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### The Twenty-Eight Types of Materiality: Table

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<td>5. Body translucency (fīcē-pasāle)</td>
</tr>
<tr>
<td>&lt;5&gt; Tangible (photū-sāle)</td>
</tr>
</tbody>
</table>

| FIELD MATERIALITY (pocara-rūpa)                                       |
| 1. Colour (vapaa)                                                     |
| 2. Sound (sadda)                                                      |
| 3. Odour (gadita)                                                     |
| 4. Flavour (rasa)                                                     |

| 11. Nutritive Essence (sajja)                                         |
| 12. Life-Faculty (jīvita-sajja)                                      |
| 13. Heart-Materiality (hastā-rūpa)                                   |
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| 15. Male Sex-Materiality (pūrisa-dhāva-rūpa)                          |
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<table>
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<td>1. Space-Element (ākosa-dhātu)</td>
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</table>

| INTIMATION MATERIALITY (hata-dhātu)                                   |
| 1. Bodily Intimation (kīye-hata)                                     |
| 2. Verbal Intimation (vecī-hata)                                     |

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<td>3. Ageing (janta)</td>
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<td>4. Impenetrance (aniccata)</td>
</tr>
</tbody>
</table>

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**Concrete/Unconcrete Materiality**

The twenty-eight types of materiality may be classified into two: the four great essentials (cattārī mahā-bhūtā) and then the twenty-four types of materiality derived from the four great essentials (catānna mahā-bhūtā upākāya-rūpa). But these twenty-eight types of materiality may also be classified as eighteen types of concrete materiality (nipphanna-rūpa) and ten types of unconcrete materiality (anipphanna-rūpa).  

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


---

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\[1\] DhA.II.674-676 "Upaniṣad-Bhajaniya-Katha" ("Discussion of the Classification of the Derivatives") II.438/VaM 447-449 "Rāja-
Khandika-Katha" ("Discussion of the Materiality Aggregates") PP.xv.73-78 give a summary of some of the various classifications
of materiality from DhA.II. "Upaniṣad-Bhajaniya-Katha" ("Classification of the Derivatives"). Some of them are:

\* Jñāna (jñānādikā): because they occur with relation to selfhood (ātma-bhūmī sankhāra) five are said to be internal: the
eye-, ear-, nose-, tongue-, and body transluency.

\* Extrenal (ēkātha): because they occur without relation to selfhood, the remaining twenty-three types of materiality are
external. \(<\text{see Dhs.II.672-673}\>\)

\* Gross (dikana): according to impact (ōṣṭha-vasena), according to the juncture (sarṣṭha-vasena) of base and
object (ātmanekam-r̥mamādi) twelve are said to be gross: the eye-, ear-, nose-, tongue-, and body transluency; colour,
sound, odour, and flavour; earth-, fire-, and wind element.

\* Sūtra (sūtra-nāma): because they are the opposite, the remaining sixteen are said to be subtle: water element, heart
materiality, nutritive essence, life faculty, the two types of sex materiality, and the ten types of uncoercive materiality.
\(<\text{see Dhs.II.674-675}\>\)

\* Faint (handha): because they are inapprehensible according to impact (ōṣṭha-vasena), and are therefore difficult to
cognize by way of individual nature (doṣaparīñjita sāhasrādi), sixteen materialities are said to be far \(<\text{the previously mentioned}\>

\* Near (sānkaliko): because they are apprehensible according to impact, twelve are said to be near \(<\text{the previously}
near mentioned twelve gross materialities}\). \(<\text{see Dhs.II.676-677}\>\)

\* Translucent Materiality (pasīkā-nāma): because they are like a pellucid mirror-surface (vissanakalātī sūlā-vatana), being the
cause for apprehending (sānasampanna-sare-nāma) sights, sounds, odours, flavours, and touchless, five are said to be,
translucent materiality: the eye-, ear-, nose-, tongue-, and body transluency.

\* Untranslucent Materiality (nispasīkā-nāma): because they are not so, the remaining twenty-three types of materiality
are said to be untranslucent (ātmanekam) material (nispasīkā-nāma).

\* Faculty (sādha): because of dominance (ātmanekam), eight are said to be faculties: the eye-, ear-, nose-, tongue-, and
body transluency, life faculty, and female/male faculty.

\* Non-Faculty (nāsādha): because of no dominance, twenty are said to be non-faculty: the earth-, water-, fire-, and wind
element; colour, odour, flavour, and nutritive essence, and the ten types of uncoercive materiality. \(<\text{see Dhs.II.660-}
661\>\)

\* Cūṇa (cūṇa-nāma): because they are kamma-born (kamma-jīva) and clung to by kamma (kammavipākasādha), eighteen are
said to be clung to. Nine of those eighteen kamma-born types of materiality are born only of kamma: the eye-, ear-, nose-,
tongue-, and body transluency, life faculty, heart materiality and female/male faculty (they arise only as part of
a kamma-born kālīpa). The other nine of those eighteen kamma-born types of materiality are said to be kamma-born
when they arise as materiality of a kamma-born kālīpa: the earth-, water-, fire-, and wind element; colour, odour,
flavour, nutritive essence, and the space element (these nine types of materiality may arise as part of a kālīpa born
of another origin).

\* Cūṇa (cūṇa-nāma): because they are never kamma-born, ten types of materiality are said to be not clung to:

\* Visible Impingement (āvāsāra-sampādaya): among the gross \(<\text{see above}\>\) the sight (rūpā) is visible and impingent.

\* Invisible Impingement (āvāsāra-sampādaya): the remaining eleven gross types of materiality are invisible and impingent.

\* Base (rūpā) but not base (nā rūpā): heart materiality (dasya-nāma) is the base dependent on which the mind
element (manvaccheda) and mind-consciousness element (samsarikchāchilā) arise, but it is not the door of the mind \(<\text{the}
mind door (ātmanekam) is the immaterial bhavanga}\>.

\* Door (dōrā) but not base (nā dōrā): bodily- and verbal intimation (vītiṣṭha) are kamma doors (kammavītiṣṭha), but they are not
the base dependent on which kamma consciousness arises \(<\text{that is again the mind door}\>\).

\* Both base (ātma) & door (dōrā): translucent materiality of the eye, ear, nose, tongue, and body is both the base
dependent on which its own corresponding eye- (cakkhu), ear- (śreyā), nose- (ghātra), tongue- (jīvadhi), and body
consciousness (kīmīḍhā) arises, as well as the door dependent on which there arises the subsequent receiving
consciousness (sāmāptichāchilā), etc. \(<\text{of the corresponding eye-door, ear-door, nose-door, tongue-door, and body-
door process}\>.

\* Neither base (ātma) nor door (dōrā): the remaining twenty-types of materiality are neither base nor door: the
earth-, water-, fire-, and wind element; colour, sound, odour, flavour, nutritive essence, life faculty, female/male sex
materiality, and space, lightness, softness, weightlessness, generation, continuity, ageing, and impermanence.

Abs.v.20-21 Rāja-Vibhūgī ("Materiality Analysis") includes the former classifications, and lists the latter classifications
otherwise:

\* Base Materiality (bhūta-dikā): six types of materiality are said to be base materiality: the eye-, ear-, nose-, tongue-, and
body transluency, as well as heart materiality.

\* Not Base Materiality (nā bhūta-dikā): the remaining twenty-two types of materiality are said to be not base materiality.

\* Door Materiality (dōrā-dikā): six types of materiality are said to be door materiality: the eye-, ear-, nose-, tongue-,
and body transluency; bodily- and verbal intimation.

\* Not Door Materiality (nā dōrā-dikā): the remaining twenty-one types of materiality are said to be not door materiality.

Other classifications are mentioned and discussed under the individual type of materiality.
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<tr>
<th>Mental Phenomena of Sublime Consciousness (mahaggata-citta)</th>
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<td><strong>Consciousness (citta)</strong></td>
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<td><strong>Mental Factors (cetasika)</strong></td>
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<td><strong>Universals (sabba-citta-sādārāna)</strong></td>
</tr>
<tr>
<td>1. contact (phassa)</td>
</tr>
<tr>
<td>2. feeling (vedanā)</td>
</tr>
<tr>
<td>3. perception (saññā)</td>
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<td>4. volition (cetanā)</td>
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<tr>
<td>5. one-pointedness (ekaggatā)</td>
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<tr>
<td>6. mental faculty (vitik- indriya)</td>
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<td>7. attention (manasikāra)</td>
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<td><strong>Suniţhas (pakāyavāsita)</strong></td>
</tr>
<tr>
<td>1. application (vitakkā)</td>
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<tr>
<td>2. sustenance (vicāra)</td>
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<td>3. decision (adhimokkha)</td>
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<tr>
<td>4. energy (vīra)</td>
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<tr>
<td>5. joy (piti)</td>
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<tr>
<td>6. desire (chanda)</td>
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<tr>
<td><strong>Beautiful Universals (sobhana-sādārāna)</strong></td>
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<tr>
<td>1. faith (saddha)</td>
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<tr>
<td>2. mindfulness (sati)</td>
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<tr>
<td>3. conscience (hitika)</td>
</tr>
<tr>
<td>4. shame (ottapa)</td>
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<td>5. non-greed (avāsā)</td>
</tr>
<tr>
<td>6. non-hatred (avocca)</td>
</tr>
<tr>
<td>7. even-evenness (citta-majjhima)</td>
</tr>
<tr>
<td>8. tranquility of [mental] body (kāya-paccadhy)</td>
</tr>
<tr>
<td>9. tranquility of consciousness (citta-paccadhy)</td>
</tr>
<tr>
<td>10. lightness of [mental] body (kāya-lubu)</td>
</tr>
<tr>
<td>11. lightness of consciousness (citta-lubu)</td>
</tr>
<tr>
<td>12. flexibility of [mental] body (kāya-mukta)</td>
</tr>
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<td>13. flexibility of consciousness (citta-mukta)</td>
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<tr>
<td>14. wildness of [mental] body (kāya-kammaññata)</td>
</tr>
<tr>
<td>15. wildness of consciousness (citta-kammaññata)</td>
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<tr>
<td>16. proficiency of [mental] body (kāya-ñapati)</td>
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<td>17. proficiency of consciousness (citta-ñapati)</td>
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<td>18. rectitude of [mental] body (kāya-ujjukkata)</td>
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<td>1. compassion (karunā)</td>
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<tr>
<td>2. sympathetic joy (mudatā)</td>
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<tr>
<td><strong>Non-Delusion (av-moha)</strong></td>
</tr>
<tr>
<td><strong>Total mental formations</strong></td>
</tr>
<tr>
<td>1. WISDOM FACULTY (paññī-indriya)</td>
</tr>
</tbody>
</table>

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3 The table has been designed according to the combination system (sāsana-rāga); all combinations of mental formations. (Abh.ii.38; 39 Mahaggata-Citta-Saddhās Abhp.) Sublime- Consciousness Combination-System (CMG.ii.1), and Abh.ii.31-34 (Sobhana-Cetasiko-Sampanne-Rāga) ("Beautiful Mental-Factor Association System") (CMG.ii.17.) One column is one type of consciousness, with mental factors shaded.

The five mental factors that are underlined with a wavy line are the five jhāna factors: the feeling is happy feeling (saddha-vedanā) for the first four jhāna, and equanimous feeling for the fifth jhāna.

Non-delusion: here it is jhāna wisdom (paññī).
The Fifty-Two Types of Mental Factors

<table>
<thead>
<tr>
<th>The Fifty-Two Mental Factors (cetasika)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Seven Universals (sabba-citta-sikkharapa)</strong></td>
</tr>
<tr>
<td>1) contact (phassa)</td>
</tr>
<tr>
<td><strong>Six Sundaes (sakāsaka)</strong></td>
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<tr>
<td>1) application (viśaka)</td>
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<table>
<thead>
<tr>
<th>Fourteen Unwholesome Mental Factors (akusala-cetasika)</th>
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</thead>
<tbody>
<tr>
<td>1) delusion (moha)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nineteen Beautiful Universals (sobha-sādhyarupa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) faith (saddha)</td>
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<table>
<thead>
<tr>
<th>Three Abstentions (vīrati)</th>
<th>Two Immeasurables (upamana)</th>
<th>Non-Delusion (a-moha)</th>
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</thead>
<tbody>
<tr>
<td>1) Right Speech (samañña-Viśti)</td>
<td>1) compassion (karunā)</td>
<td>1) wisdom faculty (pahāti-indriya)</td>
</tr>
<tr>
<td>2) Right Action (samañña-Kammanta)</td>
<td>2) sympathetic joy (mudita)</td>
<td></td>
</tr>
<tr>
<td>3) Right Livelihood (samañña-Ājīva)</td>
<td></td>
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</tr>
</tbody>
</table>

\[
(7 + 6 + 14 + 19 + 3 + 2 + 1 = 52 \text{ mental Factors})
\]

The mental factors arise together with consciousness and consciousness arises together with mental factors. It is important to understand that they arise at the same time. It is a misunderstanding to think that first arises consciousness, and then because consciousness has arisen, contact arises, and then because contact has arisen feeling arises, etc. That is a misunderstanding of how mentality arises. With each arising of consciousness there arises a given number of mental factors, and they all arise at the same time: they are what The Buddha calls co-nascent phenomena (samañña-dhamma) born at the same time. The mental factor feeling (vedanā) is the feeling aggregate (vedanā-khādha), the mental factor perception (saññā) is the perception aggregate (saññā-khādha), and the remaining fifty mental factors are the formations aggregate (samañña-khādha).

---

6 In the first book of the Abhidhamma, the Dhamma-Sakāga-Parah, The Buddha analyses the eighty-nine or one hundred and twenty-one types of consciousness with their mental factors, and the different types of materiality (hātāiya-rūpa), which He analyses in the Aṇipitūṇa. Each of the mental factors He also explains by way of synonyms. Surveying these analyses, the commentators then classified the mental factors under the various headings. Finding that according to The Buddha's analyses, seven types of mental factor are associated with all types of consciousness, they called these the universals (sabba-citta-sikkharapa). And the six types with sundry types of consciousness, unbeautiful (asukha)< the twelve unwholesome consciousnesses (akusala-citta) and eighteen restlessness consciousnesses (anottaṇa-citta) > and beautiful (sobha) < the remaining fifty-nine/nineteen-one types of consciousness > they called the unwholesome (akusala). And the four types of mental factor associated with only unwholesome consciousness, they called the unwholesome (akusala), etc. The Abhidhamma-saṅga-the-Sakāga-Parah is organized accordingly.

7 delusion/conscientiousness/shame/restlessness arise with all unwholesome consciousnesses; they are unwholesome universals.

8 DSA.1.1, "Phassa-Pacanna-Asa-Vipaṁnd (Description of the Envioc-Final Set):E.1,5:3 explains: For the phenomena arūpa (appāṇa-dhamma) with one consciousness (eka-cittasaṁpāyana) to say this one has arisen first, this one afterwards (ayyāh paccatam ayyāh pañcaddhi), is not acceptable (ne tabba).

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### Nāma Tables
(Revised: 17 April, 2010)

#### Six lines (Sequences) In Summary

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<th></th>
<th>Kusala-group</th>
<th>Ákusa-group</th>
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<td>1</td>
<td>Rūpamānasa-ñāna</td>
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</tr>
<tr>
<td>2</td>
<td>Sāndārammama-ñāna</td>
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<td>3</td>
<td>Gandhārammama-ñāna</td>
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<td>Rasāramma-ñāna</td>
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<td>5</td>
<td>Phoṭhābārammama-ñāna</td>
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<td>6</td>
<td>Dhammārammama-ñāna</td>
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</tr>
</tbody>
</table>

(a) Concrete-Rūpa (11/11)
(b) in concrete-Rūpa (11)
(c-1) Buddhānusaṅgi, maramānusaṅgi
(c-2) Appāramā (Kumāra, Madhu)
(c-3) Vicāra (Summa-vicāra, Summa-karamante, Summa-dīghata
(d-1) Ānāpāna
(d-2) Ten Kusuma, Eight Attāments
(d-3 to 6) Fīpa Brahmacārīs
(d-7) Asubha
(d-8) Athīka

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(a) Dhammārammama-ñāna - manovāra-vīthi Kusala group Table

**Discernment of Taking Concrete-Rūpa as Object**

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<tr>
<td>Manovāra-vājjanas</td>
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<tr>
<td>Javana 7x</td>
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<tr>
<td>Sahetuka-tadārammama 2x (or)</td>
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<tr>
<td>Ahetu-k-tadārammama  2x</td>
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<tr>
<th>1/ cakkhu-pasāda-</th>
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</table>

<table>
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<th>6/ asubha-</th>
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<td>12</td>
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</tbody>
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Page 5 of 10
(b) Dhammārammaṇa-Line — manodvāra-vīhi — Kusala group Table
Discernment of Taking Non-concrete-Rūpa as Object.

