

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

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

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

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

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

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

Another Type Of Discernment

A) The RūpaTaṅhā which is being extremely delighting in the Rūpārammaṇa which will be obtained in the Dhamma Teaching Deity life is called Kāma Taṅhā.
B) The Rūpa Taṇhā that arises together with the Sassata Diṭṭhi which holds the Rūpārammaṇa as permanent, eternal is Bhava Taṇhā.
C) The Rūpa Taṇhā that arises together with Uccheda Diṭṭhi which holds the view that the Rūpārammaṇa is ended and ceased when one dies is Vibhava Taṇhā.

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

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

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

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

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

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

Take Note

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

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

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

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

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

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

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

Essential Points

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

1) the wrong knowing as a Future "monk life" or "Dhamma Teaching Deity life" is Avijjā,
2) the craving for that life is Taṅkhā,
3) the clinging to that life produced by that Taṅkhā is Upādāna=Kāmupādāna,
4) with that Kāmupādāna as the fundamental cause, the Dāna or Sīla or Bhāvanā being accumulated is Saṅkhāra and (5) Kamma=Kamma Bhava (it refers to Kamma Sati force).
The monk life s or Dhamma Teaching Deity life s 5 Khandhā which will be obtained produced by that Kamma Bhava is Upapatti Bhava this is the Future Jāti.

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

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

Some of the discernment

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

<table>
<thead>
<tr>
<th>Manodvārika Javana Vīthi Citta Process</th>
<th>manodvāravajjana</th>
<th>javana 7x</th>
<th>tadārammaṇa 2x</th>
</tr>
</thead>
<tbody>
<tr>
<td>1)Kāmupādāna</td>
<td>12</td>
<td>20</td>
<td>12 34</td>
</tr>
<tr>
<td>2)KammaBhava (Kusala)</td>
<td>12</td>
<td>34</td>
<td>34 12</td>
</tr>
<tr>
<td>3) Upapatti Bhava</td>
<td>The Future Khandhā produced by that KammaBhava</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

1) 1st Jhāna Kamma Bhava = 34
2) 2nd Jhāna Kamma Bhava = 32
3) 3rd Jhāna Kamma Bhava = 31
4) 4th Jhāna Kamma Bhava = 31
5) Arūpa Jhāna Kamma Bhava = 31.
BHAVAPACCAYĀ JĀTI
(Because of the arising of Bhava, Jāti arises)

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

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

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

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

1) Because of the arising of Kamma Bhava, Jāti arises.
   Kamma Bhava is the Cause, Jāti is the Effect.
JATIPACCAYĀ JARĀMARAṆAMI
(Because of Jāti, Jarā-Maraṇa arise)

The discernment:
1) Because of the arising Jāti, Jarā-Maraṇa arise.
   Jāti is the Cause, Jarā-Maraṇa is the Effect.

This discernment can be discerned in two ways: Samuti Sacca way or Paramattha Sacca way. In the Samuti Sacca way, the discernment that because of Jāti i.e. the Paṭisandhi which arises once in a life, old age-Jarā and death-Maraṇa occur can be realized by insight by discerning the Future Jāti-Jarā-Maraṇa.

As for the Paramattha Sacca way, in:
1) the Rūpa dhamma which are going to arise throughout the whole (Future) life,
2) a) the Nāma dhamma which are going to arise according to the Āyatana Dvāra throughout the whole (Future) life and
   b) the Paṭisandhi-Bhavaṅga-Cuti Nāma dhamma which are the Vithi Mutta that arise in the (Future) life.
A) their arising moment Uppāda is Jāti
B) their static duration moment Thīti is Jarā
C) their perishing moment Bhaṅga is Maraṇa.

After having seen by insight the arising-static-perishing away of those NāmaRūpa which will be occurring throughout the whole Future life, it can be discerned as:
1) Because of the arising Jāti, Jarā-Maraṇa arise.
   Jāti is the Cause, Jarā-Maraṇa is the Effect.

Soka-Parideva-Dukkha-Domanassa-Ūpāyāsa

Soka-Parideva-Dukkha-Domanassa-Ūpāyāsa can arise in those who have Jāti. However, these are not the states which are certain to arise in everyone who has Jāti. Although there is Jāti in the NāmaRūpa processes of Ariyā Noble persons who have eradicated Kīla defilements, Soka-Parideva.....etc cannot arise in them. (Only Kāyika Dukkha may arise accordingly). Therefore Soka.....etc are not the definite (Mukhya) effect of Jāti. It is to discern by insight the arising of Soka.....etc in the Future in whom they can arise. Some of the discernment:
1) Because of the arising of Jāti, Soka arises.
   Jāti is the Cause, Soka is the Effect. .....etc
2) Because of the arising of Jāti, Ţūpāyāsa arises.
   Jāti is the Cause, Ţūpāyāsa is the Effect.

(Understand that to discern Parideva, Dukkha, Domanassa is based on the same method).

Soka-Parideva-Domanassa-Ūpāyāsa Vithi Process

<table>
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<tr>
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<th>javana 7x</th>
<th>tadārammana 2x</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soka-..Upāyāsa</td>
<td>12</td>
<td>18(domanassa gr.)</td>
<td>11 33 32</td>
</tr>
</tbody>
</table>

Soka-Parideva-Domanassa-Ūpāyāsa are of Dosa Javana group. Only Manodvāra Vithi is shown here as an example. Pañcadvāravajjana Vithi can also arise accordingly but intense Soka.....etc can only occur in Manodvāra. Tadārammana may or may not arise. If Tadārammana arise then subsequent to Dosa Javana, only Upekkha Tadārammna can arise or else Āgantuka Bhavaṅga can arise. If the Future life is Brahmā, Soka.....etc cannot arise. The realm itself is free from Dosa group.
The discernment of Paṭicca Samuppāda 1st Method shown to this extent is the method of putting the Present period in the centre (of the Paṭicca Samuppāda cycle). Base on this method the meditator can discern the successive Past by putting one Past life in the centre. The meditator can also discern the successive Futures by putting one Future life in the centre.
FOUR METHODS OF TEACHING PAṬICCA SAMUPPĀDA

Just like 4 creeper-gatherers collecting creepers, the Buddha taught Paṭicca Samuppāda in 4 methods which are:
1) from the beginning till the end
2) from the middle till the end
3) from the end till the beginning
4) from the middle till the beginning.

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

Among the 4 persons who are gathering creepers, one of them found the root of the creeper first. This man cuts it at the root and pulls the whole creeper till the tip (=its end) then he takes it away and uses it appropriately. Similarly the Buddha taught the Paṭicca Samuppāda from Avijjā i.e. the beginning till Jarā-Marāṇa i.e. the end as:
Iti kho Bhikkhave Avijjāpaccayā Saṅkhārā......Jātipaccayā JarāMarāṇaṃ -Thus, Bhikkhus, because of the arising of Avijjā, Saṅkhāra arises ......because of the arising of Jāti, Jarā-Marāṇa arises (Mahā Tānhaṅskhayā Sutta, Majjhima Nikāya Vism XVII-29).

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

Another one of the 4 persons found the middle of the creeper first. He cuts the creeper at the middle and having pulled only the upper part, he takes it away and uses it appropriately. Similarly the Buddha taught:
Tassa taṃ vedanāṃ abhinandato abhivadato ajjhosaṃ tīṭhato uppajjati nandī. Yā vedanāsu nandi tadupādānaṃ. Tassupādāna paccayā bhavo. Bhavapaccayā jāti, jātipaccayā jarā-marāṇaṃ - That person who delights much in that Vedanā feeling, welcomes it saying heartily as “it is good, it is good...”, remains attached to it then, Nandi the delight arises in him. Nandi the delight in Vedanā is Upādāna. Because of the arising of Upādāna in that person, Bhava arise. Because of the arising of Bhava, Jāti arise. Because of the arising of Jāti, JarāMarāṇa arise.

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

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

Another one of the 4 persons found the tip of the creeper first. Pulling the tip, he follows it until the root, takes the whole creeper and uses it appropriately. Similarly the Buddha questioned:
Jātipaccayā jarāmarāṇanti iti kho panetaṃ vuttaṃ. Jātipaccayā nu kho bhikkhave jarāmarāṇaṃ no vā, kathāṃ vā ettha hoti. Jātipaccayā bhante jarāmarāṇaṃ, evam no ettha hoti jātipaccayā jarāmarāṇaṃ nti. Bhavapaccaya jāti.....Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ. Avijjāpaccayā nu kho bhikkhave saṅkhāra no vā, kathāṃ vā ettha hoti. Avijjāpaccayā bhante saṅkhārā, evam no ettha hoti avijjāpaccayā saṅkhāra ti - “With Jāti as Cause, JarāMarāṇa arise”, so it was said. Bhikkhus, is there JarāMarāṇa with Jāti as Cause or not, how do you consider it?
With Jāti as Cause, JarāMarāṇa arise, Bhante. Thus we acknowledge: “With Jāti as Cause, JarāMarāṇa arise”.
“With Bhava as Cause, Jāti arise”......
“With Avijjā as Cause, Saṅkhāra arise”, so it was said. Bhikkhus, is there Saṅkhāra with Avijjā as Cause or not, how do you consider it?

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

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

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

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

Ime kho bhikkhave cattāro āhārā kim nidānā kim samudaya kim jātikā kim pabhavā. ime cattāro āhārā taṇhā nidānā taṇhā samudaya taṇhā jātikā taṇhā pabhavā. Taṇhā cāyan bhikkhave kim nidānā.....Vedanā...Phasso...Saḷāyatanā...NāmaRūpam...Viññāṇam...Saṅkhārā kim nidānā.....Saṅkhārā Avijjā nidānā Avijjā samudaya Avijjā jātikā Avijjā pabhavā - Bhikkhus, what do these 4 Āhāra have as their root Cause Nidāna? their origin Samudaya when come together with other Causes (which are Gati-Upadhī-Kāla-Payoga)? their genesis Jīti ? their source, Pabhava?

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

Taṇhā...Vedanā...Phassa...Saḷāyatanā...NāmaRūpa...Viññāṇa...

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

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

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

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

2) Anuloma Paṭicca Samuppāda 2nd Method

Sa kho so bhikkhave kumāro vu ḍ dhimanvāya indriyāṇaṃ paripākamanvāya pañcahi kāmagucehi samappito samāghībhūto paricārati. Cakkhuviññeyeyhi rūpehi iṭṭhehi kantehi manāpehi piyarupëhi kāmupasamdhitehi rajānīyeyhi. Sotaviññeyeyhi sadohehi...Ghānaviññeyeyhi gandhehi...Jivhaviññeyeyhi rasehi...Kāyaviññeyeyhi phoṭṭhabhehi iṭṭhehi kantehi manāpehi piyarūpēhi kāmūpasamdhitehi rajānīyeyhi.

dikkhakkhandhassa samudayo hoti - Bhikkhus, that boy grows up and with faculties mature, is
delighted, being endowed with 5 sense pleasures which are colour that is known by
CakkhuViṁśā, sound that is known by SotaViṁśā, smell that is known by GhaṇaViṁśā, taste
that is known by Jīvha Viṁśā, tangible that is known by KāyaViṁśā which are pleasant,
delightful, endearing, likable, connected with KāmaRāga.