<table>
<thead>
<tr>
<th>Basis Vatthu Rūpa in hadaya = 63</th>
<th>63</th>
<th>63</th>
<th>63</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Javana 7x</td>
<td>Sahetuka-tadārammaṇa 2x (or)</td>
<td>Abetuka-tadārammaṇa 2x</td>
</tr>
<tr>
<td>1/ Ākāsa-dhiyu-</td>
<td>12</td>
<td>34</td>
<td>34 (or)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>32</td>
<td>&quot;</td>
</tr>
<tr>
<td>2/ rūpa-</td>
<td>12</td>
<td>34</td>
<td>34 (or)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>&quot;</td>
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<tr>
<td></td>
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(c-1) Dhammārammaṇa-Line — Buddhānussati maranānussati Table

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td></td>
<td>Javana 7x</td>
<td>Sahetuka-tadārammaṇa 2x (or)</td>
<td>Abetuka-tadārammaṇa 2x</td>
</tr>
<tr>
<td>1/ Buddhānussati-</td>
<td>12</td>
<td>34</td>
<td>34 (or)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>34 (or)</td>
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<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>33 (Associated with Phī)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>32</td>
<td>33 (Associated with Phī)</td>
</tr>
<tr>
<td>2/ Maranānussati-</td>
<td>12</td>
<td>34</td>
<td>34 (or)</td>
</tr>
<tr>
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<td>12</td>
<td>33</td>
<td>33 (or)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
<td>33 (or)</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>32</td>
<td>32 (or)</td>
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(c-2) Dhammārammaṇa-Line — Appamāṇa Table
Kāma-Javana — manodvāra-vīhi

<table>
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<tbody>
<tr>
<td></td>
<td>Javana 7x</td>
<td>Manodvāraṇavaṇṇa</td>
</tr>
<tr>
<td>1/ Kacca-</td>
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<td>35</td>
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<tr>
<td></td>
<td>12</td>
<td>34</td>
</tr>
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<td></td>
<td>12</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>33</td>
</tr>
<tr>
<td>2/ Madisi-</td>
<td>12</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>34</td>
</tr>
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<td></td>
<td>12</td>
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</tr>
<tr>
<td></td>
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<td>33</td>
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### (c-3) Dhammārammaṇa-Line — manodvāra-vīthi — Virati Table

<table>
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<th>:63</th>
<th>63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manodvāra-vājāna</td>
<td>34</td>
<td>(or)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Javana 7x</td>
<td>34</td>
<td>(or)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suhetuka-sadārammaṇa</td>
<td>33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(or)</td>
<td>33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahetuka-sadārammaṇa</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2x</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 1/ Sātimā-vācā                | 12 | 35 | 34 | 12/11 |
|                               | 12 | 34 | 33 | 11/11 |
|                               | 12 | 34 | 33 | 12/11 |
|                               | 12 | 33 | 32 | 11/11 |
| 2/ Sātimā-kammanṭa            | 12 | 35 | 34 | 12/11 |
|                               | 12 | 34 | 33 | 11/11 |
|                               | 12 | 34 | 33 | 12/11 |
|                               | 12 | 33 | 32 | 11/11 |
| 3/ Sātimā-ājīva               | 12 | 35 | 34 | 12/11 |
|                               | 12 | 34 | 33 | 11/11 |
|                               | 12 | 34 | 33 | 12/11 |
|                               | 12 | 33 | 32 | 11/11 |

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

#### Dhammārammaṇa Line — Manodvāra — Jhāna Samāppatti Vīthi table

<table>
<thead>
<tr>
<th>Basis vattu Rūpa in Hadaya</th>
<th>63</th>
<th>63</th>
<th>63</th>
<th>63</th>
<th>63</th>
<th>63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ma.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Pa.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>U.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Na.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Go.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Ja. (many times of Jhāna Javana)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1st Jhāna: 12 34 34 34 34 34
2nd Jhāna: 12 34 34 34 34 34
3rd Jhāna: 12 34 34 34 34 34
4th Jhāna: 12 33 33 33 33 33

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

Ma. = Manodvāravājāna = the mind that advert (determine) on the object (such as Ānāpāna pathibhāga Nimitta).
Pa. = Parittammo = the Khitavacara Mahākūtala Javana Citta that performs the preliminary function (such as in-breathe, out-breathe...etc) so that Jhāna Javana arise.
U. = Upacētra = the Mahākūtala Javana Citta which is the Upacētra of = close vicinity to Jhāna Javana = neighbourhood.
Na. = Anutama = the Mahākūtala Javana Citta, the adaption thought-moment, which arise in conformity with the Jhāna Javana.
Go. = Gotribhū = the Mahākūtala Javana Citta that cuts off the Kāma lineage.
Ja. = Jhāna Javana = Rūpāvacekara Kuśala Javana Cittas/ Arūpāvacekara Kuśala Javana Cittas

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

#### Dhammārammaṇa Line — Manodvāra — Jhāna Sāppatti Vīthi table

<table>
<thead>
<tr>
<th>Basis vattu Rūpa in Hadaya</th>
<th>63</th>
<th>63</th>
<th>63</th>
<th>63</th>
<th>63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ma.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Pa.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>U.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Na.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Go.</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
<tr>
<td>Ja. (many times of Jhāna Javana)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1st Jhāna: 12 34 34 34 34
2nd Jhāna: 12 34 34 34 34
3rd Jhāna: 12 34 34 34 34
4th Jhāna: 12 33 33 33 33

Ākāsānaññakāya-jhāna: 12 33 33 33 33
Viññhānahānacittaka-jhāna: 12 33 33 33 33
Ākāsānaññakāya-jhāna: 12 33 33 33 33
Nevasanāññakāya-jhāna: 12 33 33 33 33

Page 7 of 10
### (d-3) Metta - Brahmaghiṣṇā

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Vitakka &amp; Vicāra are removed)</td>
</tr>
<tr>
<td>2nd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
</tr>
<tr>
<td>3rd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
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### (d-4) Karunā - Brahmaghiṣṇā

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1st Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Vitakka &amp; Vicāra are removed)</td>
</tr>
<tr>
<td>2nd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
</tr>
<tr>
<td>3rd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
</tr>
</tbody>
</table>

### (d-5) Muditā - Brahmaghiṣṇā

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>1st Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Vitakka &amp; Vicāra are removed)</td>
</tr>
<tr>
<td>2nd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
</tr>
<tr>
<td>3rd Jhāna</td>
<td>12</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35</td>
<td>35 ... (Piti is further removed)</td>
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### (d-6) Upekkhā - Brahmaghiṣṇā

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<tbody>
<tr>
<td>4th Jhāna</td>
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<td>33</td>
<td>33</td>
<td>33</td>
<td>33</td>
<td>33 ... (Piti is further removed)</td>
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### (d-7) Āsūhā (corpse object)

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</thead>
<tbody>
<tr>
<td>1st Jhāna</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34 ... (Piti is further removed)</td>
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</table>

### (d-8) Āṭṭhikā (skeleton object)

<table>
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</thead>
<tbody>
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<td>1st Jhāna</td>
<td>12</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34 ... (Piti is further removed)</td>
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</table>

### Dhammaṁ rajaṁ mana - Suddha-Manodvāra-vīthi - Akusala group Table

<table>
<thead>
<tr>
<th>Basis Vatthu Rūpa in hadaya = 63</th>
<th>63</th>
<th>63</th>
<th>63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manodvāra-vājana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Javana 7x</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sāvetaka-tādāraṁma 2x (or)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahetuka-tādāraṁma 2x</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>1/ Lobha-dīthi</td>
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<td>20</td>
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<tr>
<td>2/ Lobha-māna</td>
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</tr>
<tr>
<td>3/ Dūsa</td>
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<td>4/ Dūsa-tissi</td>
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<td>19</td>
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<td>5/ Dūsa-nacchāria</td>
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<td>32</td>
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<td>6/ Dūsa-kakkaccha</td>
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<td>32</td>
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<td>7/ Moha-tadāha</td>
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<td>32</td>
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<td>8/ Moha-vicchā</td>
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### Rūpārammaṇa — colourline — Kusala group Table

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<th>Cakkhu</th>
<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
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<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
<th>Hadaya = 63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rūpārammaṇa</td>
<td>Cakkhu</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
<td>Hadaya = 63</td>
</tr>
<tr>
<td>Vajjikasāma</td>
<td>Cakkhu</td>
<td>Samināna</td>
<td>Senthināna</td>
<td>Votthā</td>
<td>Javana 7x</td>
<td>Tadārammaṇa 2x</td>
<td>Bhavañga</td>
<td>Manodvīra-vājīrāna</td>
<td>Javana 7x</td>
<td>Tadārammaṇa 2x</td>
</tr>
<tr>
<td>1/Rūpārammaṇa = Varṣa (attention)</td>
<td>Cakkhu</td>
<td>Samināna</td>
<td>Senthināna</td>
<td>Votthā</td>
<td>Javana 7x</td>
<td>Tadārammaṇa 2x</td>
<td>Bhavañga</td>
<td>Manodvīra-vājīrāna</td>
<td>Javana 7x</td>
<td>Tadārammaṇa 2x</td>
</tr>
<tr>
<td>2 Rūpārammaṇa = Varṣa</td>
<td>11</td>
<td>8</td>
<td>11</td>
<td>12</td>
<td>12</td>
<td>34</td>
<td>34/12/11</td>
<td>34</td>
<td>12</td>
<td>34</td>
</tr>
<tr>
<td>3 Antusya</td>
<td>11</td>
<td>8</td>
<td>11</td>
<td>12</td>
<td>12</td>
<td>33</td>
<td>33/11/11</td>
<td>34</td>
<td>12</td>
<td>33</td>
</tr>
<tr>
<td>4 Dukkha</td>
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<td>8</td>
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<td>12</td>
<td>12</td>
<td>33</td>
<td>33/11/11</td>
<td>34</td>
<td>12</td>
<td>33</td>
</tr>
<tr>
<td>5 Aṭṭha</td>
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<td>11</td>
<td>12</td>
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<td>32</td>
<td>32/11/11</td>
<td>34</td>
<td>12</td>
<td>32</td>
</tr>
</tbody>
</table>

### Cittā + Cetasika in Mind-moment (Cittakkhana)

<table>
<thead>
<tr>
<th>Puñcudvīra-vājīrāna</th>
<th>Cakkhu</th>
<th>Vāsītthā</th>
<th>Senthināna</th>
<th>Votthā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/ Cittā</td>
<td>8</td>
<td>11</td>
<td>12/11</td>
<td>12</td>
</tr>
<tr>
<td>2/ Phassa</td>
<td>Cittā</td>
<td>Phassa</td>
<td>Phassa</td>
<td>Cittā</td>
</tr>
<tr>
<td>3/ Vedanāt</td>
<td>Vedanāt</td>
<td>Vedanāt</td>
<td>Vedanāt</td>
<td>Vedanāt</td>
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### Tadārammaṇa for Tihetuṭa Phutthujana

After one of the 8 types Mahākūsali Javana one of the 11 types Tadārammaṇa can arise.

After one of the 8 types Lobhamāla Javana one of the 11 types Tadārammaṇa can arise.

After one of the 2 types Dosamilla Javana one of the 6 types Upākṣa Tadārammaṇa can arise.

After one of the 2 types Mahāmāla Javana one of the 11 types Tadārammaṇa can arise.

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#### Citta + Cetasika in Mind-moment (Cittakkhaṇa)

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3/ Vedanā  
4/ Saññā  
5/ Cetanā  
6/ Ekaggattā  
7/ Jīvita  
8/ Manasikāra  
9/ Vitakka  
10/ Vicāra  
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Rūpārammaṇa – colourline – Akusala group Table

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Three Ways Of Discerning Mental Phenomena


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

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

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

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

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

Two Points To Know And Remember In Advance

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

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

The three doors of bodily door, speech door and mind door (kāya dvāra, vacī dvāra, mano dvāra) are Kamma dvāra (Kamma doors). The 6 doors of eye, ear, nose, tongue, bodily and mind (Cakkhudvāra, Sotadvāra, Ghanadvāra, Jivhādvāra, Kāyadvāra and Mano dvāra) are called Sense doors (Āyatana dvāra). It means to discern according to Viṭṭhi Citta process in Āyatana dvāra in
order to break down the compactness of mental phenomena (Nāma Āhāra), attaining the insight of ultimate reality. The four compactness of mental phenomena will be explained later.

Only Mundane (Lokiya) Mental Phenomena

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

Four Characteristics Of Cetasika Which Accompany Citta

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

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

52 Types Of Cetasika

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

7 Sabba Citta Sādhāraṇa Cetasika

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

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

(1) Vitakka = initial application (or putting) of Citta (= the associate states) on the object; 
= considering ( anusāsa).

(2) Vicāra = reflecting (= stroking ) on the object again and again;  
= taking the object again and again.

(3) Adhimokkha = deciding on the object.

(4) Vīriya = striving (it is striving in order for the Citta and Cetasika to arise on an object. In  
unwholesome states, it is striving in order for the arising of Lobha or Dosa or  
Mohap.. etc. In wholesome states, it is striving for the arising of Alobha or Adosa or  
Amoha.)

(5) Pīti = joy or liking for the object.

(6) Chanda = wanting or wishing for an object;  
= wanting to produce an object.

(Notes:.................................................................................................................................

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

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

Vitakka - Cetanā - Manasikāra

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

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

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

(1) Moha = not knowing the true nature of the object;  
= wrong knowing on the object.

(2) Ahirika = not shameful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.

(3) Anottappa = not fearful of Akusala states such as (i) wrong conduct and  
(ii) Lobha, Dosa, Moha.

(4) Uddhacca = the Citta being not calm and does not descend on the object, being restless.

3 Lobha Group Cetasika

(5) Lobha = grasping or being attached to the object as I, mine;  
= desiring or craving for the object;  
= being stuck firmly on the object.

(6) Ditthi = holding the belief that the object is Nicca, Sukha, Atta and Subha;  
= wrong views = wrong belief.

(7) Māna = the Citta being elevated highly as me, me;  
= being haughty \ arrogant \ conceit;
Explanation

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

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

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

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

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

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

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

Two Kinds Of Atta Wrong Views

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

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

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

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

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

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

4 Dosa Cetasika Group

(8) Dosa = harsh and violent mind;
    = wanting to destroy.
(9) Issā = being envious of others wealth and glory;
    = jealousy.
(10) Macchariya = concealing one s own property;
    = cannot bear sharing with others.
(11) Kukkucca = (A) being remorseful about the unwholesome, bad conduct which had been done;
    (B) being remorseful about the wholesome, good conduct that had not been done.

2 Sasaṅkhārika Cetasika Group

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

1 Moha Cetasika Group

(14) Vicikicchā = it is doubts on the following 8:
    (i) the real and true Sammāsambuddha;
    (ii) the real and true Dhamma of Sammāsambuddha;
    (iii) the real and true Ariya Sāvaka Saṅgha of Sammāsambuddha;
    (iv) the three Sikkhā of Sīla, Samādhi and Paññā;
    (v) past life = past Khandhā which is the preceding period of Sarīsāra;
    (vi) future life = future Khandhā which is the subsequent period of Sarīsāra;
    (vii) both past+future life = both past and future Khandhā which are the preceding and subsequent period of Sarīsāra;
(Note: Doubts on Kamma and its effect is included in doubts on Paṭicca Samuppāda.)

25 Sobhaṇa Cetasika = Wholesome Cetasika

In the 25 Sobhaṇa Cetasika, there are:
(A) 19 Sobhaññasādhārana Cetasika = Cetasika connected with all wholesome mind called Sobhana;
(B) 3 Virati Cetasika;
(C) 2 Appamaññā Cetasika;
(D) 1 Paññindriya Cetasika, a total of 25 Cetasika.

19 Sobhañña Sādhāraya Cetasika

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

[NOTES: These (8) are shown as a whole. Understand the difference in the object of faith such as:
(i) the faith on the Buddha's attributes in taking the Buddha's attributes as the object;
(ii) the faith on the Dhamma's attributes in taking the Dhamma's attributes as the object;
(iii) the faith on the Saṅgha's attributes in taking the Saṅgha's attributes as the object;
(iv) the faith on Śīla training -- Śīla Śīkkhā, at the stage of observing Śīla; the faith on Samādhi
     training = Jhāna Samādhi training -- Samādhi Śīkkhā, at the Samādhi stage; the faith on
     Paññā training = the Paññā training of penetrative realisation of the ultimate reality of
     mental-physical phenomena as they really are = faith on the practise to be able to realise the
     Noble Truths penetratively at the stage of Paññā training;
(v) the faith on past Khandhā in discerning the past;
(vi) the faith on future Khandhā in discerning the future;
(vii) the faith on both past + future Khandhā in discerning both past + future;
(viii) the faith on causal relationships = Paṭicca Samuppāda in discerning causal relationships =
     Paṭicca Samuppāda.

(2) Sati = not floating like a gourd but sinking like a rock, it is the sinking of the accompanying
     Citta-Cetasika into the pertaining Kusala object such as Buddha, Dhamma...etc;
     = mind being firm on the object;
     = not forgetting the object.

(3) Hiri = shameful of (i) Akusala states and (ii) wrong conduct.
(4) Ottappa = fearful of (i) Akusala states and (ii) wrong conduct.
(5) Alobha = mind is not attached to lokiya object;
     = not attached (to t) as mine, mine...
(6) Adosa = the mind is not harsh and violent on the object;
     = not wanting to destroy.
(7) Tatramajjhattatā = maintaining the mind equally on the object (so that the Citta-Cetasika do not
     exceed in their function, without reaching towards the 2 states of Māna and
     ThīnaMiddha);
     = looking on the object with equanimity.

(8) Kāyapassaddhi = tranquillity of Cetasika.
(9) Cittapassaddhi = tranquillity of mind.
(10) Kāyalahutā = swiftness \ lightness of Cetasika.
(11) Cittalahutā = swiftness \ lightness of mind.
(12) Kāyamudutā = pliancy of Cetasika.
(13) Cittamudutā = pliancy of mind.
(14) KāyaKammaññatā =
(15) CittaKammaññatā =
(16) KāyaPāguññatā =
(17) CittaPāguññatā =
(18) Kāyujukatā = uprightness of Cetasika;
     = being without hypocrisy and deceit (māyā, sātheyya).
(19) Cittujukatā = uprightness of mind;
     = being without hypocrisy and deceit (māyā, sātheyya).
(Māyā = concealing any fault that exist; Sātheyya = showing qualities that do not exist).
3 Virati Cetasika

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

2 Appamaññā Cetasika

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

1 Paññindriya Cetasika

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

These are the 25 wholesome Sobhaṇa Cetasika.

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

6 Viññāṇa Dhātu

The meditator who has already known about the 52 Cetasika should know, briefly, about Viññāṇa
= consciousness which accompanies those Cetasika accordingly. There are 6 Viññāṇa dhātu
(consciousness) in Vipassanā, in brief:
(1) CakkhuViññāṇa = The consciousness that knows Rupārammaṇa \ colour, being dependent upon
   Eye Transparent Element.
(2) SotāViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon
   Ear Transparent Element.
(3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon
   Nose Transparent Element.
(4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon
   Tongue Transparent Element.
(5) KāyaViññāṇa = The consciousness that knows Phoṭhabbārammaṇa \ tangible, being dependent
   upon Bodily Transparent Element.
(6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon
   hadaya vatthu rūpa, ...... (.....) the Bhavaṇa Mind Clear Element.
   (Except for the DevapañcaViññāṇa mentioned from 1 to 5, all mind that arise
   dependent upon hadaya vatthu are called ManoViññāṇa).
As mental phenomena has to be discerned according to Āyatana Dvāra, the meditator should know the names of the Viṭṭhi Cittas that are arising according to Āyatana Dvāra. The names of 7 types of Viṭṭhi Citta in CakkhuDvāra Viṭṭhi are as follows:

(1) Āvajjana = The Citta that advert to the apparent object (in the respective sense doors) = (adverting).

(2) CakkhuViññāṇa = the mind that know Rūpārammaṇa dependent upon CakkhuVatthu = (seeing).

(3) Sampatijchhana = the mind that receives the object = (receiving).

(4) Sanīraṇa = the mind that investigates the object = (investigating).

(5) Votthapana = the mind that determines the object (as to whether it is pleasant or unpleasant...etc., iñtha or aniñtha...etc.) = (determining).

(6) Javana = the mind that experiences the object, arising in momentum (upādāna) continuously = (Javana).

(7) Tadārammaṇa = the mind that continues to know the object of Javana = (Tadārammaṇa).

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

Ṭattha ekekaṁ ārammanam dvīsu dvīsu dvāresu āpāhamāgacchati. Rūpārammaṇaṁ cakkhpasādāṁ ghaṭṭetvā taṅkhaṇaṁ eva manodvāre āpāhamāgacchati, bhavangacalanaṁ paccayo hotiṁ attho. Sadda gandha rasa phoṭṭhabbārammaṇesupi eseva nayo. (Abhidhamma Commentary- Vol.1-pg.114)

According to the definition of the commentary above:

(1) Rūpārammaṇa comes into the sphere of both Cakkhudvāra and Manodvāra simultaneously. Āvajjana adverts to that Rūpārammaṇa that comes into the sphere of both doors.

(2) Saddārammaṇa comes into the sphere of both Sotadvāra and manodvāra simultaneously. Āvajjana adverts to that Saddārammaṇa that comes into the sphere of both doors.

(3) Gandhārammaṇa comes into the sphere of both Ġhānadvāra and Manodvāra simultaneously. Āvajjana adverts to that Gandhārammaṇa that comes into the sphere of both doors.

(4) Rasārammaṇa comes into the sphere of both Ṣivādvāra and Manodvāra simultaneously. Āvajjana adverts to that Rasārammaṇa that comes into the sphere of both doors.

(5) Phoṭṭhabbārammaṇa comes into the sphere of both Kāydvāra and Manodvāra simultaneously. Āvajjana adverts to that Phoṭṭhabbārammaṇa that comes into the sphere of both doors.

Another point is that there are three types of Viṭṭhi: the Tadanuvattakamanodvāra Viṭṭhi with subsequent ManodvāraViṭṭhi, the SaddhāmanodvāraViṭṭhi and the Manodvāra Viṭṭhi that takes Dhammārammaṇa as object. They occur as follows:

(1) Manodvāravajjana = the mind that adverts to the object which appears to \ comes to the sphere of Manodvāra
   = (it performs the function of determining together)
   = (adverting and determining).

(2) Javana = the mind that arise in momentum and experience the object continuously. (Javana).

(3) Tadārammaṇa = the mind which continues to know the object of Javana. (Tadārammaṇa).

(NOTES: In these Viṭṭhi Citta processes, Javana occurs for 7 times and Tadārammaṇa occurs for 2 times mostly. The remaining Viṭṭhi Citta occur once only. After Pañcadvāra Viṭṭhi (such as Cakkhudvāra Viṭṭhi), subsequent to the occurrence of Bhavaṅga, Manodvāra Viṭṭhis arise. The 1st Manodvāra Viṭṭhi is called Tadanuvattakamanodvāra Viṭṭhi. From the 2nd Manodvāra Viṭṭhi onwards they are called Saddha Manodvāra Viṭṭhi. Furthermore, the Manodvāra Viṭṭhi mind process which take one or a group of Dhammārammaṇa as object are also called Saddha Manodvāra Viṭṭhi. Another point is that except for PañcaViññāṇa (such as CakkhuViññāṇa), all the remaining Viṭṭhi
Citta are either called ManoViññāṇa or ManoViññāṇa dhātu. According to the Suttanta way, take note that the Bhavaṇa Mind Clear Element is called Mano dhātu or Manodvāra.)

6 Objects (Ārammaṇa)

(1) Rūpārammaṇa = Appearance (तत्त्व) = colour (चित्र).
(2) Saddārammaṇa = Sound.
(3) Gandhārammaṇa = Smell.
(4) Rasārammaṇa = Taste.
(5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Water, Air).
(6) Dhammārammaṇa = (धातु).

6 Types Of Dhammārammaṇa

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

Mental Phenomena To Be Discerned

Tasmā tathā rūpānā ārammaṇasah katvā uppannaṁ saññāṁ saṅkhāre viññāṇaṁ idaṁ arūpanti paricchintātipā aniccaṁ dhammaṁ passati (Abhidhamma Commentary-Vol.1-pg.271 Burmese script).

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

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

Defining The 6 Line

In dividing the physical phenomena according to objects, there are 6 different types of object: (1) Rūpārammaṇa, (2) Saddārammaṇa, (3) Gandhārammaṇa, (4) Rasārammaṇa, (5) Phoṭṭhabbārammaṇa and (6) Dhammārammaṇa. The 21 types of physical phenomena that are called Dhammārammaṇa are Pasāda = 5 transparent physical phenomena and Sukhuma = 16 types
of subtle physical phenomena. In this booklet, the mental phenomena that take Rūpārammana as object is called Rūpārammaṇa Line (sequence?) mental phenomena...etc. All 6 Line mental phenomena must be discerned.

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

4 Anupassanā

(1) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with physical phenomena is Kāyānupassana Satipatthāna.

(2) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with Vedanā is Vedenānupassana Satipatthāna.

(3) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with consciousness is Cittānupassana Satipatthāna.

(4) In the practice of Vipassanā, discerning physical-mental phenomena-causes-effects beginning with contact (phassa) is Dhammānupassana Satipatthāna.

Among the three ways of discerning mental phenomena, the way of discerning beginning with feelings is Vedenānupassana Satipatthāna; the way of discerning beginning with consciousness is Cittānupassana Satipatthāna; the way of discerning beginning with contact (phassa) is Dhammānupassana Satipatthāna.

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

Discernment Beginning With Vedanā

In the discernment beginning with feelings, it is instructed as: Yassa vedanā pākaṭā hoti, so "na kevalām vedanāva uppaṭṭhāti. Tīya saddhāṁ tadevārammanāṁ phussamāno phassopi uppaṭṭhāti, sañjānamānaṁ saññāpi cetayamānaṁ cetanāpi, viñjānamānaṁ viññānampi uppaṭṭhāti" ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose Vedanā is clear should discern the Phassapañcamakama where phassa is the 5th, giving attention that not only feeling itself is arising but also- contact (Phassa) which is the contact of the same object as Vedanā is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising together with that Vedanā. (Majjhima Commentary, Vol.1, pg.280 Burmese script).

Discernment Beginning With Consciousness

In the discernment beginning with consciousness, it is instructed as: Yassa viññāṇāṁ pākaṭāṁ hoti, so "na kevalāṁ viññāṇaṁeva uppaṭṭhāti. Tena saddhāṁ tadevārammanāṁ phussamāno phassopi uppaṭṭhāti, anubhavamānaṁ vedanāpi, sañjānamānaṁ saññāpi cetayamānaṁ cetanāpi uppaṭṭhāti" ti phassapañcamakeyeva pariggaṇhāti -- the meditator whose consciousness is clear should discern the phassapañcamakama where Phassa is the 5th, giving attention that not only that consciousness itself is
arising but also:- contact (Phassa) which is the contact of the same object as consciousness is also arising, Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising. (Majjhima Commentary, Vol.1, pg.280-281 Burmese script).

Discernment Beginning With Phassa

In the discernment beginning with Phassa it is instructed as: Yassa phasso pākaṭo hoti, so “na kevalāṁ phassova uppajjati. Tena sādhunī tadvedārāmmanāṁ anubhavānāṁ vedanāpi uppajjati, saññānaṁ saññāpi, cetanāṁ cetanāpi, viññānaṁ viññānampi uppajjati”ti phassapañcamakayeeya pariggaṇhāti – the meditator whose contact (phassa) is clear should discern the phassapañcamaka where Phassa is the 5th, giving attention that not only that contact itself is arising but also: Vedanā which is experiencing the feel of that object is also arising, perception (Saññā) which is the mental marking of that same object is also arising, volition (Cetanā) which is the urging of the associate mental states to reach that object is also arising, consciousness which distinguishes = knows that object is also arising . (Majjhima Commentary, Vol.1, pg.280 Burmese script).

Discern All

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

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

Discern Physical Phenomena Again

As mentioned previously the meditator who wants to discern mental phenomena where the Phassapañcamaka is predominant must have already discerned the physical phenomena by insight. It is then instructed to discern the physical phenomena again after having discerned the mental phenomena where Phassapañcamaka is predominant as follows: So ime phassapañcamaka kiṁ nissitāti upadhārento “vatthum nissita”ti pañjānti. Vattuṁ nāma karajākayo, yathā sandhāya vuttaṁ “tadā ca me viññānaṁ ettha sitaraṁ ettha pattiṁpaṇha”nti. So attadh bhūtaṁvaseva upādhārūpāni ca. (Majjhima Nikāya commentary-Vol.1-pg.281 Abhidhamma commentary-Vol.2-pg.252,253).

When the meditator, who has already discerned the mental phenomena where Phassapañcamaka is predominant, investigates and reflects as to dependent upon what does these mental phenomena arise then he realises clearly that they arise dependent upon vattuṁ rūpa. Vattuṁ is Karaja Kāya. The Karaja Kāya is, in ultimate reality, Bhūta Rūpa and Upādā Rūpa.
According to this instruction of the commentary, take note that the discernment by Suttanta method of the physical basis dependent upon which these mental phenomena arise is to discern not only the physical basis such as eye transparent element but also he must discern the Bhūta Rūpa and Upādā Rūpa that arise together with the physical basis. These physical phenomena are shown in Rūpa Kammatthāna stage by the 6 bases Table. For example in the eyes there are 54 types of real Rūpa and non-real Rūpa as the case may be. Discern as mentioned in these tables of Rūpa Kammatthāna stage.

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

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

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

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

The Method To Discern The 6 Line, In Brief

1. **Rūpārammaṇa line** -- the meditator who wants to discern the mental phenomena that take Rūpārammaṇa as object, or in other words, the mental phenomena which are of Cakkhudvāra Vīthī and the subsequent Manodvāra Vīthi, Sudhā Manodvāra Vīthi that take Rūpārammaṇa as object must:
   (i) discern the eye transparent element and Bhavanga mind clear element simultaneously together;
   (ii) discern the colour of one or many Rūpa Kalāpa which may by pleasant or unpleasant.

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

   **Yoniso Manasikāra -- Ayoniso Manasikāra**

   If Votthapana and Manodvāravajjana determine the Rūpārammaṇa as:
   1. Rūpārammaṇa colour or
   2. physical phenomena or
   3. Anicca or
   4. Dukkha or
   5. Anatta or

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

(2) Saddārammaṇa line -- if the meditator wants to discern the mental phenomena in the Saddārammaṇa line that arise taking sound as object, then he must:
   (i) discern the ear transparent element and Bhavanga Mind Clear Element, as well as
   (ii) Saddārammaṇa together.

(3) Gandhārammaṇa line -- if the meditator wants to discern the mental phenomena in the Gandhārammaṇa line that arise taking smell as object then he must:
   (i) discern the nose transparent element and Bhavanga Mind Clear Element, as well as
   (ii) Gandhārammaṇa together.

(4) Rasārammaṇa line -- if the meditator wants to discern the mental phenomena in the Rasārammaṇa line that arise taking taste as object then he must:
   (i) discern the tongue transparent element and Bhavanga Mind Clear Element, as well as
   (ii) Rasārammaṇa together.

(4) Phoṭṭhānabbārammaṇa line -- if the meditator wants to discern the mental phenomena in the Phoṭṭhānabbārammaṇa line that arise taking tangible as object then he must:
   (i) discern the bodily transparent element and Bhavanga Mind Clear Element, as well as
   (ii) either the Earth element or Fire Element or Air Element (existing in one or group of many Rūpa Kalāpa) called Phoṭṭhānabbārammaṇa together.

(4) Dhammārammaṇa line -- if the meditator wants to discern the mental phenomena in the Dhammārammaṇa line that arise taking the physical phenomena called Dhammārammaṇa as object then he must:
   (i) discern the Bhavanga Mind Clear Element, as well as
   (ii) any one of the physical phenomena in the Dhammārammaṇa line which he wants to discern together.
   Also, if the meditator wants to discern the mental phenomena of the Dhammārammaṇa line that arise taking concepts (paññānti) such as Kasīṇa concept called Dhammārammaṇa as object then he must:
   (i) discern the Bhavanga Mind Clear Element, as well as
   (ii) the concept object such as Kasīṇa concept together.

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

Significant Notes

In the mental phenomena take Rūpārammaṇa as object, the Cakkhudvāra Vīthī mind process arise one, time and the subsequent Manodvāra Vīthī mind process also arise once with Bhavanga occurring between these two processes; then after that the Suddha Manodvāra Vīthī can arise for many times. Take note that it is similar for Sotadvāra Vīthī...etc. The meditator must discern all the mental phenomena of the Vīthīs mind process arising in every mind moment. The associate mental states are shown in the Tables. It is instructed to meditate in this way in Visuddhimagga, 2nd Volume, pages 252 & 253.
As mentioned in the Phṇapiṇḍūpama Sutta’s commentary, mind can arise and perish away for more than 1 lakh of 10 million times within a very short time such as a blink of the eyes or a flash of lightning. Many Vithi mind processes can also arise within such a short time. Among these Vithi the meditator may be able to discern some them while he may not be able to discern some others. He must discern to be able to break down the compactness of mental phenomena.

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

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

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

Tadārammaṇa

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

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

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

<table>
<thead>
<tr>
<th>Tadārammaṇa For Tihetuka Phthujana</th>
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<tbody>
<tr>
<td>After one of the 8 types Mahakusala Javana</td>
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<tr>
<td>After one of the 8 types Lobhamūla Javana</td>
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<tr>
<td>After one of the 2 types Dosamūla Javana</td>
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<tr>
<td>After one of the 2 types Mohamūla Javana</td>
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</table>

Such Is The Vipāka But The Javana Varies

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

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

(3) Intrinsic unpleasant objects (sabhāva anīṭṭhāramma) are seen because of previous Akusala Kamma. When seeing intrinsic unpleasant objects, if there is right attention then Kusala Javana arises; and if there is Ayoniso Manasikāra, then --as Akusala Javana arises -- in Pañcadvāra Viṭthi such as Cakkhuviṭṭhā, the Pañca Viṭṭhāna (such as Cakkhu Viṭṭhāna), Sampaticchana, Santirāna and Tadāramma; and in ManodvāraViṭthi, the Tadāramma are Ahetuca Akusala Viṭṭāka Citta. Take note that according to these definitions, only Akusala Viṭṭāka UpekkhāSantirāna Tadāramma type arises on Anīṭṭhāramma (unpleasant object).

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

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

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

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

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

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

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

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

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</tr>
<tr>
<td>Aṇiṭhāsamāna Cetasika</td>
<td>13</td>
</tr>
<tr>
<td>Sobhana Śādhāraṇa Cetasika</td>
<td>19</td>
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</tbody>
</table>

Saddhā-Paññā Group

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

Consciousness 1
Aṇiṭhāsamāna Cetasika 13
Sobhana Śādhāraṇa Cetasika 19
Just like physical phenomena, mental physical also cannot arise alone singly. They arise only in groups. These groups are called Sāmpayutta dhamma (associate mental states). In some cases they are also called Nāma Kalāpa. It is natural that mental phenomena arise according to the Citta Niyāma called Vīthi. The meditator who wants to discern mental phenomena must discern them according to that natural fixed law (Niyāma). Pertaining to the 6 objects there are 6 Vīthi: Cakkhuvāra Vīthi, Sotadvāra Vīthi, Ghānadvāra Vīthi, Jīvādvāra Vīthi, Kāyadvāra Vīthi and Manodvāra Vīthi. Out of these 6 types of Vīthi, it is easier for the meditator to discern Manodvāra Vīthi first since it has less types of Vīthi Citta in it. Among Manodvāra Vīthis, it is easier for Samatha Yānika person to begin with discerning mental phenomena of Jhāna Samāpatti Vīthi called Jhāna dhamma. The reason is that the meditator has already been able to discern the Jhāna factors since at the Samatha stage of establishing concentration.

<table>
<thead>
<tr>
<th>Dhammārammanā Line — Manodvāra — Jhāna Samāpatti Vīthi Table</th>
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<td>Basis Vatthu Rūpa in Hadaya</td>
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<td>4th Jhāna</td>
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The names of the Vīthi Citta mentioned in the Table above are:

Ma. = Manodvārāvajjana = the mind that advert (determine) on the object (such as Anāpānāpatībhāga Nimitta).
Pa. = Parikamma = the Kāmāvacara Mahākusala Javana Citta that performs the preliminary function (such as in-breath, out-breath... etc) so that Jhāna Javanatas arise.
U = Upacāra = the Mahākusala Javana Citta which is the Upacāra of = close vicinity to Jhāna Javana = neighbourhood
Nu. = Anuloma =
Go. = Gotrabhu = the Mahākusala Javana Citta that cuts off the Kāma lineage.

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

For the beginner who wants to discern these mental phenomena should enter into the Jhāna which he wants to discern. Then, after having emerged from that Jhāna, begin with discerning the Jhāna factors. Be able to see the arising of these Jhāna factors together in every mind moment for many times successively by insight. If successful, discern all the Jhāna Sampayutta dhamma gradually in every mind moment by one of the 3 ways of discerning mental phenomena, i.e. either beginning with consciousness or with Vedāna or with Phassa. Those who have a good basic knowledge of Abhidhamma will be able to discern to this extent; but it is found that it is very difficult for those who has little knowledge of basic Abhidhamma to understand. Therefore, for those whose
knowledge is tender, the 34 mental phenomena of 1st Jhāna that take Ānāpānāyatībhāga Nimitta as object are mentioned again in the followings.

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

1st Jhāna 34 Nāma Dhamma That Take Ānāpānāyatībhāga Nimitta as Object

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

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

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

The Discernment

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

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

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

These Jhāna mental phenomena must be discerned as shown in the Table. It is mentioned in the Abhidhamma Commentary, 2nd Volume, page 237 (Burmese script) that during the Upacāra Javanas (which is Parikamma-Upacāra-Anuloma- Gotrabhu) of upper Jhāna such as 2nd Jhāna, Vitakka and Vicāra are accompanying. During the Upacāra of 4th Jhāna, Pīti is not accompanying (Visuddhimagga).
Yasmā sukhamasukhāya vedanāya āsevanapaccayaṇa pacçayo na hoti, catutthajjhāne ca adukhhamasukhāya vedanāya uppañjitabbaṁ, tasmā tāṁ upekkhāvedanāsampayuttāṁ honti. Upekkhāsampayuttattāyeva cettha pītī parihiyattiti (Vism-IV-182) = Sukhamasukhāya vedanāya uppañjītabbāṁ, tasmā tāṁ Upekkhāvedanā should arise, therefore the Upacāra Javana of that 4th Jhāna are associated with Upekkhāvedanā. As the Upacāra Javana are associated with Upekkhāvedanā, Pītī is not present (Vism-IV-182).

If one wants to discern the Ānāpāna 1st Jhāna mental phenomena, then firstly enter into the Ānāpāna 1st Jhāna. After having emerged from that 1st Jhāna, begin with discerning the 5 Jhāna factors of the 1st Jhāna. Be able to see the repeated successive incessant arising of the 5 Jhāna factors. If not satisfied, then taking the Ānāpāna Paṭibhāga Nimitta as object, enter into Ānāpāna 1st Jhāna again. Then, emerging from that Jhāna:
(1) discern the Bhavaṅgā mind clear element = Manodvāra;
(2) discern the Ānāpāna Paṭibhāga Nimitta object;
(3) when that Ānāpāna Paṭibhāga Nimitta impinges and appears in that Bhavaṅgā mind clear element = Manodvāra, discern the Jhāna factors again.