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

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

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

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

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

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

Then, if there is still Future rounds of Saṁsāra:

1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṁkhāra) are the 1st Future,
2) Jāti-JarāMarana are the 2nd Future ....etc.

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

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

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

1) Saḷāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṁkhāra) are the 3rd Past,
2) Jāti-JarāMarana are the 2nd Past ....etc.

It is the discernment of linking 2 lives. If able to discern like that=if able to discern from the
successive Past until the last Future then one can understand the similarity with the Paṭicca
Samuppāda 1st Method. The reasons are that- Jāti is Viṁśā-NāmaRūpa-Saḷāyatana-Phassa-
Vedanā and because Avijjā is included in Taṇhā-Upādāna and Saṁkhāra is included in Kamma.
Bhava. Or in other words, Tañhā-Upādāna-Bhava are Avijjā-Tañhā-Upādāna-SAñkhāra-Kamma. Therefore for the meditators who are proficient in both the Pañicca Samuppāda 5th Method (taught at the beginning stage of Pañicca Samuññada) and the Anuloma Pañicca Samuppāda 1st Method, this Anuloma Pañicca Samuppāda 2nd Method will be easy.

3) From the end till the beginning—Pañiloma Pañicca Samuppāda 1st Method

Here, the Pañicca Samuppāda is taught in reverse order from JarāMarāṇa which is the end till Avijjā which is the beginning. The Pañiloma sequence is:

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

Moreover, if the meditator wants to further discern towards the Future then he can discern as follows:
   JarāMarāṇa-Jāti are of the 2nd Future group of states,
   Bhava-Upādāna-Tañhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Future group of states,
   SAñkhāra-Avijjā are of the Present group of states.
In this way, having linked the Causal Relationships, discern the Causes and Effects until the last Future.

Also, the meditator can discern towards the Past rounds of Saṁsarā by sending the insight:
   JarāMarāṇa-Jāti are of the Present period group of states,
   Bhava-Upādāna-Tañhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Past period group of states,
   SAñkhāra-Avijjā are of the 2nd Past period group of states.
In this way the meditator can discern the Causes & Effects as far as he can, having sent the insight towards the successive Pasts. This is the discernment of Causes and Effects, having linked the Causal Relationship between 3 lives. This discernment is also not difficult for those who is proficient in the Anuloma Pañicca Samuppāda 1st Method. It is just discerning in reverse order.

Some examples of the discernment

Having seen by insight that JarāMarāṇa is produced by Jāti, discern the Cause and Effect as follows: Because of the arising of Jāti, JarāMarāṇa arise.
Jāti is Cause, JarāMarāṇa is the Effect.

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

Discern thus in reverse order until Avijjā, the beginning.

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

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

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


Referring to the following 4 Āhāra:

1) Phassāhāra = Phassa accompanied with Vipāka Viṁśaṭha,
2) Manosaṁcetanāhāra = Cetanā accompanied Vipāka Viṁśaṭha,
3) Viṁśaṭha = Vipāka Viṁśaṭha,
4) Kabaḷīkārahāra = Kammajā Ojā which are included in KammaSaṁmutthāna Rūpa Kalāpa, which are the Vipāka Vaṭṭa that arise at the time of Paṭisandhi and Pavatti, the Buddha taught, Cattāro āhāra tāṅhā nidānā these 4 Āhāra has Tāṅhā as their root Cause, Nidāna. Although it was taught referring to the 4 Āhāra which are Vipāka Vaṭṭa by Nitattha way (i.e. implied meaning), as the other Akammajā Āhāra (which can support the incessant increasing of Saṁsāra Vaṭṭa Dukkha i.e. the incessant rotating of Kilesa Vaṭṭa, Kamma Vaṭṭa, Vipāka Vaṭṭa by Uttarāsaya Satti) cannot also arise if Tāṅhā is not present as the source, take note that it is appropriate to say that Tāṅhā is the root Cause, Nidāna (Mūla Ṭīka-Vol. II-85 Mahā Ṭīka-Vol II-243, Burmese script).

Akammajā Āhāra = Anupādiṇṇaka Āhāra


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

1) Phassāḥāra which is the Phassa that is accompanied with Kusala Citta, Akusala Citta and Kiriya Citta,
2) Manoṣaṃcetanāḥāra which are Kusala Cetanā, Akusala Cetanā and Kiriya Cetanā,
3) Viññānāḥāra which are Kusala Viññāna, Akusala Viññāna and Kiriya Viññāna,
4) Kabaliṅkāra Āhāra which are Cittaja Ojā, Utuja Ojā and Āhāraja Ojā.

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

Kabaliṅkāra Āhāra

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

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

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

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

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

The power of the 4 Āhāra

1) Kabaliṅkāraḥāra brings forth=produces Ojaṭṭhamakako Rūpa,
2) Phassāhāra brings forth=produces 3 types of Vedanā.
3) Manośaṅcetanāhāra brings forth=produces 3 types of existence (Bhava).
4) Viññānāhāra brings forth=produces Paṭisandhi NāmaRūpa.

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

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

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

4) Viññānāhāra:- Viññānāhāra brings forth=produces the Sampayutta Nāma Khandhā which accompany with it and the Kammajī Rūpa at the moment of Paṭisandhi by means of Paccaya Satti such as Sahajāta etc... (Saṁyutta Commentary-Ⅵ.Ⅱ-25, Burmese script).

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

In the statement, “Viññānāṁ paṭisandhā nāmarūpaṁ āharaṁ” - “Viññāṇa brings forth=produces Paṭisandhi NāmaRūpa”, it refers only to Paṭisandhi Viññāṇa. Ordinarily Viññāṇa is called “Āhāra” because it brings forth the accompanying Sampayutta dhamma and the Cittajī Rūpa.

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

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

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

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

(1) Kabajīkārāhāra is the Cause of the continuance of living beings by producing Ojaṭṭhamakka Rūpa and by supporting the Catusamutṭhānika Rūpa sustaining the Rūpa Kāya so that the Rūpa Santati continuity process in unbroken. Although it is true that the Rūpa Kāya is produced by Kamma, when Kabajīkārāhāra support it to be strong it can be sustained for the whole 10 years or the whole 100 years, i.e. until the end of the life span. How is it that although a baby is born from the mother, being brought up, can exist for a long time only if the wet-nurse feed him milk...etc? Just as a house which is supported by wooden props does not collapse, similarly the Rūpa Kāya which is sustaining on Āhāra can stand still without collapsing because of Āhāra. Although Kabajīkārāhāra has completed the Āhāra Kicca function in supporting Catusamutṭhānika Rūpa, it is the Cause of 2 types of Rūpa Santati continuity process which are ĀhāraSamutṭhāna Rūpa and Upādīnānaka Rūpa=Kammajā Rūpa. It supports Kammajā Rūpa by Anupālaka Satti=to protect look after and support ĀhāraSamutṭhāna Rūpa=Āhārajā Rūpa by Janaka Satti=to produce directly.

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

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

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

Upādīṅparūpasantatīya upathambhanañeva utucittajarūpasantatīnampi
upathambhanasiddhi hoffti “Dvinnam rūpasantatīna”nti vuttam. Upathambhanameva
sandhiya “anupālako hutvā”ti ca vuttaṃ. Rūpakāyassa thīthetutā hi yāpana anupālanā
(Saṃyutta Tīka-Vol. II-25).

The Commentary above explained that Kabajīkārāhāra supports Kammajā Rūpa=Upādīṅa Rūpa by Anupālaka Satti and support Āhāra Samutṭhāna Rūpa by Janaka Satti. By supporting Upādīṅa Rūpa=Kammajā Rūpa Santati continuity process, the function of supporting UtujaRūpa and Cittajā Rūpa Santati process is also done. Therefore supporting both Upādīṅa Rūpa=Kammajā Rūpa and Āhārajā Rūpa Santati continuity processes by means of ĀhāraPaccaya Satti is mentioned. The Commentary mentioned that Anupālaka Satti refers to the nature of supporting, Upathambhana. Being the Cause of the continuance of one whole RūpaKāya is called Anupālanā, protecting looking after.

Essential Points - For the discernment

These are the 2 ways to regard “Āhāra”:
1) as the Vipāka Vaṭṭa 4 Āhāra and
2) as the Kamma Vaṭṭa 4 Āhāra.

Taking the Vipāka Vaṭṭa 4 Āhāra as “Āhāra” is mentioned in Āhāra Sutta Commentary (Saṃyutta Commentary-Vol.II-27, Burmese script) and taking the Kamma Vaṭṭa 4 Āhāra which are Kamma Vaṭṭa as “Āhāra” is mentioned in Saṃyutta Commentary-Vol.II-25, Miḷāṇītika Subcommentary-Vol. II-86 and Mahātīka Subcommentary-Vol. II-245 (Burmese script). If the meditator wants to
discern beginning from the Vipāka Vaṭṭa 4 Āhāra then he is to discern as follows, beginning from the 4 Vipāka Vaṭṭa dhamma (states) at the moment of Paṭīsandhi. The meditator can also discern beginning from the Vipāka Vaṭṭa states that are arising throughout the life in the same way.

**Discernment beginning from Vipāka Vaṭṭa 4 Āhāra**

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

1) Kabaljkārāhāra = the Kammajā Ojā which is part of the 30 Kammajā Rūpa,
2) Phassāhāra = the Phassa which is accompanied with Paṭīsandhi Viṇṇāṇa,
3) Manosañcetanāhāra = the Cetanā which is accompanied with Paṭīsandhi Viṇṇāṇa.
4) Viṇṇāṇāhāra = Paṭīsandhi Viṇṇāṇa.

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

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

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

**Discernment beginning from Kamma Vaṭṭa 4 Āhāra**

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

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

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

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

Understand that it is based on this example for the discernment of the successive Past and successive Futures.
Another way of discernment mentioned


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

1) Kammaja Ojā which are part of the Kammaja Rūpa are Kabajīkā-āhāra,
2) the Phassa accompanying with Paṭīsandhi Viññāṇa is Phassāhāra,
3) the Cetanā accompanying with Paṭīsandhi Viññāṇa is Manosaṅcetanāhāra,
4) the Paṭīsandhi Viññāṇa is Viññāṇāhāra.

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

In this way all 3 periods of Future-Present-Past are included. In this discernment, it is to gradually discern the relationship between Effect and Cause, in reverse order, beginning from the 4 Āhāra which is the Future Paṭīsandhi until Avijjā which is the Past period dhamma.
Characteristic, Function, Manifestation & Proximate Cause
(lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna)

Four defining devices
To elucidate the nature of any ultimate reality, the Pāli commentators propose four defining devices by means of which it can be delimited. These four devices are:
(1) its characteristic (lakkhaṇa), i.e. the salient quality of the phenomenon; (C)
(2) its function (rasa), its performance of a concrete task (kicca-rasa) or achievement of a goal (sambatti-rasa); (F)
(3) its manifestation (paccupaṭṭhāna), the way it presents itself within experience, mode of manifestation (upatthānakāra-paccupaṭṭhāna) or mode of effect (phala-paccupaṭṭhāna); (M)
(4) its proximate cause (padaṭṭhāna), the principal condition upon which it depends. (P)

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

The materiality aggregate (28 kinds of materiality)

(1) The earth-element
(It has the characteristic of) hardness.
(Its function is) to act as a foundation for the other coexisting primary elements and derived materialities in its own kalāpa.
(It is manifested) as receiving coexisting materialities in its own kalāpa.
(Its proximate course is) the other three great primary elements in its own kalāpa. (water, fire and air)

(2) The water-element
(C) flowing or trickling or oozing.
(F) to intensify the coexisting materialities in its own kalāpa.
(M) as the holding together or cohesion of material phenomena in its own kalāpa.
(P) the other three great primary elements (great essentials) in its own kalāpa. (earth, fire and air)

(3) The fire-element
(C) heat (or coldness).
(F) to mature or ripen other material phenomena in its own kalāpa.
(M) as a continuous supply of softness.
(P) the other three great primary elements in its own kalāpa. (earth, water and air)

(4) The air-element (The wind-element)
(C) distending or supporting the coexisting material phenomena in its own kalāpa.
(F) to cause motion in the other material phenomena. (pushing)
(M) as conveying to other places.
(P) the other three great primary elements in its own kalāpa. (earth, water and fire)

rupa-kkhandho (atthavīsati-rupa)
pathavi-dhātu
kakkhalata-lakkhaṇa, pattiṭṭhāna-rasā,
sampatiṭcchana-paccupaṭṭhāna,
avasesa-dhārtuttaya-padaṭṭhāna.
(DhsA.368, Vs.1.362, Vs.2.73)
āpo-dhātu
paggharaṇa-lakkhaṇa, bṛhiṇa-rasā,
sanipā-paccupaṭṭhāna,
avasesa-dhārtuttaya-padaṭṭhāna.
(DhsA.368, Vs.1.362, Vs.2.73)
tejo-dhātu
unhatta-lakkhaṇa, paripīcana-rasā,
madava-vāṇupadāna-paccupaṭṭhāna,
avasesa-dhārtuttaya-padaṭṭhāna.
(DhsA.368, Vs.1.362, Vs.2.73)
vāyo-dhātu
vithambhana-lakkhaṇa,
samudirapā-rasā, abhinīhāra-paccupaṭṭhāna,
avasesa-dhārtuttaya-padaṭṭhāna.
(DhsA.368, Vs.1.362, Vs.2.73)

1 DhsA.368: Dhammasaṅgāni commentary (atthasālini), Burmese edition (Sixth Saṅgha Council). Page 368.
(5) The eye-transparent-element  
(C) the sensitivity of primary elements (in its own kalāpa) that is ready for the impact of visible data/object; or the sensitivity of primary elements (in its own kalāpa) originated by kamma springing or sourcing from craving to see. 
(F) to pick up the cognitive-process to a visible data as object, or to fetch the cognitive-process to a visible object, that is, to pull the mind to a visible object. 
(M) as the footing or foundation or base of eye-consciousness and mental factors (mental formations) associated with it. 
(P) the primary elements (in its own kalāpa) born of kamma springing or sourcing from craving to see.

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

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

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

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

**cakkhu**  
rūpā-bhīghātā-raha-bhūta-ppsāda-lakkhaṇaṁ,  
dattā-thākmaṭānīdāna-kamma-saṃucchāna-bhūtappasāda-lakkhaṇaṁ vā,  
rūpesu āviñcchāna-rasāṁ.

**cakkhu-vinnāṇassa ādhāra-bhāva-paccupaṭṭhānam,**  
dattā-thākmaṭā-nidāna-kamma-jhūtya-padaṭṭhānam. (DhsA.349, Vs.2.74)

**sotāñ**  
saddā-bhīghātāraha-bhūtappasāda-lakkhaṇaṁ,  
sotukkāmatā-nidāna-kamma-saṃucchāna-bhūtappasāda-lakkhaṇaṁ vā,  
sadesu āviñcchāna-rasāṁ,

**sotā-vinnāṇassa ādhāra-bhāva-paccupaṭṭhānam,**  
sotu-kāmatā-nidāna-kamma-jhūtya-padaṭṭhānam. (DhsA.349, Vs.2.74)

**gñāṇaṁ**  
gandha-bhīghātāraha-bhūtappasāda-lakkhaṇaṁ,  
gñāṇavu-kāmatānīdāna-kamma-saṃucchāna-bhūtappasāda-lakkhaṇaṁ vā,  
gandhesu āviñcchāna-rasāṁ,

**gñāṇa-vinnāṇassa ādhāra-bhāva-paccupaṭṭhānam,**  
gñāṇavu-kāmatā-nidāna-kamma-jhūtya-padaṭṭhānam. (DhsA.349, Vs.2.74)

**jīvha**  
rasā-bhīghātā-raha-bhūtappasāda-lakkhaṇa,  
sāyitā-kāmatā-nidāna-kamma-saṃucchāna-bhūtappasāda-lakkhaṇa vā,  
rasesu āviñcchāna-rasā,

**jīvha-vinnāṇassa ādhāra-bhāva-paccupaṭṭhānam,**  
sāyitā-kāmatā-nidāna-kamma-jhūtya-padaṭṭhānam. (DhsA.349, Vs.2.74)

**kāyo**  
phoṭha-bhīghātāraha-bhūtappasāda-lakkhaṇo,
the sensitivity of primary elements (in its own kalāpa) origina-
ted by kamma springing or sourcing from craving to touch.

(F) to pick up the cognitive-process to tangible object, or to
teach the cognitive-process to the tangible object, that is, to,
pull the mind to the tangible object.

(M) as the footing or foundation or base of body-consciousness
and mental factors associated with it.

(P) primary elements (in its own kalāpa) born of kamma spring-
ing or sourcing from craving to touch.

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

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

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

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

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

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

plusitu-kāmatānidāna-kammad-
samūthāna-bhūtappasāda-lakkhaṇo vā,
phoṭṭhābhesu āviṃchana-rasano.

kāya-viśūpāṇaṃ adhāra-bhāva-
paccupāṭṭhānaṃ.
plusitu-kāmatā-nidāna-kammajā-bhūta-
padaṭṭhānaṃ. (DhsA.349, Vs.2.74)

rūpaṃ
cakkhu-pāṭīhanana-lakkhaṇaṃ,
cakkhu-viśūpāṇaṃ visaya-bhāva-rasano,
tasseva gocara-paccupāṭṭhānaṃ,
catu-mahābhūta-padaṭṭhānaṃ. (DhsA.355, Vs.2.76)

saddo
sota-pāṭīhanana-lakkhaṇaṃ,
sota-viśūpāṇaṃ visayabhāva-rasano,
tasseva gocara-paccupāṭṭhāno,
catu-mahābhūta-padaṭṭhāno. (DhsA.356, Vs.2.77)

gandho
ghāna-pāṭīhanana-lakkhaṇaṃ,
ghāna-viśūpāṇaṃ visayabhāva-rasano,
tasseva gocara-paccupāṭṭhāno,
catu-mahābhūta-padaṭṭhāno. (DhsA.356, Vs.2.77)

raso
jivhā-pāṭīhanana-lakkhaṇaṃ,
jivhā-viśūpāṇaṃ visayabhāva-rasano,
tasseva gocara-paccupāṭṭhāno,
catu-mahābhūta-padaṭṭhāno. (DhsA.356, Vs.2.77)

ittihīndriyāṃ
ittihī-bhāva-lakkhaṇaṃ,
ittithī pakāsana-rasaro,
ittihī-liṅga-nimitta-kuttā-kappānaṁ
kāraṇa-bhāva-paccupāṭṭhānaṁ.

(catu-mahābhūta-padaṭṭhānaṁ. (DhsA.357, Vs.2.77)

purissindriyāṃ
purisa-bhāva-lakkhaṇaṃ,
purissocā pakāsana-rasaro,
purisa-liṅga-nimitta-kuttā-kappānaṁ
kāraṇa-bhāva-paccupāṭṭhānaṁ.

(catu-mahābhūta-padaṭṭhānaṁ. (DhsA.358, Vs.2.77)
(16) The life faculty (Life-Materiality)
(C) maintaining consonant kinds of materiality (material phenomena) in its own kalāpa at the moment of their presence.
(F) to make them occur from arising until passing away.
(M) in the establishing of their presence.
(P) the four great primary elements (in its own kalāpa) that are to be maintained.

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

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

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

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

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

*: In commentaries, its proximate cause is not mentioned.
(22) Lightness of materiality (matter)
(C) non-sluggishness or non-slowness of real materiality produced by consciousness, temperature or nutritive-essence.
(F) to dispel heaviness of those three types of materiality.
(M) as light transformability (transferability).
(P) those three types of light materiality.

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

(24) Wieldiness of materiality
(C) wieldiness (of real materiality produced by consciousness, temperature and nutritive-essence) that is favourable to bodily action.
(F) to dispel unwieldiness.
(M) as non-weakness of materiality.
(P) wieldy materiality.

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

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

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

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

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

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

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

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

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

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

(6-9) Ear-, nose-, tongue-, & body-consciousness
(C) being supported by the ear, etc., and cognizing sounds, and so on [respectively].
(F) to have only sounds, etc., as their [respective] objects.
(M) as occupation with sounds, and so on [respectively].
(P) the departure of the functional mind-element that has sounds, etc. [respectively], as its object.

viññāna-ikkhando

viññāṇanā (cittanā)
viññāna-lakkhaṇanā,
pubbakāma-rasāni,
sandhāna-paccupaṭṭhānāni,
nāma-rūpa-padaṭṭhānāni. (DhsA.155)

paṭisandhi-cittanā
kammā-kamma-nimitta-gati-nimittānaṁ
ānāṭarā-rammaṇa-vjīnana-lakkhaṇanā,
paṭisandhāna-rasāni,
sandhāna-paccupaṭṭhānāni,
nāma-rūpa-padaṭṭhānāni.

bhavaṅga-cittanā
kammā-kamma-nimitta-gati-nimittānaṁ
ānāṭarā-rammaṇa-vjīnana-lakkhaṇanā,
bhavaṅga-rasāni,
sandhāna-paccupaṭṭhānāni,
nāma-rūpa-padaṭṭhānāni.

pañca-dvārā-vajjana
(kiriya-mano-dhātu)
cakkhu-viññāṇādi-purecara-rūpādi-
vjīnana-lakkhaṇa,
āvajjana-rasā,
rūpā-ahūmukha-bhāva-paccupaṭṭhānā,
bhavaṅga-viccheda-padaṭṭhānā. (Vs.2.86)

cakkhu-viññāṇāni

sotā-ghāna-jīvha-kāya-viññāṇāni
sotādi-sannissita-saddādi-vjīnana-lakkhaṇāni,
saddādi-mattā-rammaṇa-rasāni, saddādi-
abhimukha-bhāva-paccupaṭṭhānāni,
saddā-rammaṇādānāni kiriya-mano-
dhātūnāni apagama-padaṭṭhānāni. (DhsA.303, Vs.2.85)
(10) Receiving-consciousness
(The resultant mind-element)
(C) cognizing visible data etc. [respectively], immediately next to eye-consciousness, and so on.
(F) to receive visible data, and so on.
(M) as the state [of receiving] corresponding to that [last-mentioned function].
(P) the departure of eye-consciousness, and so on.