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

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

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

విమితి సంఘస్థానం

(NOT TRANSLATED YET)
Distinguishing Mental Phenomena And Physical Phenomena

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


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

1. the states that have the natural characteristic of inclining towards an object is Nāma.
2. the states that have the natural characteristic of being subjected to constant change is Rūpa.

(Vis.m., XVIII, 4)

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

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

Discernment Of Manodvārika Kusala Javana Vīthi Process

1. Discern the Bhavaṅga Mind Clear Element;
2. (2) take the Eye Transparent Element as object.
When that Eye Transparent Element impinges on the Bhavanga Mind Clear Element or appears in the Bhavanga Mind Clear Element then the Manodvārika Javana Vithi mind process will arise. If the Manodvārika manomūḍhaka included in that Vithi mind process:

1. decides it as Eye Transparent Element or
2. decides the Eye Transparent Element as just a physical phenomena or
3. decides = discerns as Anicca, taking the arising and perishing away of that Eye Transparent Element as object or
4. decides = discerns as Dukkha, taking the nature of being oppressed by constant arising and perishing away of that Eye Transparent Element as object or
5. decides = discerns as Anatta, taking the non-existence of an indestructible essence \ soul in that Eye Transparent Element as object or
6. decides = discerns as Asubha, taking the loathsomeness, such as that Eye Transparent Element being mixed with bad smell as object,
then -- as it is right attention (Yoniso Manasikāra) -- Kusala will arise. Out of these 6 right attention, the meditator should discern firstly with number one which is the Manodvārika Javana Vithi process that knows it as just Eye Transparent Element. It can be discerned beginning with consciousness or Phassa or Vedenā.

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

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

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

TABLES: DHAMMĀRAMMAṆĀ LINE SUDDHA MANODVĀRA VĪTHI WHOLESOME GROUP TABLE.

21
In this case, understand that in:
1 = the Citta-cetasika that are knowing it as eye transparent element;
2 = the Citta-cetasika that are knowing it as physical phenomena;
3 = the Citta-cetasika that are knowing it as Anicca;
4 = the Citta-cetasika that are knowing it as Dukkha;
5 = the Citta-cetasika that are knowing it as Anatta;
6 = the Citta-cetasika that are knowing it as Asubha,
are being discerned.

Real Rūpa To Be Discerned Similarly

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

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

The 10 types of non-real physical phenomena are not the object of Vipassanā meditation on the 3 Characteristics; even though one or all of the non-real physical phenomena are meditated upon as Anicca, the Vipassanā Javana Vīthi mind process that knows it as Anicca cannot arise. Take note that it is similar for Dukkha and Anatta. Therefore meditate by way of 2 modes only in each non-real physical phenomena. For example:
(1) in Ākāsa dhātu, meditate on it as just space element. Discern the Citta-cetasika that are knowing space element in 4 types, alternating the presence of niṇṇa and pīti;
(2) meditate on the Ākāsa dhātu as just physical phenomena. Discern the Citta-cetasika that are knowing physical phenomena in 4 types, alternating the presence of niṇṇa and pīti.

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

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

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

22
(1) Kāya Viññātā (bodily intimation)
(2) Vacī Viññātā (verbal intimation)
(3) Rupassa Lahutā (physical lightness)
(4) Rupassa Mudutā (physical pliancy)
(5) Rupassa Kammaññatā
(6) Upacaya *
(7) Santati
(8) Jaratā
(9) Aniccatā

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

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

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

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

34 Mental Phenomena That Take Eye Transparent Element As Object

(1) Consciousness =
(2) Phassa = contact of eye transparent element. (Characteristic)
= the 'joining' of eye transparent element and consciousness. (Function)

(34) Paññā = knowing penetratively the eye transparent element.

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

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

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

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

REAL AND NON-REAL PHYSICAL PHENOMENA: In this Vīthī mind process, Cakkhu Viññāṇa arises dependent upon Cakkhu Vatthu Rūpa which is the Eye Transparent Element. All the remaining other mental phenomena in the Cakkhudvāra Vīthī and Manodvāra Vīthī arise dependent upon the Hadaya Vatthu Rūpa. Therefore, the Vatthu Rūpa are shown in the Table. According to the Suttanta method, physical phenomena must be discerned until the compactness is broken down; as such Vatthu does not mean Vatthu (physical basis) alone only but also includes the primary physical phenomena (Bhūta Rūpa) and the derivative physical phenomena (Upādā Rūpa) that exist. To discern like that is mentioned in the Mūla Paṅgāsa Commentary, 1st page 281: Vatthu nāma karajakāyo...pe...athato bhūtāni ceva upādārūpāni ca... However, in the Table, real physical phenomena only are shown mainly. At the stage of NāmaRūpa Pariccheda Nāpa where the mental-physical phenomena are discerned, discern the non-real physical phenomena also as much as possible, mixing together. Non-real physical phenomena are to be left out only at the Vipassanā stage.
Another point is that in Bhavaṅga, 34 mental phenomena is shown for Tihetuka person whose Paṭisandhi is accompanied by Somanassa Vedanā. If the meditator is a Tihetuka person whose Paṭisandhi is accompanied by Upekkhā Vedanā the then there are 33 mental phenomena. Bhavaṅga takes only one of the 3 objects -- Kamma or Kamma Nimitta or Gati Nimitta -- as object, which was the object of the Maraṅgāna Javana that arose at the verge of death in the past life. Only when one can discern the past object of Bhavaṅga Citta should one discern also the Bhavaṅga Cittas that arise in between vīthi processes. At this beginning stage of discerning mental phenomena if one is still not able to discern the object of Bhavaṅga, it can left out temporarily.

Yoniso Manasikāra

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

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

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

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

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

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

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

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

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

In this case, it is mentioned in the Commentary, Sammohā Vinodani that Tadārammaṇa cannot arise after the Lakkhaparammaṇika Vipassanā Javana which take the 3 Characteristics: Anicca, Dukkha and Anatta of Saṅkhāra dhamma as object. But according to that teaching, Tadārammaṇa can arise after the Taruṇa tender Vipassanā Javana. Therefore the meditator must experience it practically himself whether Tadārammaṇa arise or not after Vipassanā Javana.
TABLES: QUANTITY OF CITTA-CETASIKĀ

Further Explanations

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

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

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

Santirāṇa = in investigating there are 12 Citta-cetasika if include Piti when accompanied by Somanassa Vedaṇā. There are 11 Citta-cetasika excluding Piti when accompanied by Upekkhā Vedaṇā.

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

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

(i) if  naïṇa and piti are accompanying then there are 34 Citta-cetasika. It is accompanied by Somanassa Vedaṇā.

(ii) if accompanied by  naïṇa but not by piti then there are 33 Citta-cetasika. It is accompanied by Upekkhā Vedaṇā.

(iii) if not accompanied by  naïṇa but is accompanied by piti then there are 33 Citta-cetasika. It is accompanied by Somanassa Vedaṇā.

(iv) if not accompanied by both  naïṇa and piti then there are 32 Citta-cetasika. It is accompanied by Upekkhā Vedaṇā.

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

Manodvāravajjana = Manodvāravajjana is similar to Votthapana. It is accompanied by Upekkhā Vedaṇā.

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

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

(1) discern the Ear Transparent Element and Bhavaṅga Mind Clear Element;
(2) and Saddārammaṇa (= sound) together. Meditate on that sound in 6 ways:

(i) as just a sound,
(ii) as just a physical phenomena,
(iii) as Anicca,
(iv) as Dukkha,
(v) as Anatta,
(vi) as Asubha.

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

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

(1) discern the Nose Transparent Element and Bhavaṅga Mind Clear Element;
(2) and the Gandhārammaṇa (smell) of one Rūpa Kalāpa or a group of many Rūpa Kalāpa together. Meditate in the same way as above.

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

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

The Brain And Intelligence (Insight)

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

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

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

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

Dhammārammaṇa Line -- Wholesome Group

In the Dhammārammaṇa line, the Wholesome Group are divided into 4 groups so that the meditator can easily remember it. These 4 groups are:
(A) the mental phenomena group that takes the 11 real physical phenomena as object.
(B) the mental phenomena group that takes the 10 non-real physical phenomena as object.
(C) the mental phenomena group that includes Virati, Appamaññā, Buddhānuṭtatti and Maraṇānuṭtatti.
Among these 4 groups, the discernment of the mental phenomena of groups (A), (B) and (D) are already shown. The discernment of the mental phenomena for group (C) will be further mentioned below.

SammāVācā (Right Speech)

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

Sammā Kammanta (Right Action)

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

Sammā Ājīva (Right Livelihood)

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

Karuṇā (Compassion)

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

Muditā

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

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

Tadārammaṇa & Saddhā-Paññā:- Take note that after the Javana where the Virati & Apamaññā are included, Tadārammaṇa cannot arise since the object is not a Kāma object. The
Saddhā in the Javana mental phenomena is the faith in Kamma and its effect. As for Paññā, it is the understanding of Kamma and its effect, i.e. Kamma-sakata Sammādiṭṭhi.

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

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

**TABLE:** Group (C) Dhammārāmaṇa Line - Only Wholesome Group Table

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

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

**The Arising Of The 10 Fetters (Sāṁyojana)**

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

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

2. As the Rūpārammaṇa can be easily obtained in well endowed life, if there is an aspiration for a well endowed life then Bhava Rāga fetter arises.
(3) Thinking that this Rūpārammaṇa can be obtained by practising Sīlabbata which are the wrong practices such as Ox Practice and Dog Practice, Sīlabbataparāmāsa fetter arise in the person who is observing = practising Sīlabbata practices.

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

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

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

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

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

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

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

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

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

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

Lobha-Dīṭhi Group Mental Phenomena -- 4 Groups

30
(1) Consciousness
   Aññasmāna (= Cetasikas common to both sides) 13
   Akusala Sādhāraṇa Cetasikas 4
   Lobha+Diṭṭhi 2
   Total 20

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

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

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

(4) If it is Sasāṅkhārika and is with Upekkhā Vedaṇā then:
   (19+Thīna+Middha) = 21

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

Lobha-Māṇa Group Mental Phenomena -- 4 Groups

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

Dosa Group Mental Phenomena -- 2 Groups

(1) Consciousness
   Aññasmāna Cetasikas not accompanied by Piti 12
   Akusala Sādhāraṇa Cetasikas 4
   Dosa Cetasika
   Total 18

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

Dosa-Issā Group Mental Phenomena -- 2 Groups

(1) The above Dosa group Citta-cetasika 18
   Issā Cetasika 1
   Total 19

(2) If it is prompted:
   (19+Thīna+Middha) = 21
Dosa-Macchariya Group Mental Phenomena -- 2 Groups

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

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

Dosa-Kukkucca Group Mental Phenomena -- 4 Groups

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

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

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

Mohā-Uddhacca Group Mental Phenomena -- 1 Group

(1) Consciousness 1
Sabba Citta Sādhāraṇa Cetasika 7
Vitakka, Vīcāra, Adhīmokkha and Vīriya (Pīṭa & Chanda not included) 4
Akusala Sādhāraṇa Cetasika
Total = 16

Mohā-Vicikicchā Group Mental Phenomena -- 1 Group

(1) Consciousness 1
Sabba Citta Sādhāraṇa Cetasika 7
Vitakka, Vīcāra and Vīriya (Adhīmokkha, Pīṭa & Chanda not included) 3
Akusala Sādhāraṇa Cetasika 4
Vicikicchā 1
Total = 16

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

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

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

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

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

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

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

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

TABLE: DHAMMĀRAMMAṆA LINE - MANODVĀRA VĪTHI - AKUSALA GROUP.

The Method Of Discernment

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

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

Lobha-Dīṭṭhi Group 20 Mental Phenomena

(1) Consciousness -

(20) Dīṭṭhi -

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

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

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

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

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

The Method To Discern Rūpārammana Line Unwholesome Group

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

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

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

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

The quantity of mental phenomena in the respective Pañcādvārāvajjana, CakkhuViññāna, Samaṭṭichchana, Santīraṇa & Votthapanā are similar to that of the Wholesome Group mental phenomena. Only the quantity of mental phenomena in Javana is not the same between Wholesome group and Unwholesome group.
As in the Tadārammaṇa column of the Table shown above, subsequent to Akusala Javanas, Mahā Vipāka Tadārammaṇa can arise accordingly.

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

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

Saddārammaṇa-Gandhārammaṇa-Rasārammaṇa-Phoṭṭhabbārammaṇa Lines

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

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

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

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

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

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

TABLE: SIX LINES (SEQUENCES) IN SUMMARY
TABLE: GROUP (C) DHAMMĀRAMMAṆA LINE - ONLY WHOLESOME GROUP

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

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

Discerning As Nāma (Mental Phenomena)

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

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

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

Differentiate The Physical Phenomena & Mental Phenomena

Tato namana lakkhaṇapī nāmaṁ, rupana lakkhaṇaṁ rupanti saṅkhepaṁ nāmarūpaṁ vavatthapeti (Vism., Vol.2, pg.222, Burmese script)......Iti idaṁca nāmaṁ, idaṁca rūpaṁ, idaṁc vuccati nāmarūpaṁ saṅkhepaṁ nāmarūpaṁ vavatthapeti (ibid., pg.225) -- according to the instruction of the Commentary above, the meditator must further try to discern physical phenomena + mental phenomena = differentiate physical phenomena + mental phenomena = distinguish physical phenomena + mental phenomena. As mental phenomena has been discerned according to Āyatana dvāra, it is more appropriate to differentiate physical phenomena + mental phenomena = discern together physical phenomena + mental phenomena according to Āyatana dvāra. In this case, having discerned mainly real physical phenomena according to Vaththu Rūpa table together with non-real physical phenomena then discern the physical phenomena mental phenomena. Only real physical phenomena -- which are the objects of Vipassanā insight are mainly shown in tables. As an example, in Cakkhu vaddāra Vithī discern fully in every mind moment as:

1) In Pañcavadāravajjana - the 54 Vaththu Rūpa in the heart and Rūpārammaṇa are physical phenomena; the 11 Citta-cetasikas are mental phenomena.
2) In CakkhuViññāna - the 54 Vaththu Rūpa in the eyes and the Rūpārammaṇa are physical phenomena; the 8 Citta-cetasikas are mental phenomena...etc...

Nāma-Rūpa Vavatthana = Distinguishing Mental-Physical Phenomena

When one is able to discern the physical phenomena + mental phenomena together at every mind moment in the 6 lines, then taking these physical phenomena mentalphenomīnā as object, be able
to discern by insight that these mental physical phenomena are void of person, beings, soul, self but are only a group of physical phenomena+mental phenomena.

Four Compactness Of Mental Phenomena (Nāma Ghana)

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

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

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

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

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

(1) Santati Ghana = Continuity Compactness Of Mental Phenomena

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

In arising thus, if one does not realise and differentiate between each of them as “this is Pañcadvāravajjana”, “this is CakkhuViññāṇa”, “this is Sappāṭicchana”, “this is Santāraṇa” etc, then it is concealed by continuity compactness of mental phenomena = Santati Ghana. If one can discern by insight, distinguishing every mind moment in the Vithis as “this is Pañcadvāravajjana”, “this is CakkhuViññāṇa”, “this is Sappāṭicchana”, “this is Santāraṇa” etc, then continuity compactness of mental phenomena = Santati Ghana is broken down. The meditator must-d discern to break down the Santati Ghana like that.

(2) Samūha Ghana = Grouping Compactness of Mental Phenomena

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

(3) Kicca Ghana = Function Compactness Of Mental Phenomena

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

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

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

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

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

In the realm of Vipassanā there are 2 types: the mental phenomena being meditated upon and the meditating mental phenomena lead by nāṇā. In Vipassanā meditation, Sārammaṇa dhamma is especially the meditating mental phenomena. As for the mental phenomena being meditated upon, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. In the meditating mental phenomena also, its Santati ghana, Samūha ghana and Kicca ghana must be broken down. The reason is that -- nāṇā ca nāṇā ca ubhapi vippasati (Vism-XXI-1.3) -- in the discernment of Arūpasattaka and at the higher Vipassanā stages such as Bhaṅga nāṇā it is instructed to meditate Vipassanā on the 3 Characteristics of both:

(1) nāṇā -- which are the 5 Khandhas i.e. Dukkha Saccā and the causal relationships Paticcā Samuppāda i.e. Samudaya Saccā,
(2) and nāṇā -- which is the group of meditating mental phenomena lead by Vipassanā nāṇā.

For phuthujana and Sekkha persons, the meditating mental phenomena lead by Vipassanā nāṇā called nāṇā is Mahā Kusala Manodvārika Javana Vīthi mind process. In Manodvārāvajjana there are 12 mental phenomena. In each of the 7 times of Javana there are 34 or 35 or 33 or 32 mental phenomena. Tadārammaṇa can arise at the stage of tender Vipassanā but does not arise at the stage of matured'powerful Balava Vipassanā such as Bhaṅga nāṇā. (33 is mentioned because sometimes it may be nāṇāvippayutta Vipassanā Javana. Also sometimes Pīti may not be included.)

In the meditating mental phenomena lead by Vipassanā nāṇā:
(1) If one realises the distinction in the mental continuity sequential process as “this is Manodvārāvajjana”, “this is 1st Javana”, “this is 2nd Javana”...etc, then Santati Ghana is broken down.
(2) If one realises by insight the distinction of the mental phenomena arising at every mind moment in that continuity process as “this is Phassa”, “this is Vedanā”, “this is Saññā”, “this is Cetanā”, “this is Viññāna”...etc., then Samūha Ghana is broken down.

(3) If one realises by insight the distinction of the specific function of each mental phenomena existing in every mind moment, then Kicca Ghana is broken down.

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

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

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

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

Discernment Of Bodily Postures & Activities (Iriyā patha-Sampajaṇāṇa)

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

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

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

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

The Method To Discern

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

Main & Not Main (Padhāna & Appadhāna) Physical Phenomena

Meditating thus on the postures and activities, one needs to know and discern differentiating the 2 types of physical phenomena which are:
(1) Padhāna = the main physical phenomena;
(2) Appadhāna = not main physical phenomena.

(1) Padhāna = Main Physical Phenomena

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

(2) Appadhāna = Not Main Physical Phenomena

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

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

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

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

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

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

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

This technique of discernment is in accordance with the teachings of Mūla Paññāsa sub-commentary written by Venerable Ācariya Dhammapāla as follows: Purimaṇayo vā ājīvāpatthapaddhāna vutto ti tattha kāyo appadhāna anunipphādu ti idha kāyaṁ padhānaṁ appadhānaṁ ājīvāpattham anunipphādaṁ katvā dassetuṁ dutiyaṁ vutto vuttoti evampetha dvinnanṁ nayānaṁ vīseso veditabbo.

The Buddha mainly taught the carrying Rūpa called posture (ājīvā patha) as gacchanto vā gachchāmīti pajānati = when going, know it as going...etc. On the other hand the Buddha taught to discern mainly the physical phenomena being carried as “Yathā yathā vā panassa kāyo pañīhito hoti. Tathā tathā naṁ pajānati” — to the body in whatever position it is being kept. Among them:
(1) if one mainly discern the carrying physical phenomena then the discernment of the physical phenomena being carried is also done.
(2) if one mainly discern the physical phenomena being carried then the discernment of the carrying physical phenomena is also done.