(11) investigating, etc.,-consciousness
[Also as the twofold (associated with bliss and associated with equanimity) resultant mind-consciousness-element without root-cause with the function of investigating, etc.]
(C) the cognizing of the six kinds of objects.
(F) that of investigating, and so on.
(M) as the state [of investigating] corresponding to that [last-mentioned function].
(P) the heart-basis.

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

(12) Determining-consciousness (that has visible data as its object)
(The functional mind-consciousness-element accompanied by equanimity without root-cause.)
(C) the cognizing visible data.
(F) to determine.
(M) as the state [of determining] corresponding to that [last-mentioned function].
(P) the departure one among the kinds of the resultant mind-consciousness-elements without root-cause.

(13) Wholesome (profitable) impulsion-consciousness
(C) faultless, happy results.
(F) the destruction of immorality as its essential property.
(M) as purity.
(P) wise (rational) attention.

Or by being opposed to fault,
(C) faultlessness.
(F) the property of purity. (sampatti-rasa)

sampaṭicchana
(vipākā mano-dhātu)
cakkhu-viññāṇādīnaṁ anantararhi
rūpādi-viññāṇa-lakkhaṇaṁ,
rūpādi-sampaṭicchchana-rasā,
tathā-bhāva-paccupaṭṭhānaṁ.
cakkhu-viññāṇādī-apağama-padaṭṭhānaṁ.
(DhsA.304, Vs.2.85)
santīrāṇādi
(duviḥṣapī santīrāṇādikcā
ahetukavipākā mano-viññāṇa-dhātu)
salā-rammaṇa-viññāna-lakkhaṇaṁ,
santīrāṇādī-rasā,
tathā-bhāva-paccupaṭṭhānaṁ,
hadaya-vattthu-padaṭṭhānaṁ.
(DhsA.305, Vs.2.85)
votṭhabbana /
mano-dvārā-vañjana
(upekkhā-sahagatahetuka-kiriyā mano-viññāṇa-dhātu)
salā-rammaṇa-viññāna-lakkhaṇaṁ,
kcca-vasena paṭica-dvāra-mano-dvāresu
votṭhabbanaṁ-vañjana-rasā,
tathā-bhāva-paccupaṭṭhānaṁ.

ahetuka-vipāka-manoviññāṇa-dhātu-
bhavaṅgāmarī aṅñatarā-pagama-
padaṭṭhānaṁ. (Vs.2.87)
votṭhabbana (rūpā-rammaṇarī
āraṅmaṇarī katvā)
(upekkhā-sahagatahetuka-kiriyā mano-viññāṇa-dhātu)
rūpā-rammaṇa-viññāna-lakkhaṇaṁ,
votṭhabbana-rasā,
tathā-bhāva-paccupaṭṭhānaṁ.

ahetuka-vipāka-manoviññāṇa-dhātu
aṅñatarā-pagama-padaṭṭhānaṁ.

kusalarī
anavajja-sukha-vipāka-lakkhaṇarī.
akusala-viddharhāsana-rasarī,
vodāna-paccupaṭṭhānarī,
yoniso-manasikāra-padaṭṭhānarī. (DhsA.105)
avajja-paripakkhatthā vā,
anavajja-lakkhaṇāmeva kusalarī,
vodāna-bhāva-rasarī.
(M) as desirable results in the mode of effect (phala-paccupāṭṭhāna).
(P) wise (rational) attention.

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

Or by the contemptible property,
(C) fault.
(F) the property of impurity. (sampatti-rasa)
(M) as undesirable results in the mode of effect (phala-paccupāṭṭhāna).
(P) unwise attention.

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

(15) Mind-door-adverting-consciousness (that has visible data as its object)
(The functional mind-consciousness-element accompanied by equanimity without root-cause.)
(C) the cognizing visible data.
(F) to advert at the mind door.
(M) as the state [of advert] corresponding to that [last-mentioned function].
(P) the departure of one among the kinds of life-continuum.

(16) Smiling-consciousness in Arahants
(The functional mind-consciousness-element accompanied by bliss without root-cause.)
(C) the cognizing of the six kinds of objects.
(F) to cause smiling in Arahants about things that are not sublime.
(M) as the state corresponding to that [last-mentioned function].
(P) always the heart-basis.

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

itthā-vipaśka-paccupāṭṭhānanam,
yoniso-manasi-kāra-padaṭṭhānam. (Dhs.A.105)
akusalarī
sāvajja-dukkha-vipaśka-lakkhaṇaṁ,
anattha-jana-rasaṁ,
saṅkilesa-paccupāṭṭhānaṁ,
yoniso-manasi-kāra-padaṭṭhānaṁ.
gārayha-bhāvavo vā,
sāvajja-lakkhaṇaṁ,
saṅkilesa-bhāva-rasaṁ,
anitthā-vipaśka-paccupāṭṭhānaṁ,
yoniso-manasi-kāra-padaṭṭhānaṁ.
tadārammaṇaṁ
salā-rammaṇa-vijāna-lakkhaṇaṁ,
tadārammaṇa-rasaṁ,
tathā-bhāva-paccupāṭṭhānaṁ,
javanā-pagama-padaṭṭhānaṁ.
mano-dvārā-vajjana (rupārammaṇaṁ ārammaṇaṁ katvā)
(upakkhiha-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)
rūpā-rammaṇa-vijāna-lakkhaṇaṁ,
mano-dvāre āvajjana-rasaṁ,
tathā-bhāva-paccupāṭṭhānaṁ,
bhavaṅgī-pagama-padaṭṭhānaṁ.
hasitūpāda
(somanassa-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)
salā-rammaṇa-vijāna-lakkhaṇaṁ,
kicca-vasena arahatāṁ anujāresu
vattīṣu hasitūpādanaṁ-rasaṁ,
tathā-bhāva-paccupāṭṭhānaṁ,
ekantato ādaya-vathu-padaṭṭhānaṁ. (Vs.2.87)
cuti-cittan
kamma-kamma-nimitta-gati-nimittānaṁ
aññatāri-rammaṇa-vijāna-lakkhaṇaṁ,
cavana-rasaṁ,
tathā-bhāva-paccupāṭṭhānaṁ.
javana-tadārammaṇa-bhavaṅgānaṁ
aññatāri-pagama-padaṭṭhānaṁ.

1(DhsAnuTi.126) : Dhammasaṅgāni sub-sub-commentary (anuṭikā), Burmese edition (Sixth Saṅgha Council), Page 126.
(2 of Universals) The feeling aggregate

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

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

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

Pleasant feeling (bliss or Pleasure)
(C) experiencing a desirable object, such as anāpāna-patibhāga-nimitta, or it has gratifying as its characteristic.
(F) to intensify the associated mental states.
(M) as aid.
(P) tranquillity.

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

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

Equanimity (the fourth jhāna feeling)
(C) enjoying an object midway between the desirable and the undesirable.
(F) middleness (midlines).
(M) as not being apparent.
(P) the cessation of pleasure (bliss).

(3 of Universals) The perception aggregate

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

vedanā-kkhando
sukhaṁ
ihā-phoṭṭhashabbā-nubhavana-lakkhaṇan,  
sampayutthanaṁ upa-brūhana-rasam,  
kāyika-assāda-paccupāṭṭhānāṁ,  
kāyindriya-padaṭṭhānāṁ. (Vs.2.91)
dukkhaṁ
anīṭha-phoṭṭhabbā-nubhavana-lakkhaṇar,  
sampayutthanaṁ miliṣaṇa-rasam,  
kāyikābāda-paccupāṭṭhānāṁ,  
kāyindriya-padaṭṭhānāṁ. (Vs.2.91)
somanassaṁ
ihīṁ-rammaṇa-nubhavana-lakkhaṇaṁ,  
yathā tathā vā iṭhākārā-sambhoga-rasāṇaṁ,  
cetasikā-assāda-paccupāṭṭhānāṁ,  
passaddhi-padaṭṭhānāṁ. (Vs.2.91)
sukhaṁ (somanassaṁ)
sāta-lakkhaṇar,  
sampayutthanaṁ upa-brūhana-rasam,  
anuggahaṇa-paccupāṭṭhānāṁ,  
passaddhi-padaṭṭhānāṁ. (DhsA.160)
domanassaṁ
anīṭha-rammaṇa-nubhavana-lakkhaṇar,  
yathā tathā vā anīṭhākāra-sambhoga-rasāṇaṁ,  
cetasikābāda-paccupāṭṭhānāṁ,  
ekantheneva hadayavatthu-padaṭṭhānāṁ. (Vs.2.91)
upakkhaṁ
majjhatta-vedayita-lakkhaṇa,  
sampayutthanaṁ nāṭuapabruhana-miliṣaṇa-rasā,  
santa-bhāva-paccupāṭṭhānā,  
nappitika-citta-padaṭṭhānā. (Vs.2.91)
upakkhaṁ
ihīṁ-nilīṭha-vipariṇānubhavana-lakkhaṇa,  
majjhatta-rasā,  
avibhūta-paccupāṭṭhānā,  
sukha-nirodha-padaṭṭhānā. (DhsA.222)

Saññā-kkhando
saññā
sañjānana-lakkhaṇa,  
paccābhīhāṇa-rasā, (DhsA.153)  
tadevetanti puna sañjānana-paccaya-nimitta-karaṇa-rasā,  
dāru-kīlisu tacchakādayo viya.  
yathā-gahita-nimittava sena abhinivesa-karaṇa-paccupāṭṭhāna,  
hatthi-dassaka-andhā viya.  
ārammaṇe anogāḷhavuttīya aciraṭṭhāna-paccupāṭṭhānā vi viṇṇu viya. (DhsA.154)  
yathā-upeśṭhita-visaya-padaṭṭhāna,  
tiṇa-purisakesu migapotakānaṁ  
‘qurisā’ti...saññāna-saññā viya. (Vs.2.87)
The formations aggregate

The Universals - 7

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

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

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

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

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

* : In commentaries, its proximate cause is not mentioned.
The Occasional - 6

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

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

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

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

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

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

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

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

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

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

(P) that same object.