To instruct on such technique of discernment the Buddha taught the 2nd method as “Yathā yathā vā panassa....”. This is the difference between the 2 methods. (This is what is meant by the sub-commentary).
Discernment Of 5 Khandhā

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

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

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

When able to discern the 5 Khandhā of the 4 postures of walking, standing, sitting and lying down + the 5 Khandhā of activities in going forward, returning, bending, stretching...etc, the Buddha taught to further discern as follows in Mahā Satipaṭṭhāna Sutta:
itti ajjattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta bahiddhā vā kāye kāyānupassī viharati.
itti ajjattam vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatta bahiddhā vā vedanāsu vedanānupassī viharati.
itti ajjattam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatta bahiddhā vā citte cittānupassī viharati.
itti ajjattam vā dhammesu dhammadhānupassī viharati, bahiddhā vā dhammesu dhammadhānupassī viharati, ajjhatta bahiddhā vā dhammesu dhammadhānupassī viharati.

In the above Pāḷi, the Buddha taught to discern the 5 Khandhā, i.e. Kāya, Vedanā, Citta and Dhamma:
(1) internally;
(2) externally;
(3) internally & externally, again and again.

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

(Vuttoṅgaminī Vipassanā:- it is the Magga Vithi mind process which rush swiftly towards Asaṅkhata Dhātu Peaceful Element Nibbāna where Saṅkhāra dhamma ceased, having emerged from Saṅkhāra object; and preceding that Magga Vithi, the 2 or 3 Manodvārika Vipassanā Javana Vithi mind process.)
Tasma sasantānagate sabba dhamme parasantānagate ca tesam santāna vibhāga akatvā bahiddhā bhava sāmaññatā sammasanānāy ayaṁ sāvakānaṁ sammasana cāro. (Sub-commentary to Anupada Sutta, Majjhima Nikāya).

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

The Technique To Discern Externally

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

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

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

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

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

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

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

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

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

After that in both internal and external, further
(1) discern physical-mental phenomena = differentiate physical-mental phenomena,
(2) delimitate physical-mental phenomena.

To Progress To The Next Stage

After having discerned and then delimitate the physical-mental phenomena, both internally and externally, the Buddha taught the practice to advance to the next stage in Mahā Satipaṭṭhāna Sutta, Dhātu Manasikāra Pabbha as follows:
Samudāya dhammānupassī vā kāyasmiṁ viharati, vaya dhammānupassī vā kāyasmiṁ viharati, samudāya vaya dhammānupassī vā kāyasmiṁ viharati...(it is taught similarly for Vedanā, Citta and Dhamma).

The Buddha instructed to meditate Vipassanā on the

In this stage, the Buddha taught the 3 insights (nāṇa):
(1) Paccaya Pariggaha Nāṇa,
(2) Sammasana Nāṇa,
(3) Udayabbaya Nāṇa.

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

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

It Is The Development Of 4 Satipaṭṭhāna Practice

Yasmā pana na suddha rūpa dassanamatteneva vuṭṭhānaṁ hoti, arūpampi datthabbameva (Abhidhamma Commentary-Vol.1-pg.271; Vism.-Vol.2-pg.300 Burmese script) -- By meditating Vipassanā on the 3 Characteristics of just physical phenomena only, Magga nāṇa cannot be attained; one must meditate Vipassanā on mental phenomena also.
What the above Commentary means is this:- At the beginning of discerning physical-mental phenomena which are the object of Vipassanā meditation:

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

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

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

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

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

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

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

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

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

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

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

Therefore one must take note, respectfully and reverentially that

1) if one is meditating on one of the Satipaṭṭhāna then it is meditating on all 4 Satipaṭṭhāna.
2) discerning the 5 Khandhā is meditating on the Satipaṭṭhāna.
THE FOLLOWINGS ARE FROM PAGES 12 TO 32 (OF LOOSE PAGES) OR FROM PAGES 7 TO 21 (OF THE BOOK WITH SMALL MINUTE PRINTING)

Notes To Know In Advance

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

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

2. SotaVatthu = Sota Pasāda = Ear Transparency.

The 6 Dvāra

2. SotaDvāra = Sota Pasāda = Ear Transparency.

As the door of a house is for coming in and going out; for closing and opening, it is called dvāra. If there is no door in a house then people cannot get into it. Just as the door of a house is for people to come in, similarly if there is no Pasāda such as Cakkhu Pasāda then Vīthi Cittas such as CakkhuDvāra cannot arise. As the Cakkhu Pasāda in the body is as if where the CakkhuDvārika
Viṭṭhi comes in, and as it is similar (Sadisūpacāra) to an ordinary door of a house, Cakkhu Pasāda are called CakkhuDvāra...etc.

6 Objects (Ārammaṇa)

(1) Rūpārammaṇa = Appearance (Oṃ ṭ̄r̥aṃ) = colour (Oṃ ṭ̄hṛ̥aṃ).
(2) Saddārammaṇa = Sound.
(3) Gandhārammaṇa = Smell.
(4) Rasārammaṇa = Taste.
(5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
(6) Dhammārammaṇa = (Oṃ ṭ̄aṃ ṭ̄aṃ ṭ̄aṃ).

6 Types Of Dhammārammaṇa

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

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

6 Viññāṇa Dhātu

(1) CakkhuViññāṇa = The consciousness that knows Rupārammaṇa \ colour, being dependent upon Eye Transparent Element.
(2) SotaViññāṇa = The consciousness that knows Saddārammaṇa \ sound, being dependent upon Ear Transparent Element.
(3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa \ smell, being dependent upon Nose Transparent Element.
(4) JīvāViññāṇa = The consciousness that knows Rasārammaṇa \ taste, being dependent upon Tongue Transparent Element.
(5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa \ tangible, being dependent upon Bodily Transparent Element.
(6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, according to (Oṃ ṭ̄aṃ ṭ̄aṃ ṭ̄aṃ) Bhavaṅga Mind Clear Element.
Except for the Dvepañcavīñāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vattthu are called ManoVīñāṇa; they are the Citta that know the object distinctly and distinguisingly. Excluding the 3 types of Viṭṭhi Mutta Citta in those ManoVīñāṇa Citta, the remaining ManoVīñāṇa Citta and the above PañcaVīñāṇa Citta arise according to the Citta Niyāma called Viṭṭhi. There are, briefly, 6 types of Viṭṭhi as follows:

6 Viṭṭhi

According to Dvāra, there are:
(1) CakkhuDvāra Viṭṭhi = the arising process of mind in Cakkhu Dvāra;
(2) SotaDvāra Viṭṭhi = the arising process of mind in Sota Dvāra;
(3) GāhanaDvāra Viṭṭhi = the arising process of mind in GāhanaDvāra;
(4) JivhāDvāra Viṭṭhi = the arising process of mind in JivhāDvāra;
(5) KāyaDvāra Viṭṭhi = the arising process of mind in KāyaDvāra;
(6) ManoDvāra Viṭṭhi = the arising process of mind in ManoDvāra;

and according to Viññāṇa, there are:
(1) CakkhuVīñāṇa Viṭṭhi = Viṭṭhi that is known through Cakkhu Vīñāṇa;
(2) SotaVīñāṇa Viṭṭhi = Viṭṭhi that is known through Sota Vīñāṇa;
(3) GāhanaVīñāṇa Viṭṭhi = Viṭṭhi that is known through GāhanaVīñāṇa;
(4) JivhāVīñāṇa Viṭṭhi = Viṭṭhi that is known through JivhāVīñāṇa;
(5) KāyaVīñāṇa Viṭṭhi = Viṭṭhi that is known through KāyaVīñāṇa;
(6) ManoVīñāṇa Viṭṭhi = Viṭṭhi that is known through ManoVīñāṇa.

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

Also, Viṭṭhis are named relating to the Vīñāṇa.
(1) Cakkhudvāra Viṭṭhi is: Pañcadvāravajjana-CakkhuVīñāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
(2) Sotadvāra Viṭṭhi is: Pañcadvāravajjana-SotaVīñāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
(3) Gāhādvāra Viṭṭhi is: Pañcadvāravajjana-GāhanaVīñāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
(4) Jivhādvāra Viṭṭhi is: Pañcadvāravajjana-JivhāVīñāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
(5) Kāyadvāra Viṭṭhi is: Pañcadvāravajjana-KāyaVīñāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
(6) Manodvāra Viṭṭhi is: Manodvāravajjana-Javana (7 times)-Tadārammaṇa (2 times).

In these Viṭṭhi the distinctive (unique) mind are Vīñāṇa such as CakkhuVīñāṇa, SotaVīñāṇa...etc. Pañcadvāravajjana, Sampaṭicchana...etc are not distinctive (unique). Therefore, by means of the distinctive Vīñāṇa, they are known as Cakkhu Viṭṭhi...etc. In Manodvāra Viṭṭhi there is no distinctive (unique) Vīñāṇa; all are ManoVīñāṇa only. Therefore the Viṭṭhi where all are ManoVīñāṇa only is called ManoVīñāṇa Viṭṭhi. In this case, Viṭṭhi means the arising of minds in process such as Pañcadvāravajjana-CakkhuVīñāṇa...etc.

6 Visayappavatti

The following 4 types are of Pañcadvāra:
(1) Atimahantarārāmmana = the object which last for extremely many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Tadārāmmana Vāra).

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

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

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

The following 2 types are of Manodvāra:

(5) Vibhūtārāmmana = object which is clear (Tadārāmmana Vāra).

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

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

The Types Of Citta Which Are The Object Of Vipassanā Niññā

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

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

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

**Eight Types Of Lobha Mūla Citta**

There are 8 types of Lobha Mūla Citta which are:
(1) One type SomanassaSahagata Diṭṭhigatasampayutta Āsāṅkhārika Citta.
(2) One type SomanassaSahagata Diṭṭhigatasampayutta Saṅkhārika Citta.
(3) One type Upekkhāsahagata Diṭṭhigatasampayutta Āsāṅkhārika Citta.
(4) One type Upekkhāsahagata Diṭṭhigatasampayutta Saṅkhārika Citta.
(5) One type SomanassaSahagata Diṭṭhigatavippayutta Āsāṅkhārika Citta.
(6) One type SomanassaSahagata Diṭṭhigatavippayutta Saṅkhārika Citta.
(7) One type Upekkhāsahagata Diṭṭhigatavippayutta Āsāṅkhārika Citta.
(8) One type Upekkhāsahagata Diṭṭhigatavippayutta Saṅkhārika Citta.

**Somanassa Sahagata** = is accompanied by Somanassa Vedānā.
**Upekkhā Sahagata** = is accompanied by Upekkhā Vedānā.
**Diṭṭhigatasampayutta** = associated with wrong views, Micchādiṭṭhi.
**Diṭṭhigatavippayutta** = dissociated from wrong views, Micchādiṭṭhi.
**Āsāṅkhārika** = prompted = is accompanied by prompting.
**Saṅkhārika** = unprompted = is not accompanied by prompting.

**Two Types Of Moha Mūla Citta**

(1) One type Domanassa Sahagata Paṭighasampayutta Āsāṅkhārika Citta.
(2) One type Domanassa Sahagata Paṭighasampayutta Saṅkhārika Citta.

**Domanassa Sahagata** = is accompanied by Domanassa Vedānā, unpleasant mental feeling.
**Paṭighasampayutta** = associated with Dosa, mental harshness and violence.

**Two Types Of Moha Mūla Citta**

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

**Vicikicchāsampayutta** = associated with doubts, Vicikicchā.
**Uddhaccasampayutta** = associated mental restlessness.

In this way there 12 types of Akusala Citta which are:
(1) Eight types of Lobha Mūla Citta where Lobha is the fundamental cause.
(2) Two types of Dosa Mūla Citta where Dosa is the fundamental cause.
(3) Two types of Moha Mūla Citta where Moha is the fundamental cause.

**Eighteen Types of Āhetuka Citta:**
**Seven Types Of Akusala Vipāka Citta**

(1) One type Upekkhā Sahagata CakkhuViññāna Citta.
(2) One type Upekkhā Sahagata SotaViññāna Citta.
(3) One type Upekkhā Sahagata GhānaViññāna Citta.
(4) One type Upekkhā Sahagata JīvhaViññāna Citta.
(5) One type Dukkha Sahagata KāyaViññāna Citta.
(6) One type Upekkhā Sahagata Sampaṭicchana Citta.
(7) One type Upekkhā Sahagata Santīraṇa Citta.

Dukkhasahagata = accompanied by bodily painful feeling, Kāyika Dukkha Vedanā.
Sampaticchana Citta = the mind that arise as receiving the object.
Santīraṇa Citta = the mind that arise as investigating the object.

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

Eight Types Of Ahetuka Kusala Vipāka Citta

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

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

Sukha Sahagata = accompanied by Kāyika Sukha Vedanā.

Three Types Of Ahetuka Kiriya Citta

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

Pañcadvārāvajjana = the Citta that advert to the object which comes into the sphere of the 5 dvāra.
Manodvārāvallana = the Citta that advert to the object which comes into the sphere of Manodvāra.
Hasituppāda Citta = the Citta that produce smiling in Arahantas.

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

(1) seven types of Akusala Vipāka Citta,
(2) eight types of Ahetuka Kusala Vipāka Citta,
(3) three types of Ahetuka Kiriyā Citta,
are not associated at all with Hetu which are Lobha, Dosa, Moha, Alohbha, Adosa and Amoha, they are called Ahetuka Citta. Excluding these Akusala Citta and Ahetuka Citta, the remaining Citta are called Sobhaṇa Citta as they are of the wholesome types of Citta. In these Sobhaṇa Citta, there are 59 types in brief or 91 types in extensive.

Twenty-four Types of Kāmāvacara Sobhaṇa Citta:
Eight Types Of Mahā Kusala Citta

The following are the 8 types of Kāmāvacara Kusala Citta:
(1) One type Somanassa Sahagata Nānasampayutta Asaṅkhārika Citta.
These are usually the Cittas that have the power to produce good effect in the 11 Kāma realms. The Samatha Bhāvanā Citta up till Upacārā Samādhi and the Vipassanā Bhāvanā Citta up till before the attainment of Ariya Magga that can arise in you who is still a Phuthujana are Kāmāvacara Kusala Citta. It is very extensive. Therefore these Cittas are called Mahā Kusala Citta.

Eight Types Of Mahā Vipāka Citta

(1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.

(8) One type Upekkhā Sahagata Nāṇavippayutta Asaṅkhārika Citta.

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

Eight Types Of Mahā Kiriyā Citta

(1) One type Somanassa Sahagata Nāṇasampayutta Asaṅkhārika Citta.

(8) One type Upekkhā Sahagata Nāṇavippayutta Asaṅkhārika Citta.

The Mahā Kiriyā Cittas, like Mahā Kusala Cittas, are also of 8 types. These are the Dāna, Siла, Samatha and Vipassanā Bhāvanā Cittas of Arahantas. (Samatha means up till Upacārā Samādhi).

As the noble practices of Arahantas such as Dāna, Siла, Samatha, Vipassanā...etc have no power to produce any effect, the mind undertaking these practices are called Kiriyā, just doing only.

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

The following 54 types of Citta:

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

Total - 54

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

(1) Akusala Citta - 12 types
(2) Ahetuka Citta except Hasituppāda - 17 types
(3) Mahākusala Citta - 8 types
(4) Mahā Vipāka Citta - 8 types

43 types

Fifteen Types Of Rūpāvacara Citta:

Five Types Of Kusala Citta

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

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

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

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

 Twelve Types Of Arūpāvacara Citta:
 Four Types Of Kusala Citta

(1) Ākāsānaṅcāyatana Kusala Citta = the Kusala Citta that is established on the concept of infinite space object.
(2) Viññāṇaṅcāyatana Kusala Citta = the Kusala Citta that is established on the Ākāsānaṅcāyatana Viññāṇa object.
(3) Akñcāmayatana Kusala Citta = the Kusala Citta that is established on the concept of Natthi Bhāva, i.e. the absence of Ākāsānaṅcāyatana Viññāṇa object.
(4) Nevasaṅñaṅsāpaññāyatana Kusala Citta = the Kusala Citta that is neither perception nor non-perception = just having very subtle and soft perception, without gross perception.

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

(1) Among the Kāmāvacara Citta: 45 types
(2) Rūpāvacara Kusala Jhāna Citta: 5 types
(3) Arūpāvacara Kusala Jhāna Citta: 4 types
Total types of Citta = 54 types

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

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

There are 4 types of Magga Citta which are:
(1) Sotāpatti Magga Citta,
(2) Sakadāgāmi Magga Citta,
(3) Anāgāmi Magga Citta,
(4) Arahatta Magga Citta.

Four Types Of Ariya Phala Citta

There are 4 types of Phala Citta which are:
(1) Sotāpatti Phala Citta,
(2) Sakadāgāmi Phala Citta,
(3) Anāgāmi Phala Citta,
(4) Arahatta Phala Citta.

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

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

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

Lokuttaramaggo hi appanāṁ appatto nāma natthi, tasmā rūpaṁ sammasitvā vuttaṁhitassa atthaṅgiko somanassasaṅkhatamaggo hoti. (Abhidhamma commentary-Vol.1-pg.274)

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

Forty Lokuttarā Citta In Detail

(1) If Ariya Magga is attained while meditating Vipassanā on 1st Jhāna Nāma dhamma then it is 1st Jhānīka Ariya Magga & 1st Jhānīka Ariya Phala.
(2) If Ariya Magga is attained while meditating Vipassanā on 2nd Jhāna Nāma dhamma then it is 2nd Jhānīka Ariya Magga & 2nd Jhānīka Ariya Phala.
(3) If Ariya Magga is attained while meditating Vipassanā on 3rd Jhāna Nāma dhamma then it is 3rd Jhānīka Ariya Magga & 3rd Jhānīka Ariya Phala.
(4) If Ariya Magga is attained while meditating Vipassanā on 4th Jhāna Nāma dhamma then it is 4th Jhānika Ariya Magga & 4th Jhānika Ariya Phala.
(5) If Ariya Magga is attained while meditating Vipassanā on 5th Jhāna Nāma dhamma then it is 5th Jhānika Ariya Magga & 5th Jhānika Ariya Phala.

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

(1) Five types of Sotāpatti Ariya Magga and five types of Sotāpatti Ariya Phala.
(2) Five types of Sakadāgāmi Ariya Magga and five types of Sakadāgāmi Ariya Phala.
(3) Five types of Anāgāmi Ariya Magga and five types of Anāgāmi Ariya Phala.
(4) Five types of Arahatta Ariya Magga and five types of Arahatta Ariya Phala.