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

pakīṇaṇa - 6
vitakko
ārammaṇe cittassa abhiniropana-lakkhaṇo,
āhananapariyāhanana-raso,
ārammaṇe cittassa ānayana-paccupāṭṭhāno.

(DhsA.157, Vs.1.138)

vicāro
ārammaṇānumajjana-lakkhaṇo,
tattha sahaṭṭānutuyojana-raso,
cittassa anuppabandonhāna-(anuppabandha) paccupāṭṭhāno.

(DhsA.158)

adhimokkho
sannīṭṭhāna-lakkhaṇo,
asāsappana-raso,
nicchaya-paccupāṭṭhāno,
sannīṭṭheyya-dhamma-(sannīṭṭhā-tabba-dhamma) padaṭṭhāno.
ārammaṇa nīcalabhāvena indakhilo viya daṭṭhabbo.

(DhsA.177, Vs.2.96)

vīriyān
ussahana-lakkhaṇaṁ,
sahajāṭṭhānaṁ upatthambhāna-rasaṁ,
asāsatiṁ āhāvaṁ paccupāṭṭhānaṁ.
“saviṅguvo yoniso padaṭṭhati”ti vacanato saviṅguvo padaṭṭhānaṁ,
vīriyāṁ bhavantu padaṭṭhānaṁ vā.

sammā āraddhanasabbasampattīnaṁ mūlarṁ hoti daṭṭhabbaṁ.

(DhsA.164, Vs.2.93)

pīti
sampiṁyāyana-lakkhaṇaṁ,
kāye-citta-pīṇana-rasaṁ,
pharaṇa-rasā vā,
odagya-paccupāṭṭhānaṁ.

(DhsA.158, Vs.1.139)

chando
kattukāmatā-lakkhaṇo,
ārammaṇapariyāhesana-raso,
ārammaṇena attikatā-paccupāṭṭhāno.
tadevassa-padaṭṭhānaṁ.
ārammaṇa-ggahaṁ ayaṁ cetaso hatha-ppasāraṇaṁ viya daṭṭhabbo.

(DhsA.176.177, Vs.2.96)
Wholesome mental factors - 25

The Beautiful Universals - 19

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

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

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

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

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

kusala-cetasika - 25

sobhaṇa-sādhāraṇa - 19

saddhā
saddahana-lakkhaṇā, okappana-lakkhaṇā vā.
pasādana-rasā udaka-ppasādaka-maṇi viya, pakkhandana-rasā vā oghuttaraṇo viya.
akālussiya-paccupāṭṭhāna, adhimutti-paccupāṭṭhāna vā, saddheyya-vatthu-padaḍṭhāna, saddhamma-ssavanādi-sotassatiyaṁga-padaḍṭhāna vā. (DhsA.163, Vs.2.94)

sati
apīḷaṇa-lakkhaṇā, asammosa-rasā.
ārakkha-paccupāṭṭhāna, visayābhimukha-bhāva-paccupāṭṭhāna vā, thira-saṇhā-padaḍṭhāna, kāyādi-satipaṭṭhāna-padaḍṭhāna vā. (DhsA.165, Vs.2.94)

hirī
pāpato jiggucchana-lakkhaṇā, lajjākārana pāpāṇaṁ akaraṇa-rasā, lajjākārana pāpato sankoczana-paccupāṭṭhāna, atta-gārava-padaḍṭhāna. (Vs.2.94)

ottapanaṁ
uttāsa-lakkhaṇaṁ, uttāsākārana pāpāṇaṁ akaraṇa-rasāṁ, uttāsākārana pāpato sankoczana-paccupāṭṭhānan, para-gārava-padaḍṭhānaṁ. (Vs.2.94)

alobho
ārammaṇe cittassa agedhu-lakkhaṇo, alagga-bhāva-lakkhaṇo vā kamala-dale jala-bindu viya, apariggaha-raso mutta-bhikkhu viya, anallāna-bhāva-paccupāṭṭhāna asucimhi patita-puriso viya. (DhsA.170, Vs.2.94)
(6) Non-hatred (Non-hate)
(C) lack of ferocity (savagery); or
non-opposing, like a gentle friend.
(F) to remove annoyance; or
(M) non-opposing, like a gentle friend.
(P) wisdom or knowledge.

Loving-kindness (Non-hatred)
(C) promoting the welfare of living beings.
(F) to prevent their welfare.
(M) by not taking the welfare of others.
(P) seeing beings as lovable.

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

(7) Neutrality of mind (Specific neutrality)
(C) preventing the associated consciousness and the
mental factors evenly.
(F) to prevent deficiency and excess; or
(M) to prevent deficiency and excess.
(P) the associated mental states (basis + object +
the associated mental states such as contact etc.) or
wise attention.

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

It succeeds when it makes resentment and approval
subside; and
it fails when it produces the equanimity of unknowing,
which is that worldly-minded indifference of ignorance
based on the household life.

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

adoso
saccaṁ-kammaṁ, ukkaṁ-miṁsyaya.
ādāna-vinaya-rasā, parijāta-vinaya-rasā, candaṁ-viṁśatlīyā.

metṭā (adoso)
hīra-pavatthi-lakkhaṇā, hīra-vihīra-rasā, āgāhita-vina-paccupaṭṭhānā,
sattānaṁ manāpā-bhāva-dassana-padaṭṭhānā.
byāpadāyā-samo asissā sampatti,
sīne-sammatho vipatti. (DhsA.237, Vs.1.311)

tatramajjhātattā
citta-cetasikānaṁ sama-vāhita-lakkhaṇā,
ānādhikatā-nivāraṇa-rasā, pakkha-pātu-pacchedāna-rasā vā,
majjhāna-bhāva-paccupaṭṭhānā. (DhsA.177, Vs.2.96)

upekkhā (tatramajjhātattā)
sattu-majjhāna-kāra-pavatthi-lakkhaṇā, sattu sama-bhāva-dassana-rasā,
patiṭhānaya-vūpasamo-paccupaṭṭhānā, ‘kammassakā sattā, te kassana ruciyā
sukhītā vā bhavissanti, dukkhatā vā
muccissanti, patta-sampattito vā
na parihāyissanti’ ti evah āvatta-kammassakatā-dassana-padaṭṭhānā.
patiṭhā-nunaya-vūpasamo tassā sampatti,
gehasitāya aññāṇu-pekkhāya sammatho vipatti. (DhsA.238, Vs.1.311.312)

jhānupekkhā (tatramajjhātattā)
majjhāna-lakkhaṇā, anābho-āpa, abhāpa-paccupaṭṭhānā.
pīti-virāga-padaṭṭhānā. (DhsA.218)
(8) Tranquility of the mental body

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

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

(10) Lightness of the mental body
(11) Lightness of consciousness
(C) the subsiding of heaviness in the mental body.
the subsiding of heaviness in consciousness.
(F) to crush heaviness in the mental body.
to crush heaviness in consciousness.
(M) as non-sluuggishness of the mental body.
as non-sluuggishness of consciousness.
(P) the associated mental body.
the associated consciousness.

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

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

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

(14) Wieldiness of the mental body
(15) Wieldiness of consciousness
(C) the subsiding of unwieldiness in the mental body.
the subsiding of unwieldiness in consciousness.
(F) to crush unwieldiness in the mental body.
to crush unwieldiness in consciousness.
(M) as success in making something (such as anāpāna-paṭipakkha-
nimitta) an object of the mental body.
as success in making something (such as anāpāna-paṭipakkha-
nimitta) an object of consciousness.

kāya-passaddhi
citta-passaddhi
kāya-citta-darahā-vūpasma-lakkhaṇā,
kāya-citta-darahā-nimaddana-rasā,
kāya-cittānām aparipphandana-sīthbhāva-paccupaṭṭhānā,
kāya-citta-padaṭṭhānā.

kāya-cittānām avūpasma-kara-
uddhaccādi-kilesa-paṭipakkha-
bhūtāti daṭṭhabbā. (Dhs.A.174, Vs.2.95)

kāya-lahutta
citta-lahutta
kāya-citta-garu-bhāva-vūpasma-
lakkhaṇā,
kāya-citta-garu-bhāva-nimaddana-
rasā,
kāya-cittānām adandhatā-
paccupaṭṭhānā,
kāya-citta-padaṭṭhānā.

kāya-cittānām garubhāva-kara-
thina-middhādi-kilesa-paṭipakkha-
bhūtāti daṭṭhabbā. (Dhs.A.174, Vs.2.95)

kāya-mudutta
citta-mudutta
kāya-citta-thambha-vūpasma-
lakkhaṇā,
kāya-citta-thaddha-bhāva-
nimaddana-rasā,
appaṭighāta-paccupaṭṭhānā,
kāya-citta-padaṭṭhānā.

kāya-cittānām thaddha-bhāva-kara-
diṭṭhi-mānādī-kilesa-paṭipakkha-
bhūtāti daṭṭhabbā. (Dhs.A.174, Vs.2.95)

kāya-kammaññatā
citta-kammaññatā
kāya-cittākammaññā-bhāva-
vūpasma-lakkhaṇā,
kāya-cittākammaññā-bhāva-
nimaddana-rasā,
kāya-cittānām ārammaṇa-karaṇa-
sampatti-paccupaṭṭhānā.
(P) the associated mental body.
     the associated consciousness.

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

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

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

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

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

Abstinence - 3
20 Right speech (Abstinence from verbal misconduct)
21 Right action (Abstinence from bodily misconduct)
22 Right livelihood (Abstinence from wrong livelihood)
(C) non-transgression in the respective fields of bodily misconduct, etc.; not treading there, is what is said.

(F) to draw back from the fields of bodily misconduct and so on.

(M) as the not doing of these things.

(P) the special qualities of faith, conscience (shame), Fear of wrong, fewness of wishes and so on.