Therefore, adding the 81 Lokiya Citta with the 8 types of Lokuttarā Citta, there are altogether a total of 89 types of Citta, briefly. In detail, adding the 81 Lokiya Citta with the 40 Lokuttarā Citta, there are altogether a total of 121 types of Citta. (This is the Pañcaka method).
PAṬICCA SAMUPPĀDA STAGE (5TH METHOD)

As taught in Mahā Nidāna Sutta:

Gambhīro cāyaṃ Ānanda paṭicca samuppādo gambhīrāvabhāso ca. Etassacānanda dhammadassā ananubodhā appativedhā evamayaṃ pajā tantākulakajāta gulāganṭhikajāta munījapabbajabhabhūta apiyaṃ duggati, vinipātam samsāram nātivattati (Dīgha Nīkāya; Saṃyutta Nīkāya) -- Ānanda, this Paṭicca Samuppāda the Causal Relationship is deep and it appears deep. Because of not realizing this Paṭicca Samuppāda penetratively by means of the 3 Pariññā Nāṇa which are:

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

and not attaining Magga Phala Nāṇa, living beings become entangled in Saṁsāra like a knotted ball of thread, like weaverbird’s nest, like a tangled grass footmat where the beginning and the end of the grass cannot be found; and they cannot escape from Apāya Duggati Saṁsāra.

Referring to the above Teaching, the Commentator taught as follows: Nāṇāsinā saṁādhipavaraśāyam sunisitena bhavacakkapadālāvetvā, asanivacakkamiva niccannimmathanaṃ. Saṁsārabhayamatiito, na koci supinantarepyathanthi (Vism., XVII, 344) - There is no one, even in a dream, who can overcome the Saṁsāra rounds of suffering without being able to severe the Paṭicca Samuppāda = the Saṁsāra Wheel of causal relationships which is always oppressing living beings like thunderbolt, with the sword i.e. Nāṇa which is well-sharpened on the Noble whetstone i.e. Samādhi.

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

Three Lokiyā Pariññā

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

If realise by oneself penetratively the causal relationships such as “Because of the arising of Avijjā, Saṁkhāra arises; Because of the arising of Saṁkhāra, Viññāṇa arises... ”etc, then that insight is Paccaya Pariggaha nāṇa. These two insights, i.e. NāmaRūpaPaṭicchada nāṇa and Paccaya Pariggaha nāṇa are called Nāta Pariññā; this is because these are the insight which discerns and distinguishes the Saṁkhāra dhamma which should be known and are the object of Vipassanā meditation.
2) Tirana Pariññā:- After having discerned by insight Anicca, Dukkha and Anatta characteristics of the Pañcicca Samuppāda factors such as Avijjā, Saṅkhāra, Viññāṇa, Nāmarūpa...etc, both the Sammasana ŭāna and udayabbaya ŭāna which can investigate, reflect and decide it as ‘Anicca’ or ‘Dukkha’ or ‘Anatta’ are called Tirana Pariññā. It is the discerning Paññā which investigates, reflects and decides on the Anicca, Dukkha and Anatta characteristics of the Pañcicca Samuppāda factors.

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

Three Lokuttarā Pariññā

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

The Ariya Magga realises Saṅkhārata Dhātu Peaceful Element Nibbāṇa penetratively by means of Ārammaṇa Paṭivedha. In realising like that, the Ariya Magga totally remove Moha which conceals the Four Noble Truths and make one not able to realise the Four Noble Truths. As it removes the Moha that conceal Four Noble Truths, the task to realise the Four Noble Truths is completed.

Realising the Noble Truths by means of Kicca Siddhi like that is called Āsammoha Paṭivedha. Among them, the Ariya Magga realises the Nirodha Sacca by means of Ārammaṇa Paṭivedha. Dukkha Sacca, Samudaya Sacca and Magga Sacca are realised by means of Āsammoha Paṭivedha. Therefore, as the Ariya Magga has completed the task of realising the Pañcicca Samuppāda factors and their causal relationships called Dukkha Sacca and Samudaya Sacca, it is also called Nāta Pariññā indirectly.

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

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

Anubodha And Paṭivedha Insights

Anānubodhāti āgātapariññāvāsena anānubujjhāna appatiṭṭhedhāti tiranappahāna pariññāvāsena apatiṭṭhijjhana (Digha Nikāya Commentary-Vol.II-85, Burmese script).

According to the explanation to the sub-commentary “AnuAnubujjhānaṭṭhena Anubodho”, as the task of realising these two dhammas:
1) NāmaRūpa which should be distinguished and realised by NāmaRūpa Pariccheda ŭāna and
2) the causal relationships between Causes and Effects which should be distinguished and realised by Paccaya Pariggaha ŭāna
is not completed by knowing them for one time only but can be completed by knowing for many times, again and again, therefore the NāmaRūpa Pariccheda nāṇa and Paccaya Pariggaha nāṇa are called Anubodha nāṇa. The knowing by means of Anubodha nāṇa is Anubodha realization. This is Nāṭa Pariṇāṇa realization.

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

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

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

**Brief Notes On The 5th Method**

**Atīte hetavo pañca, idāni phalapañicakaṁ**
**Idāni hetavo pañca, āyati phalapañicakaṁ**

According to the above Commentary, the meditator must discern to realise that:
1) because of the 5 past causes Avijjā-Tañhā-Upādāna-Saṅkhāra-Kamma, the 5 present effects Viññāṇa-NāmaRūpa-Saḷāyatana-Phassa-Vedanā arise and
2) because of the 5 present causes Avijjā-Tañhā-Upādāna-Saṅkhāra-Kamma, the 5 future effects Viññāṇa-NāmaRūpa-Saḷāyatana-Phassa-Vedanā arise.

In this case the causes are Samudaya Sacca and the effects are Dukkha Sacca group. Therefore the meditator must meditate to realise penetratively by oneself that:
1) Because of Samudaya Sacca in the past life, Dukkha Sacca arises in present life.
2) Because of present life Samudaya Sacca, Dukkha Sacca arises in the future life.

**Samudaya Sacca**

The Buddha taught on Samudaya Sacca in 5 ways in Abhidhamma Vibhaṅga Pāli which are:
1) Taṅhā is Samudaya Sacca
2) All Kilesa together with Taṅhā are Samudaya Sacca
3) All Akusala dhamma are Samudaya Sacca
4) All Akusala dhamma and Alobha, Adosa, Amoha = the 3 Kusala Mūla dhamma which Āsava takes as object and which can produce Saṃsāra Vaṭṭa are Samudaya Sacca
5) All Akusala Kamma and all Kusala Kamma which are the object of Āsava and which can produce Saṃsāra Vaṭṭa are Samudaya Sacca.

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

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

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

Taṁhā Of Which Period?

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

Rūpā+nāma pañcakkhandhā, taṁ hoti dukkhasaccam, taṁ samuṭṭhāpikā purimataṁ Taṁhā samudayasaccam (Abhidhamma Commentary-Vol.2-68,69 Burmese script) - Rūpa+Nāma are the 5 Khandhā. That 5 Khandhā are Dukkha Sacca. Taṁhā accumulated in previous life which can produce the Dukkha Sacca is Samudaya Sacca. This is what the above commentary means.

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

A Teaching In Paṭisambhidā Magga

Purimakammbhavasmiṁ moho avijjā, āyībhānā saṅkhārā, nikanti taṁhā, upagamanāṁ upādānaṁ, cetanā bhavo. Ime pañca dharmā purimakammbhavasmiṁ idha paṭisandhiyā paccayā (Paṭisambhidā, 50 Burmese script) - the Moha, wrong knowing that arose in the past life of accumulating the Kamma called Kamma Bhava is Avijjā. Striving for the arising of Kamma is Saṅkhāra. Nikanti, the craving for states of existence and objects is Taṁhā. Clinging to states of existence and objects is Upādāna. Kusala Cetanā or Akusala Cetanā is Bhava. These 5 dharmā which arose in the previous life when accumulating the Kamma called Kamma Bhava are the causes of Paṭisandhi in the present life (i.e. Paṭisandhi 5 Khandhā for human beings).

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

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

Saṅkhāra And Kamma Bhava

1) In the accumulation of Dāna deeds, the (Pubba) Cetanā that arises before giving is Saṅkhāra. The Patiṭṭhāpaka Cetanā (= Muñca Cetanā) that arises when offering the object into the hands of the recipient is Kamma Bhava.

2) In another way, in the Manodvārika Javana Vīthi mind processes that are arising while accumulating the Kamma, the Cetanās in the first 6 Javanas among the 7 Javanas are called Āyuhana Saṅkhāra. The 7th Javana Cetanā is called Kamma Bhava.

3) In another way, the Cetanā in the Javana Cittuppāda while accumulating a Kamma is Kamma Bhava. The Citta Cetasika group accompanying with the Cetanā are called Āyuhana Saṅkhāra.

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

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

Anumāna And Paccakkha

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

(2) he also accepts that ‘because of the 5 past causes, the 5 present effects arise’ and ‘because of the 5 present causes, the 5 future effects arise’ can be discerned only by means of inference (Anumāna),

then it means that the Ariyā person can know that ‘because of Samudaya Saccā, Dukkha Saccā arises’ by means of inference only.

However, in both the teachings of the Buddha and the commentary it is taught that Dukkha Saccā and Samudaya Saccā are known distinctively as they really are:
“Ayaṃ lokīyo ayaṃ lokuttaro”ti ariyām atthāṅgika maggam yathābhutaṃ na pajānāti ajānanto lokiyamagge abhinivisitvā lokuttaraṃ nibbattetum na sakkāti (Majjhima commentary-Vol.2-165).
- Only when one realises by oneself penetratively, as they really are, the Dukkha Saccā and Samudaya Saccā; and that because of Samudaya Saccā, Dukkha Saccā arises then one can develop the Magga Saccā, that is one can meditate Vipassanā on the Three Characteristics of Dukkha Saccā and Samudaya Saccā. Only if one develops the Lokiya Magga Saccā then one can attain the Lokuttarā Magga Saccā and Lokuttarā Nirodha Saccā. Therefore take note that it is unavoidable to discern the past and future to realise Paṭicca Samuppāda, causal relationships as they really are.
Attaining Paccayapariggha ṇaṇa

Vipassakena pana kammatarañãca vipãkantarãna ekadesato jãnitabbaṁ. (Visuddhimagga) Ekadesato jãnitabbaṁ anavasesato jãniñã na sakãã avisañyattã. Sabbena sabbãã ajãnãte paccayapariggha no paripãrãtã. (Mahã Tãka-Vol.2-380)
- it means that the Vipassaka person who is practising Vipassana meditation should realise some of the Kamma and their effects among the diverse different Kamma and their effects. As it is not the scope of Sãvaka (disciples of the Buddha) to know all of the Kamma and their effects totally but is only the scope of Buddha’s Omniscience (Sabbãññutã), one is not able to know totally. However, if one does not realise any of the Kamma and its effect, then the insight knowledge of Paccaya Pariggha ṇaṇa cannot be fulfilled. This is what the above means.

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

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

Abhãññã And Vipassana

One can accept that past lives can be discerned by Pubbenivãsãnasattã Abhãññã and that future lives can be discerned by Anãgatãmãṣã ṇãna which is a section of Dibba Cãkkhu; but one may be reluctant to accept that the pasts and futures Khandhas can be discerned by Vipassana insight. The teachings of the Buddha and the explanations of the Commentary that past and future Upãdãnakhandha can be discerned by Vipassana insight are as follows:
Ye hi keci bhikkhave samãña vã brãhmana vã anekavihitãm pubbenivãsaõ anussaramãna anussaranãti, sabbete paãçupãdãnakhandhe anussaranãti etesãõ vã aãñãtaraõ. Katame paãcã?
“Evam rãpu ahosiã atãtãmadhãna”nãti, iti vã hi bhikkhave anussaramãno rãpu õeva anussaratã...Evam vedano...Evam saãño...Evam saãkãhãro...Evam viããããño...
(Sãmyutta Nikãya-Vol.2-71 Bûrmese script)(Khaãjaniya Sutta)

“Bhikkhus, there are some Samãñas and some Brahmaõnas who, recollecting by insight the numerous past existences’ Khandha processes can discern them. Such Samãñas and Brahmaõnas can recollect by insight the 5 Upãdãna Khandha or one the 5” (Khaãjaniya Sutta).

In the above Pãli, by using the word “Pubbenivãsaõ” the Buddha did not mean that it is the recollection of past existence Khandha process by the power of Pubbenivãsãnasattã Abhãññã. What
the Buddha really meant by the word "Pubbenivāsaṁ" is that the Samaññas and Brahmanas recollect the past existence Khandha processes by the power of Vipassanā insight. Therefore the Buddha taught it as "sabbete pañcupādañnakkhande anussaranti etesaṁ vā anāñataraṁ..." - "...these Samaññas and Brahmanas can recollect the 5 Upādānakkhandha by insight. They can also recollect one of these 5 by insight..."

The reason is that there are only 4 objects of Pubbenivāsānussati Abhiñāña which are:
1) 5 Khandha that includes Lokuttarā dhamma,
2) 5 Upādānakkhandha that does not include Lokuttarā dhamma,
3) Clan, complexion, food nutriment, happiness, suffering...etc connected with the 5 Khandha,
4) Various name concepts.

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

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

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

The Technique To Search For The Cause

Paccayasamuppanna hi aparigghite paccayaparigghaho na sakka hoti katum. Tasmā dhammatthitiṇānagahaṇēna tassa hetubhūtaṁ pubbe siddhaṁ nāmarūpa vavatthānaṇāṇaṁ vuttameva hotiti veditabbaṁ. (Paṭisambhida Commentary-Vol.1-18)
- According to the above definition of Paṭisambhida Magga Commentary, the meditator who would like to discern = distinguish the causes by insight = Paccaya Pariggaha must firstly strive to be able to attain the NāmaRūpa Vavatthāna ānāña, that is to distinguish = discern the effects NāmaRūpa called Paccayasamuppanna.

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

Therefore the meditator must firstly take note of the fact that before discerning 'because of the cause, the effect arises', he must already discerned the past 5 Khandha, present 5 Khandha and future 5 Khandha.
The Visuddhimagga (Vism., XVII, 28) and Sammohā Vinodanī-Paṭicca Samuppāda Vibhaṅga (Abhidhamma Commentary-Vol.2-124,125 Burmese script) mentioned about the 4 ways of teaching Paṭicca Samuppāda with similes of men gathering creepers.

1) It is taught by means of Anuloma Paṭicca Samuppāda method which is teaching from ‘because of Avijjā, Saṅkhāra arise’ until ‘because of Jāti, JāraMarana arise’ = from the beginning until the end.

2) It is taught beginning from the middle Vedanā until the arising of Jāti produced by Bhava = from the middle till the end.

3) It is taught beginning from ‘the arising of JāraMarana because of the cause, Jāti’ until ‘the arising of Saṅkhāra because of the cause, Avijjā’ = from the end until the beginning in reverse order, i.e. Paṭiloma Paṭicca Samuppāda method.

4) It is taught as ‘the 4 Āhāra arise because of Tanhā; Tanhā arise because of Avijjā’...etc, until ‘Saṅkhāra arises because of Avijjā’ = from the middle until the beginning.

5) Mentioned in the Commentary as “Afte hetavo paṭica, idāni phala pañ ca kaṇṭa...etc”, this taught as:
   (A) ‘Because of 5 past causes, 5 present effects arise’,
   (B) ‘Because of 5 present causes, 5 future effects arise’.

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

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

Sending the Mind = The Insight Towards The Past

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

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

After having offered lights or water or flowers to the Buddha, just before the sitting meditation, make an aspiration for Nibbāna. Then make an aspiration for a life (state of existence), such as life as monk or as a woman which one likes if one has to go round the Saṃsāra before attaining Nibbāna. Notice and remember the mind processes that arise while making the aspiration.
After that, sitting in meditation, establish the concentration progressively and then discern NāmaRūpa internally and externally; especially discern mainly the wholesome Nāma group in Dhammārammaṇa line. If the meditator is especially a Samatha Yānika person then discern mainly the Jhāna Nāma dhamma. When the light becomes very powerful try to discern the Nāma dhamma in the mental process of the period in making the aspiration for monk life or woman life; and the Nāma dhamma in the mental process of the period in making the aspiration for attainment of Nibbāna after having offered lights or water or flowers to the Buddha in the most recent posture just before sitting meditation.

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

If One Is A Samatha Yānika Person

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

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

Kilesa Vaṭṭa And Kamma Vaṭṭa

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

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

The Avijjā, Taṇhā and Upādāna called Kilesa Vaṭṭa mostly arise as: Manodvāravajjana-7 times Javana. If Kāma objects such as Rūpārammaṇa of monk life or woman life is taken as object, then Tadārammaṇa can arise. The Javana is of Lobha-Dītthi group = 20. As for Kamma Vaṭṭa which are Saṅkhāra and Kamma, they are the Saddhā-Paññā group Manodvārika Javana Vīthi mind process. If ñāṇa and pīti accompany with Javana then it is 34. As this Kusala
Cetanā group is Anicca dhamma, they ceased when their life-span as arising-static-perishing is ended. However they perished away only after embedding the Kamma Satti force in the NāmaRūpa process which can produce the monk life or woman life that one aspires to be in a future life. They are not like Vipāka Nāma and Kiriyā Nāma which perish away without leaving any Satti force. That Kamma Satti force is called Kamma. It is Nānākkhaṇika Kamma Satti.

2nd Example Of Aspiration

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

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

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

If The Appearance Appears

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

Towards Maraññasanna In The Past

At the time of Paṭissadhi 1st stage foetus formation of human beings, there arise 3 types of Rūpa Kalāpa: Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa and Bhāva Dasaka Kalāpa or 30 types of Rūpa. (Although there are only 3 types of Rūpa Kalāpa or 30 types of Rūpa, the quantity of each type are many). As for the Nāma, if one is a Thihetuka person whose Paṭissadhi is accompanied with Somanassa Vedanā then it is the Saddhā-Paññā group 34 (Nāma dhamma). Discern these
NāmaRūpa until the insight is clear. Being able to discern until attaining ultimate reality (paramattha) with clear insight, one investigates and reflects in this way:


(Abhidhamma Commentary - Vol.2-241,242 Burmese script)
- according to the above commentary, if one investigates and reflects that, “These NāmaRūpa do not arise without both the Hetu cause = Janaka cause which produces (the effect) directly and the supporting Paccaya cause = Upathambhaka cause; they arise only if there exist Hetu cause = Janaka cause which produces directly and Paccaya cause = Upathambhaka cause which supports. What are their Hetu cause = Janaka cause and Paccaya cause = Upathambhaka cause?” then having sent the light of insight towards the past, one can begin to find either the NāmaRūpa that arose while on the verge of death = Maranāsanna in the past life or the object (being either Kamma object or Kamma Nimitta object or Gati Nimitta object) of that Maranāsanna Javana.