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

kāya-citta-padaṭṭhānā.
kāya-cittānaṁ akammañña-bhāva-
karaṁvasesa-nivaranāṭi-paṭipakkha-
bhūtiṁ, pasādāyya-vatthūsu pasādā-
vahā, hitakiriyaṁ vinijyogakkhama-
bhāvāvahā suvaṁçagā-vaśuddhi viyāti
datṭhabbā. (DhsA.174, Vs.2.95)
kāya-pāguṇṇatā
citta-pāguṇṇatā
kāya-cittānaṁ agelañña-abhāva-
lakkhāṇā,
kāya-citta-galañña-nimaddana-rasā,
nirādina-paccupaṭṭhānā,
kāya-citta-padaṭṭhānā.
kāya-cittānaṁ gelañña-kara-
asaddhiyādi-paṭipakkha-bhūtāti
datṭhabbā. (DhsA.175, Vs.2.96)
kāyu-jukatā
citu-jukatā
kāya-citta-ajavā-lakkhāṇā,
kāya-citta-kutīla-bhāva-nimaddana-
rasā,
asimhatā-paccupaṭṭhānā,
kāya-citta-padaṭṭhānā.
kāya-cittānaṁ kutīla-bhāva-kara-
māyā-sāṭhīyādi-paṭipakkha-bhūtāti
datṭhabbā. (DhsA.175, Vs.2.96)
virati - 3
sammā-vācā
sammā-kammanto
sammā-ājīvo
tissopi kāya-duccaritādi-vathūnāṁ
avittakkama-lakkhāṇā, amaddana-lakkhāṇāti vuttaṁ hoti.
kāya-duccaritādi-vathuto
saṅkocana-rasā, akiriya-paccupaṭṭhānā,
saddhā-hiro-ṭappa-appicchatādi-
gupa-padaṭṭhānā.
pāpa-kiriyato cittassa vimukha-bhāva-
bhūtāti datṭhabbā. (DhsA.177, Vs.2.97)
Boundlessness - 2

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

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

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

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

The wisdom faculty - 1

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

Understanding (Wisdom)
(C) penetrating the individual essence of states (dhammas).
(F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).
(M) as clarity of perspective, lucid discernment (non-delusion or non-bewildment).
(P) concentration, because the Buddha says: “One who has enough concentration knows and sees the dharmas as they really are.” (A.J.239)¹. This proximate cause is especially the cause of insight (vipassana).

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

Unwholesome mental factors - 14

(1) Delusion
(C) blindness; or
(F) non-penetration; or
(M) as the absence of right theory; or
(P) unwise (unjustified) attention.
It should be regarded as the root of all that is unprofitable (unwholesome).

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

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

(4) Agitation (Restlessness)
(C) disquiet,
(F) unsteadiness,
(M) as turmoil,
(P) unwise attention to mental disquiet.
It should be regarded as distraction of consciousness.

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

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

(7) Pride (conceit)
(C) haughtiness.
(F) arrogance.
(M) as vaingloriousness.

akusala-cetasika - 14

moho
cittassa andha-bhāva-lakkhaṇo,
aññāna-lakkhaṇo vā.
asampāṇivedha-raso,
ārammaṇa-sabhāva-cchādana-raso vā.
asammas-patipatti-paccupāṭṭhāno,
andhakāra-paccupāṭṭhāno vā.
ayoniso-manasikāra-padaṭṭhāno.
sabbākusālānaṁ mūlanti daṭṭhabbo.

(DhsA.291, Vs.2.98)

ahirikāṁ
kāya-duccaritādīṁ ājīgucchana-lakkhaṇāṁ,
alajjā-lakkhaṇāṁ vā.
alajjā-kārāna pāpānaṁ karaṇa-rasāṁ.
alajjā-kārāna pāpāto asaṅkocana-paccupāṭṭhānaṁ.
attra-agārava-padaṭṭhānaṁ.

(DhsA.291, Vs.2.98, VSTi.2.149)

anottappāṁ
kāya-duccaritādīṁ asāraja-lakkhaṇāṁ,
anuttāsa-lakkhaṇāṁ vā.
anuttāsākārāna pāpānaṁ karaṇa-rasāṁ.
anuttāsākārāna pāpāto asaṅkocana-paccupāṭṭhānaṁ.
para-agārava-padaṭṭhānaṁ.

(DhsA.291, Vs.2.98, VSTi.2.149)

uddhaccarāṁ
cetasa avūpasama-lakkhaṇāṁ,
vātābhīghāta-cala-jalaṁ viya.
ana-vattāṁ-rasāṁ,
vātābhīghāta-cala-dhajapātākā viya.
bhantatta-paccupāṭṭhānaṁ,
pāṣāṇābhīghāta-saṃuddhatābhasmaṁ viya.
cetasa avūpasame ayonisosanaṁsaṅkāra-padaṭṭhānaṁ.
citta-vikkhepi daṭṭhabbarī.

(DhsA.292, Vs.2.99)

lobho
dhārmanā-ggabāna-lakkhaṇo, makkatālepo viya.
abhisaṅga-raso, tattakapāle kiṭṭa-mahāsa-pesi viya.
aparicḍa-ga-paccupāṭṭhāno, telañjaraṇa-go viya.
saṅhārakārya-dhammesse assadassana-padaṭṭhāno.
tapā-nadī-bhāvena vāddhamano sīhasotā nadi iva
mahā-saṃuddāna apāyameva gahetvā gacchāti
daṭṭhabbo.

(DhsA.291, Vs.2.98)

micchā-dīṭhi
ayoniso abhinivesa-lakkhaṇā,
parāmāsa-rasā,
micchā-bhinivesa-paccupāṭṭhānaṁ,
aṅkāraṁ adassana-kāmaratī-padaṭṭhānaṁ.
paramaṁ vajjanti daṭṭhabbo.

(DhsA.290, Vs.2.98)

māno
uppati-lakkhaṇo,
sampaggaha-raso,
ketuksametā-paccupāṭṭhāno,

(DhsA.290, Vs.2.98)
(P) greed dissociated from wrong views.
It should be regarded as like madness.

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

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

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

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

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

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

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

\[ \text{diṭṭhi-vippayutta-lobha-padaṭṭhāna.} \]
\[ \text{ummañño viya daṭṭhabbo. (DhsA.297, Vs.2.99)} \]

\[ \text{doso} \]
\[ \text{caṇḍika-lakkhaṇa pahātā-sīviso viya.} \]
\[ \text{visappana-raso visanipāto viya,} \]
\[ \text{attano nissayadahana-raso vā dāvaggi viya.} \]
\[ \text{dāsana-paccupatthāno} \]
\[ \text{laddhokāsi viya sapatto.} \]
\[ \text{āghāta-vatthu-padaṭṭhāno.} \]
\[ \text{visa-sarhaṭṭha-pūtī-muttaṁ viya daṭṭhabbo.} \]
\[ \text{(DhsA.299, Vs.2.100)} \]

\[ \text{issā} \]
\[ \text{para-sampattiṁnaṁ usūyana-lakkhaṇa,} \]
\[ \text{tattheva anabhi-rati-rasā,} \]
\[ \text{tato vimukha-bhāva-paccupatthānaṁ,} \]
\[ \text{para-sampatti-padaṭṭhānaṁ.} \]
\[ \text{saṁyogananti daṭṭhabbā. (DhsA.299, Vs.2.100)} \]

\[ \text{macchariyaṁ} \]
\[ \text{laddhānāṁ vā labhitabbānaṁ vā attano} \]
\[ \text{sampattiṁnaṁ nigāhana-lakkhaṇaṁ.} \]
\[ \text{tāsaṁyogeva pariṁ sādhāraṇa-bhāva-} \]
\[ \text{akkhaṇana-rasānaṁ.} \]
\[ \text{saṁkocana-paccupatthānaṁ,} \]
\[ \text{kaṭu-kaṇicu-kaṭa-paccupatthānaṁ vā.} \]
\[ \text{atta-sampatti-padaṭṭhānaṁ.} \]
\[ \text{ceṭaso virūpa-bhāvoti daṭṭhabbāṁ.} \]
\[ \text{(DhsA.299, Vs.2.100)} \]

\[ \text{kukkuccaṁ} \]
\[ \text{paccha-nuṭāpa-lakkhaṇaṁ,} \]
\[ \text{kaṭa-kaṭa-nusocana-rasāṁ,} \]
\[ \text{vippatissaṁ-paccupatthānaṁ,} \]
\[ \text{kaṭa-kaṭa-padaṭṭhānaṁ.} \]
\[ \text{dāsabhāmaṁ daṭṭhabbāṁ. (DhsA.299, Vs.2.100)} \]

\[ \text{thināṁ} \]
\[ \text{anussāha-lakkhaṇaṁ,} \]
\[ \text{vīrya-vinodana-rasāṁ,} \]
\[ \text{samsīdana-paccupatthānaṁ,} \]
\[ \text{arati-vijambhikādisu (aratiṅtand vijambhitādisu) } \]
\[ \text{ayoniso-manasikāra-padaṭṭhānaṁ. (DhsA.297, Vs.2.99)} \]

\[ \text{middham} \]
\[ \text{akammaṁnaṁ-te-lakkhaṇaṁ,} \]
\[ \text{onabha-rasāṁ,} \]
\[ \text{linatā-paccupatthānaṁ,} \]
\[ \text{pacalāyikā-niddā-paccupatthānaṁ vā.} \]
\[ \text{arati-vijambhikādisu (aratiṅtand vijambhitādisu) } \]
\[ \text{ayoniso-manasikāra-padaṭṭhānaṁ. (DhsA.297, Vs.2.99)} \]

\[ \text{vicikicchā} \]
\[ \text{sahisaya-lakkhaṇa,} \]
\[ \text{kampana-rasā,} \]
\[ \text{anicchaya-paccupatthāna,} \]
\[ \text{anekarisa-gāha-paccupatthāna vā,} \]
\[ \text{ayoniso-manasikāra-padaṭṭhāna.} \]
\[ \text{paṭipatti-antarāya-karāti daṭṭhabbā. (DhsA.300, Vs.2.101)} \]
The factors of dependent origination

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

(2) Formations (Volitional formations)
(C) forming.
(M) to accumulate (endeavouring).
(M) as volition.
(P) ignorance.

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

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

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

(5) The sixfold base (The six sense-bases)
(C) acting (extending).
(F) to see, and so on.
(M) as the state of physical basis and door.
(P) mentality-materiality.

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

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

**paticca-samuppādassa aṅgāni**

**avijjā**
aphāna-lakkhaṇā, sammohana-rasā, chādana-paccupaṭṭhānā, āsava-padaṭṭhānā. (VbhA.129, Vs.2.159)

**saṅkhārā**
abhī-saṅkharaṇa-lakkhaṇā āyūhana-rasā, cetanā-paccupaṭṭhānā, avijjā-padaṭṭhānā. (VbhA.129, Vs.2.159)

**viññānaṁ**
vijjāna-lakkhaṇaṁ, pubbaṅgama-rasam, paṭisandhi-paccupaṭṭhānāṁ, saṅkhāra-padaṭṭhānāṁ, vatthā-rammaṇa-padaṭṭhānāṁ vā. (VbhA.129, Vs.2.159)

**nāmaṁ**
namana-lakkhaṇaṁ, sampayoga-rasam, avinibbhoga-paccupaṭṭhānāṁ.

**viññāna-padaṭṭhānāṁ. (VbhA.129, Vs.2.159)**

**rūpaṁ**
rupana-lakkhaṇaṁ, vikirana-rasam, abyākata-paccupaṭṭhānāṁ, viññāna-padaṭṭhānāṁ. (VbhA.129, Vs.2.159)

**saḷāyatanāṁ**
yatana-lakkhaṇaṁ, dassanādi-rasam, vatthu-dvāra-ūhāva-paccupaṭṭhānāṁ, nāma-rūpa-padaṭṭhānāṁ. (VbhA.129, Vs.2.159)

**phasso**
phusan-lakkhaṇo, saṅghāṭtana-raso, saṅgati-paccupaṭṭhāno, saḷāyatanatara-padaṭṭhāno. (VbhA.129, Vs.2.159)

**vedanā**
anubhavana-lakkhaṇā, visaya-rasa-samibhoga-rasā, sukh–dukkha-paccupaṭṭhānā, phassa-padaṭṭhārā. (VbhA.129, Vs.2.159)

\^VbhA.129: Vibhaṅga commentary (sammoha-vinodani), Burmese edition (Sixth Saṅgha Council). Page 129.
(8) Craving
(C) being a cause [that is, of suffering].
(F) to delight (delighting in).
(M) as insatiability (unsatisfiedness).
(P) feeling.

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

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

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

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

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

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

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

\textit{tan\textbar h\textbar}
\begin{itemize}
  \item hetu-lakkhaṇā,
  \item abhinandana-rasā,
  \item atitta-bhāva-paccupaṭṭhānā,
  \item vedanā-padaṭṭhānā. (Vbh.A.129, Vs.2.159)
\end{itemize}

\textit{upādānā}
\begin{itemize}
  \item gahaṇa-lakkhaṇarā,
  \item arunīcama-rasarā,
  \item tanhādala-hatā-diṭṭhi-paccupaṭṭhānā,
  \item tanhā-padaṭṭhānārā. (Vbh.A.129, Vs.2.160)
\end{itemize}

\textit{bhavo}
\begin{itemize}
  \item kamma-kammaphala-lakkhaṇo,
  \item bhāvana-bhavana-rasā,
  \item kusala-kusala-byākata-paccupaṭṭhāno,
  \item upādāna-padaṭṭhāno. (Vbh.A.129, Vs.2.160)
\end{itemize}

\textit{jāti}
\begin{itemize}
  \item tattva tathā bhave pathamābhinnibatti-
lakhaṇā,
  \item niyātana-rasā,
  \item atitabhavato idha ummujjana-
paccupaṭṭhānā,
  \item dukkha-vicitatā-paccupaṭṭhānā vā. (Vbh.A.90, Vs.2.130)
\end{itemize}

\textit{jarā}
\begin{itemize}
  \item khandha-paripōka-lakkhaṇa,
  \item maraṇāpa-nayana-rasā,
  \item yobbana-vināsa-paccupaṭṭhānā. (Vbh.A.94, Vs.2.132)
\end{itemize}

\textit{maraññā}
\begin{itemize}
  \item cuti-lakkhaṇarā,
  \item viyoga-rasārā,
  \item gati-vippavāsa-paccupaṭṭhānārā. (Vbh.A.95, Vs.2.133)
\end{itemize}

\textit{soko}
\begin{itemize}
  \item anto-nijjhāna-lakkhaṇo,
  \item cetaso pariñjāpana-rasā,
  \item anu-socena-paccupaṭṭhāno. (Vbh.A.97, Vs.2.134)
\end{itemize}

\textit{paridevo}
\begin{itemize}
  \item jālappana-lakkhaṇo,
  \item guṇa-dosa-kittana-rasā,
  \item sambhara-paccupaṭṭhāno. (Vbh.A.98, Vs.2.134)
\end{itemize}
### Pain (Bodily Pain)

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

### Grief (Mental Pain)

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

### Despair (Woe)

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

| dukkharā | kāya-piḷana-lakkhaṇaṁ,  
|          | duppaṭṭhaṁ domanassa-karaṇa-rasāṁ,  
|          | kāyikābādha-paccupāṭṭhānaṁ. (Vs.2.134) |

| domanassarā | citta-piḷana-lakkhaṇaṁ,  
|             | mano-vighāta-rasāṁ,  
|             | mānasā-byāḍhi-paccupāṭṭhānaṁ. (Vs.2.135) |

| upāyāso | citta-paridābana-lakkhaṇo, (Vs.2.135)  
|        | byāsati-lakkhaṇo, (VbhA.99)  
|        | nīthunana-raso,  
|        | visāda-paccupāṭṭhāno. (VbhA.99, Vs.2.135) |

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### The purification of view (diṭṭhi-visuddhi)

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

In the abhidhammattha saṅgaha it is stated that:

"Lakkhaṇa-rasa-paccupāṭṭhāna-padaṭṭhāna-vasena  
 nāma-rūpa-parigghe diṭṭhi-visuddhi nāma."

(chapter 9, visuddhībhedo)

Which translates as:

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

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May you attain Nibbāna happily and quickly!
Namo tassa bhagavato arahato sammāsambuddhassa

VIPASSANĀ KAMMAṬṬHĀNA

MAGGĀMAGGA-ŅĀṆADASSANA-VISUDDHI NIDDESA

SAMMASANA-ŅĀṆA STAGE

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

KALĀPA-SAMMASANA - NAYA-VIPASSANĀ

The meditator who would like to accomplish that maggāmaggaṇāṇadassananisuddhi insight should strive beginning with nayavigapassanā called kalapassamasana.

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

Nayavigapassanā — As the Buddha taught in teparivaṭṭa dhammadesanā such as Anattalakkhaṇa sutta, “yaṁ kiñcī rūpaṁ aṭṭhānāgata paccekkhaṇṇaḥ ... etc.” - there are 5 upādānakkhandhā:
1. Rūpakkhandhā = Aggregate of rūpa
2. Vedanākkhandhā = Aggregate of vedanā
3. Sāḷānakkhandhā = Aggregate of sāḷāna
4. Saṅkhārakkhandhā = Aggregate of saṅkhāra
5. Viññānakkhandhā = Aggregate of viññāna —

that exit in 11 ways as aṭṭha (past) anāgata (future) pacccekkhana (present), aṭṭhāna (internal), bhabhiddha (external), olārika (gross), sukkuma (subtle), hīna (inferior), paṭīta (superior), dūra (far), santika (near).

Meditating vipassanā on the three characteristics of these aggregates
1. after having formed a group of 5 according to these aggregates (= five khandha method)
2. or after having formed a group of 12 (= 12 āyatana method)
3. or after having formed a group of 18 (= 18 dhātu method)
is called nayavigapassanā. The name vipassanā is used by mahāthera (senior monks) of Srilanka.

THE OBJECTS OF VIPASSANĀNAṆA

1. Six types of dhamma that arise in the dvāra (sense doors) together with sense doors Objects (ārammaṇa) are cakkhuddvārikadhama, sotadhvārikadhama, ghānadvārikadhama, jīvadhvārikadhama, kāyadhvārikadhama, manodvārikadhama.
2. Five khandhā which are rūpakkhandhā, vedanākkhandhā, saṅkhlakkhandhā, saṅkhārakkhandhā, viññānakkhandhā.
3. Six dvāra which are cakkhuvāra, sotadvāra, ghānadvāra, jīvadhvāra, kāyadhvāra, manodvāra.
4. Six ārammaṇa (objects) which are rūpārammaṇa, saddārammaṇa, ghaṇārammaṇa, jīvārammaṇa, phoṭṭhabbārammaṇa, dhammārammaṇa.

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5. Six viññāna which are cakkhuviññāṇa, sotaviññāṇa, ghānaviññāṇa, jivhāviññāṇa, kāyaviññāṇa, manovīññāṇa.
6. Six phassa which are cakkhusamphassa, sotasamphassa, ghānasamphassa, jivhāsamphassa, kāyasamphassa, manosamphassa.
7. Six vedanā which are cakkhusamphassajāvedanā, sotasamphassajāvedanā, ghānasamphassajāvedanā, jivhāsamphassajāvedanā, kāyasamphassajāvedanā, manosamphassajāvedanā.
8. Six saññā which are rūpasaññā, saddasaññā, ghānasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
9. Six cetanā which are rūpasācetanā, saddasaṅcetanā, ghānasācetanā, rasasaṅcetanā, phoṭṭhabbasaṅcetanā, dhammasaṅcetanā.
10. Six tanhā which are rūpataṇhā, saddatāṇhā, ghānataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammatāṇhā.
11. Six vitakka which are rūpavitakka, saddavitakka, ghānavitakka, rasavitakka, phoṭṭhabbavitakka, dhammavitakka.
12. Six vicāra which are rūpavicāra, saddavicāra, ghānavicāra, rasavicāra, phoṭṭhabbavicāra, dhammacicāra.
13. Six dhātu pathavīdhātu, āpohadhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
15. Thirty two koṭṭhāsa (Bodily parts).
16. Twelve āyatana.
17. Eighteen dhātu.
18. Twenty two indriya.
19. Three dhātu which are kāmadhātu, rūpadhātu, arūpadhātu.
20. Nine kind of existence (bhava) which are kāmabhava, rūpabhava, arūpabhava, saññībhava, asaññībhava, nevasaññīnaññībhava, ekavokārabhava (asaññīasatta), catuvokārabhava (4 arūpa realms), pañcavokāra bhava (11 kāma realms, 15 rūpa realms).
21. Four rūpajhāna.
22. Four appamaññā which are mettā, karuṇā, muditā, upekkhā.
23. Four arūpajhānasamāpatti.
24. Twelve factors of pañcicasamuppāda. (Vism. xx 694)

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

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

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

a.1 Rūpasammūlāhā = beings who are deluded on rūpa.

b.1 Tikkhindriyā = beings with sharp faculty.

c.1 Samkhittaruceti = beings who prefer the brief method.

b.2 Majjhimindriyā = beings with average faculty, neither sharp nor inadequate.

c.2 Majjhimaruceti = beings who prefer the medium method, neither brief nor detailed.

b.3 Mudindriyā = beings with inadequate faculty.

c.3 Vīthārurauceti = beings who prefer the detailed method.

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

1. Buddha taught vipassanā meditation by 5 khandha method in teachings such as anattalakkhaṇa sutta to liberate persons who are:
a. Arūpasammūḥā persons who are deluded on nāma dhammas.
b. Tikkhindriyā persons who have sharp faculty.
c. Saṃkhittaruca persons who prefer the brief method.

2. Vipassanā meditation through 12 āyatana method was taught to liberate:
   a. Rūpasammūḥā persons who are deluded on rūpa dhammas.
   b. Majjhimindriyā persons who have average faculty.
   c. Majjhimarucā persons who prefer medium method.

3. Vipassanā meditation through 18 dhātu method was taught to liberate:
   a. Ubbhayasammūḥā persons who are deluded on both rūpa and nāma.
   b. Mudindriyā persons who have inadequate faculty.
   c. Vīthāruruca persons who prefer detailed method.