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

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

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

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

If that Maranāsanna (= near death) Nimitta is a Kamma object Nimitta which is arising as though one is doing the Kusala Wholesome deed again — mentioned as Abhinavakaranavasena in
Abhidhammattha Sangaha -- then the meditator must further discern the NāmaRūpa which arose at the time of doing that Kusala deed.

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

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

Past Aspiration Of Princess Sumana

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

In the above wholesome deed and aspiration, both Kilesa Vaṭṭa and Kamma Vaṭṭa are included which are:
1) Avijjā = wrong knowing as a “woman” whose living is without worry, whom others love and called Sumana,
2) Taṇhā = attachment to that woman life,
3) Upādāna = clinging to that woman life,
4) Saṅkhāra = Kusala Cetanā group of offering flowers and milk rice to the Samghā lead by Vipassi Buddha,
5) Kamma = Kamma Satti force of that Kusala Cetanā group.

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

An Example Of A Meditator

To understand better about it, an example of a meditator will be shown. When she discerned the time of being on the verge of death, Maraṇāsanna in the past life she found the Kamma object Nimitta of offering fruits to a Bhikkhu appeared in the Bhavaṅga Mind Clear Element of the time near death in that past life. After having discerned the 4 Great Elements on the appearance of
offering fruits, when she further discern the NāmaRūpa she found the mind processes of making the aspiration to be a well educated city woman (being unhappy with the state of existence as a poor uneducated village woman then) and the mind processes of the Kusala Cetanā group in offering fruits. These are:

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

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

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

Another Example

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

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

Three In Kilesa Vaṭṭa

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

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

According to the Vīthī mind process, it occurs mostly as:
Manodvāravajjana-Javana (7 times); Tadārammaṇa may or may not arise.
If one is attached to the NāmaRūpa of monk life which one aspired to become, then Tadārammaṇa can arise. It occurs in each as:
1) In Manodvāravajjana = 12 Citta-cetasika.
2) In Javana = mostly 20 Citta-cetasika (Lobha-diṭṭhi group).
3) If Tadārammaṇa arise then = 12 (Pūśa is included).

In these Nāma:
1) the Vedanā is Vedanākkhandhā = aggregate of Vedanā,
2) the Saṅgā is Saṅgākkhandhā = aggregate of Saṅgā,
3) the remaining other Cetasikas are Saṅkhārakkhandhā = aggregate of Saṅkhāra,
4) the consciousness Viññāna is Viññānakkhandhā = aggregate of Viññāna.

These Nāma are the 4 Nāmakkhandhā. The Basis Hadaya Vatthu Rūpa (of these Nāma) together with the 54 types of Rūpa in Hadaya are Rūpakkhandhā. (Non-real Rūpas can be included accordingly). If group them together, then
1) in Manodvāravajjana there are 5 Khandhā,
2) in each Javana there are 5 Khandhā,
3) in each Tadārammaṇa there are 5 Khandhā.

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

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

Two In Kamma Vaṭṭa

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

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

There are:
1) in Manodvāravajjana = 12 CittaCetasikas;  
2) in each Javana = 34 CittaCetasikas;  
3) in each Tadārammaṇa = 34 CittaCetasikas.

Each of these groups of Nāma dhammas are 4 Nāmakkhandhā. The Rūpa dhammas existing in Hadaya where these Nāma are dependent upon are Rūpakkhandhā. Therefore there are:
1) 5 Khandhā in Manodvāravajjana,  
2) 5 Khandhā in each Javana moment,  
3) 5 Khandhā in each Tadārammaṇa moment.
The insight which is knowing, discerning and distinguishing these 5 Khandhā is NāmaRūpaParicccheda āñā according to the stages of insight. However these Kilesa Vaṭṭa 5 Khandhā and Kamma Vaṭṭa 5 Khandhā are the causes 5 khandhā for the Vipāka 5 Khandhā of the present life (i.e. monk life).

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

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

Paccaya Pariggaha Stage

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

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

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

In the case of many Kammās appeared scrambling at the time of Maraṇāsanna, when one of them is the Janaka Kamma which produced the effect directly, then the other Kamma can be the Upatthambha Kamma which support that Janaka Kamma. When trying to discern the object which was appearing in the Bhavaṅga Mind Clear Element at the time of near death in the past life, the meditator may have discerned the objects which were appearing in the Bhavaṅga Mind Clear
Element before the occurrence of Maraṇāsanna Javana and therefore bypassed the object of Maraṇāsanna Javana. If he happened to discern bypassing like that then he will find the Upatthambhaka Kamma = supporting Kamma first. Then if he tries to discern whether there is any causal relationships between that Upatthambhaka Kamma and the Paṭissandhi Kammaja Rūpa, then he will find that there is no causal relationship between them. However if he were to find the Janaka Kamma (= the Kamma which produce the effect directly) first and if he discerns by insight whether there is any causal relationships between that Kamma and the Paṭissandhi Kammaja Rūpa then he will find that there is causal relationships between them.

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

Altering Of Nimitta

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

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

Discernment Of Causes And Effects

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

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

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

Essential Points To Take Note In Advance

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

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

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

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

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

Four Nāma Khandhā

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

1) Vatthu (Basis Vatthu Rūpa; they cannot arise without Basis Vatthu Rūpa),
2) Object (These Nāma can arise only when a pertinent object impinges on the respective dvāra. Only when there is an object to know then knowing can arise. Understand it like that),
3) Phassa (Only if the accompanying Sampayutta dhamma such as Phassa...etc support each other by means of Satti such as Sahajāta, Āṇāmaṇī, Nissaya then these Nāma can arise).
Furthermore, as the Kusala-Akusala Kiriyā Nāma dhamma which are Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana existing in the Vīthi mind processes are not produced by past causes but are the Nāma dhamma produced by causes such as Vatthu-Object-Phassa-Yoniso Manasikāra-Ayoniso Manasikāra only, they do not have past causes; they only have present causes such as Vatthu-Object-Phassa...etc. If able to understand this much then it is expected that one can understand the discernment which will be mentioned later.

1) Ekatta Ways

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

Among these 4 ways, concerning the Ekatta way:- There are past NāmaRūpa, present NāmaRūpa and future NāmaRūpa respectively which are:
1) past NāmaRūpa which accumulated the past causes,
2) NāmaRūpa which are occurring beginning from the present life Paṭisandhi until the present time of meditating Vipassanā or discerning the causal relationships, Paṭicca Samuppāda,
3) if there are future lives as one is still not able to meditate until final attainment yet, then there are future NāmaRūpa which are going to arise beginning from the present time (i.e. beginning from the time of discerning the causal relationships, Paṭicca Samuppāda) until the last future life.

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

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

Three Or Four Persons

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

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

Uccheda And Sassata (Views)

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

2) Nānatta Way

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

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

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

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

Fixed Natural Law - Sabhāva Niyāma

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

4) Evaṃ Dhammatā Way

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

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

Niyata Vāda

Niyata vāda is the belief that the good and the bad effects of living beings are fixed. This is a belief which reject that there is Kamma and its effect.
Therefore, one should know that the penetrative realization of causal relationships, Paṭicca Samuppāda, by oneself is the best weapon to remove various wrong views.

Important Notes

The object of the following 4 types of mind are the same:
1) the object of Maraṇāsanna Javana, while on the verge of death in the past life;
2) the object of Paṭisandhi Citta in the present life;
3) the object of Bhavanga Mind Clear Element in the present life;
4) the object of Cuti Citta which will occur in the present life.

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

Grouping The 5 Khandhā

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

**Khandhā means aggregate.**
1) The aggregate of Rūpa existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as 1-mine by Tanhā-Dīṭṭhi is called Rūpupādānakkhandhā.
2) The aggregate of feelings = Vedanā existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Āsava dhamma, grasped as 1-mine by Tanhā-Dīṭṭhi is called Vedanupādānakkhandhā.
3) The aggregate of Saṅkha, in the same way, is called Saṅkñupādānakkhandhā.
4) The aggregate of Cetasika Saṅkhāra dhamma, in the same way, is called Saṅkñhārupādānakkhandhā.
5) The aggregate of consciousness, in the same way, is called Viññānupādānakkhandhā.
(Refer to Khandhā Sutta of Khandhā Vagg, Saṁyutta Nikāya).

Having grouped each mind moment which occurs in any of these 11 ways together with its Basis Vatthu Rūpa and object Rūpa the 5 Khandhā can be enumerated. In each mind moment:
1) the Basis Vatthu Rūpa and object Rūpa are Rūpakkhandhā;
2) the Vedanā is Vedanākkhandhā;
3) the Saññī is Saññākkhandhā;
4) excluding Vedanā-Saññī-Viññāṇa, all the remaining Cetasikas in one mind moment is Sañkhārakkhandhā;
5) the consciousness = Viññāṇa is Viññāṇakkhandhā.

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

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

At the moment of Paṭisandhi, at the time of the 1st stage foetus formation:
1) the 30 types of Rūpa = 3 types of Rūpa Kalāpa which are Hadaya Dasaka Kalāpa, Kāya Dasaka Kalāpa, Bhāva Dasaka Kalāpa are the Rūpakkhandhā;
2) the Vedanā in the 34 Nāma dhamma of Paṭisandhi is Vedanākkhandhā;
3) the Saññī in the 34 Nāma dhamma of Paṭisandhi is Saññākkhandhā;
4) (1st way) the Cetanā in the 34 Nāma dhamma of Paṭisandhi is Sañkhārakkhandhā;
   (2nd way) excluding Vedanā-Saññī-Viññāṇa in the 34 Nāma dhamma of Paṭisandhi, the remaining 31 Nāma dhamma are Sañkhārakkhandhā;
5) the consciousness = Viññāṇa in the 34 Nāma dhamma of Paṭisandhi is Viññāṇakkhandhā.

(These 5 Khandhā are for the Tihetuka person whose Paṭisandhi is accompanied with Somanassa Vedanā. If one is a Tihetuka person whose Paṭisandhi is accompanied with Upekkhā Vedanā, then as there is no Fiti; there are 33 Nāma dhamma. If one is a Dvihetuka person, then there may be 33 or 32 Nāma dhamma. As for showing the 2 ways of discernment in Sañkhārakkhandhā, the Buddha taught mainly just Cetanā only when teaching about Sañkhārakkhandhā by means of Suttanta method in Khandhā Vibhaṅga Pāḷi. Therefore in the first way, mainly Cetanā is shown as Sañkhārakkhandhā. Then, if only Cetanā is taken as Sañkhārakkhandhā, the remaining Cetasikas will be excluded from the 5 Khandhā. Furthermore, one may ask that, "Are there corresponding causes for the other remaining Cetasikas also?". Therefore, the 2nd way of forming Sañkhārakkhandhā is further shown for the following reasons: (i) so that one can realise that the remaining Cetasikas have their respective causes and (ii) so that none of the Paramattha dhātu are left out. Take note that it is the same in every case for Sañkhārakkhandhā.)

Discernment Of Causal Relationships Between Causes And Effects

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

1) Because of the arising of Avijjā (20), Paṭisandhi Kammajā Rūpa arises.
   Avijjā (20) is the cause, Paṭisandhi Kammajā Rūpa is the effect.

2) Because of the arising of Taṁhā (20), Paṭisandhi Kammajā Rūpa arises.
   Taṁhā (20) is the cause, Paṭisandhi Kammajā Rūpa is the effect.

3) Because of the arising of Upādāna (20), Paṭisandhi Kammajā Rūpa arises.
   Upādāna (20) is the cause, Paṭisandhi Kammajā Rūpa is the effect.

4) Because of the arising of Saṁkhāra (34), Paṭisandhi Kammajā Rūpa arises.
   Saṁkhāra (34) is the cause, Paṭisandhi Kammajā Rūpa is the effect.

5) Because of the arising of Kamma Satti force of the Kamma = Saṁkhāra (34), Paṭisandhi
   Kammajā Rūpa arises.
   Kamma Satti force of the Kamma = Saṁkhāra (34) is the cause, Paṭisandhi Kammajā Rūpa is the effect.

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

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

Paṭisandhi Vedianākkhandhā

The five past causes:
1) Because of the arising of Avijjā (=20), Paṭisandhi Vedianākkhandhā arises.
   Avijjā (=20) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

2) Because of the arising of Taṁhā (=20), Paṭisandhi Vedianākkhandhā arises.
   Taṁhā (=20) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

3) Because of the arising of Upādāna (=20), Paṭisandhi Vedianākkhandhā arises.
   Upādāna (=20) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

4) Because of the arising of Saṁkhāra (34), Paṭisandhi Vedianākkhandhā arises.
   Saṁkhāra (34) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

5) Because of the arising of Kamma Satti force of the Kamma = Saṁkhāra (34), Paṭisandhi
   Vedianākkhandhā arises.
   Kamma Satti force of the Kamma = Saṁkhāra (34) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

The three present causes:
6) Because of the arising of Vatthu = Hadaya Vatthu Rūpa (=30), Paṭisandhi Vedianākkhandhā
   arises.
   Vatthu = Hadaya Vatthu Rūpa (=30) is the cause, Paṭisandhi Vedianākkhandhā is the effect.

7) Because of the arising of object (=_____), Paṭisandhi Vedianākkhandhā arises.
   Object (=_____) is the cause, Paṭisandhi Vedianākkhandhā is the effect.
8) Because of the arising of Phassa (34-Vedanā=33), Paṭisanshi Vedenākkhandhā arises. Phassa (34-Vedanā=33) is the cause, Paṭisanshi Vedenākkhandhā is the effect.

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

Paṭisanshi Vedenākkhandhā

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisanshi Vedenākkhandhā is the effect.
7) Object (=____) is the cause, Paṭisanshi Vedenākkhandhā is the effect.
8) Phassa (34-Vedanā=33) is the cause, Paṭisanshi Vedenākkhandhā is the effect.

Explanation

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

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

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

Because of the arising of object (=___), Paṭisandhi Vedaṇākkhandhā arises.
Object (=___) is the cause, Paṭisandhi Vedaṇākkhandhā is the effect.

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

Cattāro khandhā arūpino aṇīmamaṇṇāṃ sahajātappacayena paccayc
Cattāro khandhā arūpino aṇīmamaṇṇāṃ nissayanappacayena paccayc
--the 4 Nāma Khandhā support each other by means of Sahajātapacayc Satti and Nissayapacayc Satti (Paṭṭhāna-Vol.1-pg.5 Burmese script).

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

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

The essential points to note is that among the group of accompanying Sampayutta dhamma which exist in one mind moment, if one Nāma dhamma is the effect = if one Nāma dhamma is taken as the effect, then the remaining Nāma dhammas are the causes. If two or three Nāma dhammas are taken as the effects, then the remaining Nāma dhammas are the causes. This is an essential point to note. For the remaining Nāma Khandhā, understand that it is based on this method in Vedaṇākkhandhā. Discern to see by insight that Nāma dhamma supports each other or the group of Nāma dhammas such as Phassa support Vedaṇā; in other words, Saññākkhandha, Saṅkhārakkhandha and Viññānakkhandha support Vedaṇākkhandhā by means of Sahajāta, Aṇīmamaṇṇā, Nissaya...etc PaccayaSatti, one dependent upon the other, i.e. the causal
relationships between one another. Only after realising it by insight, discern the cause and effect as follows:
Because of the arising of Phassa (34-Vedanā=33), Vedanākkhandhā arises.
Phassa (34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.

Paṭisandhi - Saññākkhandhā

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Saññākkhandhā is the effect.
7) Object (=____) is the cause, Paṭisandhi Saññākkhandhā is the effect.
8) Phassa (34-Saññā=33) is the cause, Paṭisandhi Saññākkhandhā is the effect.

Paṭisandhi Sañkhārakkhandhā (1st Way: Regarding It As Cetanā)

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.
7) Object (=____) is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.
8) Phassa (34-Cetanā=33) is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.

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

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

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.
7) Object (=____) is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.
8) The remaining three Nāma Khandhā is the cause, Paṭisandhi Sañkhārakkhandhā is the effect.
(NOTES: In subtracting Vedanā, Saññā and Viññāna from the Paṭisandhi 34 Nāma dhamma, there are remaining 31 Cetasika where Phassa and Cetanā are predominant. In this 2nd way, those 31 Cetasika are called Saṅkhārakkhandhā; they are the effects. If one looks for the present cause of the Saṅkhārakkhandhā where Phassa and Cetanā are predominant, then -- sesakkhandhhattayapadaṭṭhānā -- the remaining three Nāma Khandhā, Vedanā-Saññā-Viññāna, are the proximate cause, Padaṭṭhāna. They are the nearest cause. As one may ask that, “if Phassa is the cause of Nāma Khandhā, then isn’t there any cause for that Phassa or the remaining Cetasika called Saṅkhārakkhandhā?” therefore in this 2nd way of discernment all causes and effects are discerned. Note that the method is the same for further cases.)

Paṭisandhi Viññāṇapakkhandhā

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (30) is the cause, Paṭisandhi Viññāṇapakkhandhā is the effect.
7) Object (=) is the cause, Paṭisandhi Viññāṇapakkhandhā is the effect.
8) Nāma+Rūpa is the cause, Paṭisandhi Viññāṇapakkhandhā is the effect.

Nāma = the accompanying 33 Cetasika;
Rūpa = Basis Vatthu Rūpa (3 = 30) + object Rūpa.

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

Then subsequent to Paṭisandhi, after 15 times or 16 times of Bhavaṅga had arisen, the Viṭṭhi Citta processes which are: Manodvāravajjana (1 time)-Bhava Nikantika Lobha Javana (7 times)= Lobha Javana which is attachment to the new state of existence) begin to arise. At the moment of Bhavaṅga Citta, such as the 1st Bhavaṅga Citta, Cittaja Rūpa and Utuja Rūpa already arose. There is a teaching in the Text that Utuja Rūpa begin to arise at the static moment of Paṭisandhi. Āhāraja Rūpa begin to arise when food/Āhāra eaten by the mother spread to the foetus. Therefore if the meditator wants to discern the Bhavaṅga 5 Khandhā subsequent to Paṭisandhi, then after having
linked the causal relationships, add and discern the following two more present cause & effect in Rūpakkhandhā:
1) Because of the arising of mind, Ćittaja Rūpa arises.
   Mind is the cause, Ćittaja Rūpa is the effect.
2) Because of the arising of Utu, Utuja Rūpa arises.
   Utu is the cause, Utuja Rūpa is the effect.

The discernments of 4 Nāma Khandhā are the same with the 4 Nāma Khandhā in Paṭissandhi. The
discernment of the causal relationships in Manodvāravajjana 5 Khandhā and Javana 5 Khandhā
which arise after 15 or 16 times of Bhavanga subsequent to Paṭissandhi will be further mention as
follows:

Manodvāravajjana 5 Khandhā

1) 5 types of Rūpa Kalāpa, i.e. 46 types of Rūpa are Rūpakkhandhā. These are: 3 types of
   Kammaja Rūpa Kalāpa which include the Hadaya Vattu existing in Hadaya where that
   Manodvāravajjana is dependent upon, one type of Ćittaja Rūpa and one type of Utuja Rūpa Kalāpa.
   (At that moment Āhāraja Rūpa cannot arise yet).
2) The (Upekkhā) Vedanā in Manodvāravajjana 12 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in Manodvāravajjana 12 Nāma dhamma is Saññākkhandhā.
4) (i) The Cetanā in Manodvāravajjana 12 Nāma dhamma is Sañkhārakkhandhā (1st way).
   (ii) The remaining 9 Cetasikas in Manodvāravajjana 12 Nāma dhamma is Sañkhārakkhandhā
        (2nd way).
5) The consciousness, Viññāna in Manodvāravajjana 12 Nāma dhamma is Viññāṇakkhandhā.