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

Only if the meditator realize himself penetratively by sammādiṭṭhi insight/wisdom the following four points;
1. Pavatti = arising of five upādānakkhandhā, the dukkhasaccā,
2. Pavatthetu = the cause of the dukkhasaccā,
3. Nivatti = cessation of the dukkhasaccā and smudayasaccā,
4. Nivatthetu = the practice leading to the cessation of the dukkhasaccā and samudayasaccā,
   then the various vipassana meditation above can produce the benefits which are magga, phala, nibbāna. As those who do not realize these four points themselves penetratively by sammādiṭṭhi insight, cannot attain the benefits magga, phala, nibbāna, Buddha taught vipassanā meditation related to the saccādesanā method and paṭiccasamuppāda method with the purpose that one realizes them.

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

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

In meditating like that:
1. Having formed the citta and cetasika as one nāma group and forming the rūpadhamma as another group, the meditator can attain maggapala nibbāna if he meditates vipassanā by the nāma-rūpa method, being one group of nāma and one group of rūpa.
2. One can also attain maggapala nibbāna if he meditates vipassanā by the 5 khandha method, having formed the rūpadhamma as one group and nāmadhamma as four groups which are vedanā-saññā-saṅkhāra-viññāṇa.
3. One can also attain maggapala nibbāna if he meditates vipassanā by the 12 āyatana method, having formed the nāma-rūpa into twelve groups.
4. One can also attain maggapala nibbāna if he meditates vipassanā by the 18 dhātu method, having formed the nāma-rūpa into eighteen groups.
5. One can also attain maggapala nibbāna if he meditates vipassanā by the indriyadesanā method, having formed the nāma-rūpa into twenty two groups.
6. One can also attain maggapala nibbāna if he meditates vipassanā by the paṭiccasamuppāda desanā method, having divided the nāma-rūpa into twelve factors.
7. One can also attain maggapala nibbāna if he meditates vipassanā, having formed two groups as dukkhasaccā group and samudayasaccā group in the saccādesanā method.
   These nāma-rūpa, 5 khandha, 12 āyatana, 18 dhātu, 22 indriya, 12 paṭiccasamuppāda factors, dukkhasaccā samudayasaccā, which are meditated upon as object of vipassanā insight, are only the citta-cetasika-rūpa. Although the method of discernment is different, the fundamental paramatthadhamma, ultimate reality which are the object of vipassanāna are the same.
Therefore the meditator who wants to begin to practise vipassanā meditation must have already attained the nāmarūpaparicchedaṇāna and paccayapariggahāṇāna which are ---
1. having already discerned rūpa and nāma
2. having already discerned the causes.

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

BEGIN FROM THOSE THAT ARE EASY AND CLEAR

Yepi ca sammasanupagā, tesu ye yassa pākaṭā honti sukhena pariggahāṃ
gacchanti, tesu tena sammasanaṃ ārabhitabbaṃ. (Vism.xx 694)
Ye rūparūpadhammā. yassāti yogino. tesu tena sammasanaṃ ārabhitabbaṃ
yathāpākaṭaṃ vipassanābhinivesoti katvā, pacchā paṇa anupāṭṭhahantepi upāyena
upāṭṭhahāpetvā ānavasesatova sammasitabbā. (Mahāṣaṅka, II. 391)

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

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

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

One should take note that the above instructions by the commentary is only for those meditators who have already been successful in discerning five types of pariggaha which are:
1. Rūpapariggaha = discernment of rūpa,
2. Arūpapariggaha = discernment of nāma,
3. Aūpārūpapariggaha = discernment nāma-rūpa,
4. Paccayapariggaha = discernment of the causes of present nāma-rūpa,
5. Addhānapariggaha = discernment of the causes of past and future nāma-rūpa.

It should also be noted that these instructions are not for the meditator to discern as he likes whatever is arising = whatever is easy, without differentiating between concept (paññatti) and ultimate reality(paramattha) and who is a beginner just arrived in a meditation centre without any realization such as -
1. without realizing rūpa till ultimate reality
2. without realizing nāma till ultimate reality
3. without realizing nāma-rūpa till ultimate reality
4. without realizing the causes of present nāma-rūpa
5. without realizing the causes of past and future nāma-rūpa

They instructed, to meditate the vipassanā on only what is arising and clear by referring to the above commentary and subcommentary’s explanation “a” only. They do not refer to the subcommentary’s explanation “b”. The decision of the subcommentary that one should discern all rūpa-nāma clearly with the three pariṇāṇapāṇā and to meditate vipassanā completely refers to the aparijījanana sutta in samyuttanikāya, sajāyatanavagga. The following is the decision of the commentary:

DISCIPLINE TO BE FOLLOWED

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

Idhekacco āditova ajjhattaṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccañādo passati.
yasmā pana na suddhaisuddhavipassanā maggavanātha hoti, bahiddhiṣi daṭṭhabbameva, 

yasmaṁ pana na suddhaisuddhavipassanā maggavanātha hoti, bahiddhiṣi daṭṭhabbameva, 

tasmaṁ parassa khandhepi anupādinnassanakkhaṁ aniccaṁ dukkhamanattāti passati. so kālena 
ajjhatam sammasati, kālena bahiddhiṁ. tassevaṁ sammasato ajjhataṁ sammasanakakle vipassanā 
maggena saddhīṁ ghaṭiyaṁ. evaṁ ajjhataṁ abhinivisitva ajjhataṁ vuttoṁ vuttoṁ nāma. sace panassa 
bahiddhe sammasanakakle vipassanā maggena saddhīṁ ghaṭiyaṁ. evaṁ ajjhataṁ abhinivisitva 
bahiddhe vuttoṁ vuttoṁ nāma. eseva nayo bahiddhe abhinivisitva bahiddhe ca ajjhataṁ 
vuttoṁ vuttoṁ nāma.

Aparo ādirīva rūpe abhinivisitva, abhinivisitvā bhūtarūpaṁ pañcikaṁ paricchintitvā 
aniccādīto passati. yasmā pana na suddhīḥ sudassanametteva vuttoṁ hoti, arūpampi 
dāṭhambhameva. tasmaṁ taṁ rūpaṁ ārājanam kathvā uppannam vedanam saṁñāṁ saṁkhāre 
vīññāṅcita idāṁ arūpaṁ ti paricchintitvā aniccādīto passati. so kālena rūpaṁ sammasati, kālena 
arūpaṁ. tassevaṁ sammasato rūpasaṁmasanakakle vipassanā maggena saddhīṁ ghaṭiyaṁ. evaṁ 
rūpe abhinivisitvā rūpa vuttoṁ vuttoṁ nāma. sace panassa arūpasaṁmasanakakle vipassanā maggena 
saddhīṁ ghaṭiyaṁ, evaṁ rūpe abhinivisitvā arūpa vuttoṁ vuttoṁ nāma. eseva nayo arūpa abhinivisitvā 
arūpa ca rūpa ca vuttoṁ vuttoṁ nāma.

"Yanākī cī samudayadhammaṁ sabbaṁ taṁ nirodhamham"nīti evaṁ abhinivisitvā evameva 
vuttoṁ vuttoṁ kahaṁ ekākaraṁ pañcahaṁ khandhehi vuttoṁvuttoṁ nāmaṁ ayamaṁ tikkhavipassakassa 
mahāpaññaṁ bhikkhuno vipassanā. (āṭṭhasālīnaṁ. Myan; 270-271)

Abhinivesaṁ ca vipassanāya pubbahāge kattabbanāmarūpaṁparicchido veditabbo. tasmaṁ 

pathamaṁ rūpapariggaṁhaṁ rūpe abhiniveso. eseva nayo sesepuṁ. (Vism. mahātiṁ. 2.470)

Abhinivesaṁ means nāmarūpaṁparicchido, the distinguishing of nāma and rūpa by insight which 

should be done before vipassanā. Therefore, as an example, understand that the distinguishing 

discernment of rūpa by insight first is rūpe abhinivesaṁ vipassanā meditation beginning with rūpa. 

It is the same method for the remaining abhinivesaṁ (Vism, mahātiṁ. II.470). Distinguishing the 
saṁkhārodhamma, namely dukkhasaccā, samudayaasaccā which are the object of vipassanānānaṁ 

is called abhinivesaṁ.

Lokuttara ariyamagga can:
1. emerge from internal (= internal saṁkhāra), having meditated vipassanā beginning with internal 

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

1. In the sāsanā, some meditators begin with discerning the internal five khandha. After that they 

meditate vipassanā on the three characteristics anicca, dukkha, anatta of those internal five khandha 

alternately. However, as the vuttoṁ vuttoṁ vuttoṁ = emerging from saṁkhāra object attaining 
nibbāna together with maggaṁvīti mind process can not occur by only meditating vipassanā just on 

internal five khandha, one must also meditate vipassanā on external five khandha also. Therefore 

the meditator must also meditate vipassanā on the three characteristics anicca, dukkha, anatta 

alternately of other’s five khandha and inanimate anupādina saṁkhārodhamma, after having 

discerned them. That meditator sometimes meditate vipassanā on the three characteristics of internal 

alternately; sometimes meditate vipassanā on the three characteristics of external alternately. At the 

time of meditating vipassanā on internal, the vipassanā insight of that meditator who is meditating 

like that, joins with ariyamagga (it means that at the end of vipassanā insight, ariyamaggaṁnānaṁ 
arise). This is called emerging from internal, having meditated beginning with internal (that means 
it is the vuttoṁ vuttoṁ vuttoṁ vipassanā).

[Vuttoṁ vuttoṁ vuttoṁ = the vipassanācitta process emerging from saṁkhāra object 

attains nibbāna, being free from saṁkhāra. It is the name of the three insight namely saṁkhāro- 
pekkhānaṁ, anulomaṁ, gotabhūnaṁ called sikhāpattāvipassanā having reached the supreme
stage, which attains nibbāna being free from saṅkhāra, emerging from saṅkhāra.]  

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

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

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

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

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

9. In the arising of vuttoṇagamīnivipassanā after meditated as “yāni kīci samudayadhammaṃ sabbaṃ tāṃ nirodhadhappaṇaṃ = All that is subjected to arising is subjected to cessation” --- it is the emerging from the five khandha at one stroke. This is the vipassanā of the monk who has sharp great wisdom (tikkhavipassaka mahāpañña). (āṭṭhasālinī. 270-271)  

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

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

ESSENTIAL POINTS TO NOTE  
In vipassanā meditation, it is to meditate vipassanā;  
1. sometimes on internal (= internal five khandha)  
2. sometimes on external (= external five khandha and inanimate thing anupādinna rūpa)  
3. sometimes on rūpa (= bhūta rūpa and upādā rūpa)  
4. sometimes on nāma (= four nāma khandha)  
5. sometimes as anicca characteristic  
6. sometimes as dukkha characteristic  
7. sometimes as anatta characteristic, alternately.  

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

THE THREE CHARACTERISTICS  
Eko ādiṭṭhva aniccato saṅkhāre sammasati. yasmā pana nā aniccato sammasanamatteneva vuttoṇāṃ hoti, dukkhatopi anattatopi sammasitabbameva,