Manodvāravajjana Rūpakkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Rūpakkhandhā is the effect.
2) Tañhā (=20) is the cause, Rūpakkhandhā is the effect.
3) Upādāna (=20) is the cause, Rūpakkhandhā is the effect.
4) Sañkhāra (34) is the cause, Rūpakkhandhā is the effect.
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, Rūpakkhandhā is the effect.
The two present causes:
6) Mind is the cause, (Ćittaja Rūpa) Rūpakkhandhā is the effect.
7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.

Manodvāravajjana - Vedanākkhandhā

(As these Manodvāravajjana Nāma dhārmamas group is only functional mental states = Kiriya Ćitta
and not Vipāka Nāma dhamma, they are not produced by past causes. Therefore take note that
Manodvāravajjana Nāma dhārmamas do not have past causes; they have present causes only.)

The 3 present causes:
1) Vattthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Vedanākkhandhā is the effect.
2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
3) (i) Bhavanga Manosamaphassa (34) is the cause, Vedanākkhandhā is the effect.
   (ii) Manodvāravajjana Manosamaphassa (12-Vedanā=11) is the cause, Vedanākkhandhā is the
effect.
Explanation

1) **VATTHU**: Vedanākkhandhā can arise only when it gets to be dependent upon Hadaya Vatthu. At that time, Āhāraja Rūpa cannot arise yet, then without Āhāraja Rūpa Kalāpa it is 46.

2) **OBJECT**: If one is a female, then it takes the new female state of existence as object. If one is a male, then it takes the new male state of existence as object. It experiences the feeling of that new state of existence ārammana.

3) **PHASSA**: Only when that new state of existence ārammana appears in the Bhavaṅga = Manodvāra then the Bhavanga stops and Manodvārāvajjana can arise. If that new state of existence ārammana does not appear or does not impinge on the Bhavaṅga = Manodvāra, then Manodvārāvajjana which reflects and decides on that new state of existence cannot arise.

Furthermore, when that new state of existence ārammana impinges on Bhavaṅga = Mind Clear Element, the Nāma dhamma where Phassa (= Bhavaṅga Manosamphassa) is predominant stopped after quivering. (These are Bhavaṅga Calana-Bhavaṅgapaccheda).

Only when these Bhavaṅga Nāma dhamma ceased, then Manodvārāvajjana Nāma dhamma can arise. In other words, Bhavaṅga Nāma dhamma support after having perished away so that Manodvārāvajjana can arise. Supporting like that is mentioned as supporting by means of Anantara Satti. Therefore, Bhavaṅga Manosamphassa also helps to support the arising of Manodvārāvajjana Nāma dhamma which includes Manodvārāvajjana Vedanākkhandhā. That is why Bhavaṅga Manosamphassa (34) is also a cause of Manodvārāvajjana Vedanākkhandhā.

Furthermore, there is Phassa among the Manodvārāvajjana Nāma dhamma group of 12. It is Manodvārāvajjana Manosamphassa. Only when that Phassa connects between the new state of existence ārammana (object) and consciousness, then Manodvārāvajjana Nāma dhamma group can arise. (Take note that the method is the same for further cases). Therefore two types of Phassa are shown. Bhavanga Manosamphassa is the Anantara cause, while Manodvārāvajjana Manosamphassa is the Sahajāta-Aññamañña-Nissaya...etc cause. Although only Phassa is mentioned, understand that it means the Nāma dhamma group where Phassa is predominant. If subtract the effect, Vedanā, from the 12 Nāma dhamma in Manodvārāvajjana, then the remaining 11 Nāma dhamma are Manodvārāvajjana Manosamphassa.

It is in accordance with such teachings as “yampidam manosamphassa paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi aniccam...etc”, taught in Āditta Pariyāya Sutta and “phassasamudayā vedanā samudayo”.

**Manodvārāvajjana - Saññākkhandhā**

1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saññākkhandhā is the effect.
2) Object (the new state of existence is the ārammana) is the cause, Saññākkhandhā is the effect.
3) (i) Bhavaṅga Manosamphassa (34) is the cause, Saññākkhandhā is the effect.
   (ii) Manodvārāvajjana Manosamphassa (12-Saññā=11) is the cause, Saññākkhandhā is the effect.

**Manodvārāvajjana - Sañkhārakkhandhā** (Cetana - 1st Way)

1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Sañkhārakkhandhā is the effect.
2) Object (the new state of existence is the ārammana) is the cause, Sañkhārakkhandhā is the effect.
3) (i) Bhavaṅga Manosamphassa (34) is the cause, Sañkhārakkhandhā is the effect.
   (ii) Manodvārāvajjana Manosamphassa (12-Cetana=11) is the cause, Sañkhārakkhandhā is the effect.
Manodvāravajjana - Saṅkhārakkhandhā (9 Nāma Dhamma - 2nd Way)

1) Vatthu (5 types Rūpa Kalāpa = 46 types Rūpa) is the cause, Saṅkhārakkhandhā is the effect.
2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
3) (i) Bhavanga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.
   (ii) The remaining three Nāma Khandhā is the cause, Saṅkhārakkhandhā is the effect.

Manodvāravajjana - Viññānakkhandhā

1) Bhavanga Manosamphassa (34) is the cause, Viññānakkhandhā is the effect.
2) NāmaRūpa is the cause, Viññānakkhandhā is the effect.
   (In this case, Nāma means the 11 Cetasika; Rūpa means the Basis Vatthu Rūpa and the object Rūpa which is part of the new state of existence).

5 Khandhā In Bhava Nikantika Lobha Javana

1) The Basis Vatthu Rūpa (5 = 46) which exist in Hadaya is Rūpakkhandhā.
2) The Vedaṇā present in Javana is Vedaṇākkhandhā.
3) The Saṅṭānā present in Javana is Saṅṭānākkhandhā.
4) The Cetanā present in Javana is Saṅkhārakkhandhā (1st way);
   The remaining Cetasika present in Javana is Saṅkhārakkhandhā (2nd way).
5) The consciousness, Viññāṇa present in Javana is Viññāṇakkhandhā.

(NOTES: These Bhava Nikantika Lobha Javana Nāma dhamma group are the Lobha-Dīthi group Nāma dhamma. They may arise as 20 or 19 or 22 or 21 Nāma dhamma accordingly. In Saṅkhārakkhandhā of the 2nd way, it may be 17 or 16 or 19 or 18 Nāma accordingly. After having linked the causal relationships, discern the Rūpakkhandhā which is the Basis of this Bhava Nikantika Lobha Javana in the same way as in the Rūpakkhandhā of Manodvāravajjana.)

Bhava Nikantika Lobha (1st) Javana - Vedaṇākkhandhā

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

(NOTES: In this case Ayoniso Manasikāra means giving attention wrongly as female life or male life. If knowing the new state of existence just attained as NāmaRūpa or causes and effects or Anicca or Dukkha or Anatta, then that knowing is right. It is right attention. Without knowing and giving attention like that but gives attention as female life or male life then it is Ayoniso Manasikāra; wrong attention. Take note that it is the Manodvāravajjana that arise just preceding to the Bhava Nikantika Lobha Javana, or in other words, the Adhimokkha cetasika which is part of that Manodvāravajjana Nāma dhamma group which is called Yoniso Manasikāra or Ayoniso Manasikāra. Here, it is the wrong decision of Adhimokkha as female life or male life. As Adhimokkha cannot arise by itself singly but can arise only together with the associate Sampayutta dhamma, take note that in this case 12 Nāma dhamma -- which are Adhimokkha together with all Sampayutta dhamma -- are referred as Ayoniso Manasikāra. Ayoniso Manasikāra is a proximate cause to produce Akusala Javana.)
Bhava Nikantika Lobha (1st) Javana - Saññākkhandhā

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

Bhava Nikantika Lobha (1st) Javana - Sañkhārakkhandhā (Cetanā - 1st Way)

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

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

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

Bhava Nikantika Lobha (1st) Javana - Viññāṇakkhandhā

1) Bhavāṅga Manōsampassha (34) is the cause, Viññāṇakkhandhā is the effect.
2) NāmaRūpa is the cause, Viññāṇakkhandhā is the effect.
3) Ayoniso Manasikāra (12) is the cause, Viññāṇakkhandhā is the effect.

(Nāma means the accompanying 19 Cetasika or as accordingly;  Rūpa means the Basis Vatthu Rūpa [5=46] and the object Rūpa.)

Bhava Nikantika Lobha (2nd) Javana - Vedanākkhandhā

1) Vatthu (5=46 in Hadaya) is the cause; Vedanākkhandhā is the effect.
2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
3)(i) Bhavāṅga Manōsampassha (34) is the cause, Vedanākkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (20) is the cause, Vedanākkhandhā is the effect.
   (iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, Vedanākkhandhā is the effect.
4) Ayoniso Manasikāra (12) is the cause, Vedanākkhandhā is the effect.

(NOTES: As the preceding Javana supports the subsequent Javana; or in other words, as the preceding mind supports the subsequent mind by means of Anantara Paccaya Satti, the 1st Javana is shown as the cause of 2nd Javana in No. 3(ii) above. Take note that the way is the same for the remaining Nāma Khandhā as well as for the remaining Javana Cittas.)
Significant Points

Subsequent to this Vīthi, Manodvāra Vīthi mind processes can occur according to conditions. Understand that, after having linked their causal relationships, the discernment of the 5 Khandhā of every mind moment within those Manodvāra Vīthi mind processes are based on the method for discerning Dhammārammaṇa line. After the faculties are completed, Pañcadvāra Vīthi & Manodvāra Vīthi will arise accordingly, throughout the whole life. The method for discerning the Rūpārammaṇa line, after having linked their causal relationships, will be shown as an example.

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

Bhavaṅga 5 Khandhā

1) The Basis of the present Bhavaṅga being discerned now existing in Hadaya, i.e. the six types of Rūpa Kalāpa = 54 types of Rūpa is Rūpakkhandhā. (If the object of the Bhavaṅga is Rūpa dhamma, then include these Rūpa dhamma also).
2) The Vedanā in the Bhavaṅga 34 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in the Bhavaṅga 34 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Bhavaṅga 34 Nāma dhamma is Sañkhārakkhandhā (1st way).
   The remaining 31 Cetasika in the Bhavaṅga 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).

Bhavaṅga Rūpakkhandhā

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

The three present causes:
6) Mind is the cause, Bhavaṅga (Cittaja Rūpa) Rūpakkhandhā is the effect.
7) Utu is the cause, Bhavaṅga (Utuja Rūpa) Rūpakkhandhā is the effect.
8) Āhāra is the cause, Bhavaṅga (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Bhavaṅga - Vedanākkhandhā

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

The three present causes:
6) Vatthu (=6 types Rūpa Kalāpa = 54 types Rūpa) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
7) Object (=_____) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Vedanākkhandhā is the effect.
   (ii) The subsequent Bhavaṅga Manosamphassa (34-Vedanā=33) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

   {NOTES: The preceding Bhavaṅga Manosamphassa (34) is the Arantara Bhavaṅga which exist preceding to the Bhavaṅga which the meditator is discerning. The subsequent Bhavaṅga Manosamphassa is the Bhavaṅga which the meditator is discerning. If Vedanā is the effect, then subtract that Vedanā which is; 34-Vedanā=33. Take note that the method is the same in Bhavaṅga Saññākkhandhā...etc.}

Bhavaṅga Saññākkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saññākkhandhā is the effect.
   (ii) The subsequent Bhavaṅga Manosamphassa (34-Saññā=33) is the cause, Bhavaṅga Saññākkhandhā is the effect.

Bhavaṅga - Sañkhārakkhandhā (Cetanā - 1st Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.
   (ii) The subsequent Bhavaṅga Manosamphassa (34-Cetanā=33) is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.

Bhavaṅga - Sañkhārakkhandhā (Regarding It As 31 Cetasika - 2nd Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.
   (ii) The remaining Nāma Khandhā is the cause, Bhavaṅga Sañkhārakkhandhā is the effect.

Bhavaṅga Viññāṇakkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)
8) Phassa:
   (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.
   (ii) Nāma+Rūpa is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.
   ( Nāma = the accompanying 33 Cetasika;
   Rūpa = the Basis Vatthu Rūpa (and object Rūpa, if applicable).
1) The 54 types of Rūpa in Hadaya which is the Basis of Pañcadvārāvajjana and the Rupārammaṇa are Rūpakkhandhā.
2) The Vedanā in Pañcadvārāvajjana 11 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in Pañcadvārāvajjana 11 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (1st way).
   The remaining 8 Cetasika in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in Pañcadvārāvajjana 11 Nāma dhamma is Viññāṇakkhandhā.

Pañcadvārāvajjana = Reflecting - Rūpakkhandhā

The five past causes:
1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
2) Tanhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
4) Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
The three present causes:
6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Vedanākkhandhā

The 3 present causes:
1) Vatthu = Hadaya Vatthu (= 6 = 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
2) Object (= Rupārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
3) Phassa:
   (i) Bhavana Manosamphassa (=34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
   (ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Saññākkhandhā

The 3 present causes:
1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
2) Object (= Rupārammaṇa) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
3) (i) Bhavana Manosamphassa (34) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
   (ii) Pañcadvārāvajjana Manosamphassa (11-Saññā=10) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.

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Pāñcadvārāvajjana = Reflecting - Saṅkhārakkhandhā
(Cetanā - 1st Way)

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

Pāñcadvārāvajjana = Reflecting - Saṅkhārakkhandhā
(8 Cetasikas - 2nd Way)

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

Pāñcadvārāvajjana = Reflecting - Viññānakkhandhā

The 2 present causes:
1) Bhavaṅga Manosamphassa (34) is the cause, Pāñcadvārāvajjana Viññānakkhandhā is the effect.
2) NāmaRūpa is the cause, Pāñcadvārāvajjana Viññānakkhandhā is the effect.
   (Nāma = accompanying 10 Cetasikas; Rūpa = Hadaya Vatthu [=54] and Rūpārammaṇa.)

Rūpārammaṇa = Colour Line: CakkhuViññāṇa = Seeing: - 5 Khandhā

1) The Basis Rūpa dhamma which is Cakkhu Vatthu (= 6 = 54 types Rūpa) and the Rūpārammaṇa are Rūpakkhandhā.
2) The Vedanā in Cakkhu Viññāṇa 8 Nāma dhamma is Vedanākkhandhā.
3) The Saṅkhā in Cakkhu Viññāṇa 8 Nāma dhamma is Saṅkhārkakkhandhā.
4) The Cetanā in Cakkhu Viññāṇa 8 Nāma dhamma is Saṅkhārakkhandhā (1st way).
   The remaining 5 Cetasikas in Cakkhu Viññāṇa 8 Nāma dhamma is Saṅkhārakkhandhā.
5) The consciousness, Viññāṇa in Cakkhu Viññāṇa 8 Nāma dhamma is Viññānakkhandhā.

CakkhuViññāṇa = Seeing - Rūpakkhandhā

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

The three present causes:
6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
7) Uțu is the cause, (Uțuja Rūpa) Rūpakkhandhā is the effect.
8) Āhāra is the cause, (Āhārajja Rūpa) Rūpakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Vedaṇākkhandhā

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

The five present causes:
6) Vatthu = CakkhuVatthu (=54) is the cause, CakkhuViññāṇa Vedaṇākkhandhā is the effect.
7) Object (=Rūpārammaṇa) is the cause, CakkhuViññāṇa Vedaṇākkhandhā is the effect.
8) Cakkhusamphassa (=8-Vedaṇā=7) is the cause, CakkhuViññāṇa Vedaṇākkhandhā is the effect.
9) Āloka = Light is the cause, CakkhuViññāṇa Vedaṇākkhandhā is the effect.
10) Manasikāra = Reflecting = 11 is the cause, CakkhuViññāṇa Vedaṇākkhandhā is the effect.

(MANASIKAṆA:- Manasikāra here means giving attention = reflecting = Pañcadvāravajjana on the object (= Rūpārammaṇa). It is called Vīthī Paṭipādaka Manasikāra in the Commentary (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). It is the fundamental cause of Vīthī Cittas which pays attention on & takes the object so that the Vīthī Cittas will come to arise.

ĀLOKA:- As for Āloka = light, there are four kinds of light: (i) Moon-light, (ii) Sun-light, (iii) Light of fire and (iv) Light of wisdom, Paññā mentioned in Aṅguttara Pāli, Catukka Nipāta Ābhā Sutta...etc. At the time of sitting in meditation with closed eyes, the light of wisdom is especially more important. Without light of wisdom then Rūpa Kalāpa, colour of Rūpa Kalāpa, Paramattha Rūpa dhamma, Paramattha Nāma dhamma cannot be discerned or seen. When it is not the time of the arising of Vipasana insight or when it is not the time of meditating with accomplished Samatha Bhāvanā & Vipassanā Bhāvanā, then when seeing Rūpārammaṇa by the ordinary eyes, any one of these three types of light: moon-light or sun-light or fire-light is the cause of CakkhuViññāṇa Nāma dhamma group. It is mentioned in Āṭṭhasālāḷī Commentary that there are 4 causes for CakkhuViññāṇa (Abhidhamma Commentary-Vol.1-pg.321). The cause, Cakkhusamphassa is not mentioned. However, in accordance with the teachings that phassasamudāya vedanāsamudayo = because of the arising of phassa, vedanā arises (Sānyutta-Vol.2-pg.49), there are 5 present causes shown here, adding in Cakkhusamphassa.)

CakkhuViññāṇa = Seeing - Saṅnakkaṇkhādā

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedaṇākkhandhā).
8) Cakkhusamphassa (= 8-Saṅnā=7) is the cause, CakkhuViññāṇa Saṅnakkaṇkhādā is the effect.

CakkhuViññāṇa = Seeing - Saṅkhārakkaṇkhādā

(Cetāna - 1st Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedaṇākkhandhā).
8) Cakkhusamphassa (= 8-Cetāna=7) is the cause, CakkhuViññāṇa Saṅkhārakkaṇkhādā is the effect.)
CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā
(Regarding It As 5 Cetasikas - 2nd Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).
8) The remaining three Nāma Khandhā is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Viññāṇakkhandhā

(Causes from 1 to 5 are similar to that of the Vedanākkhandhā).
Three present causes:
6) NāmaRūpa is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.
7) Āloka is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.
8) Manasikāra (Reflecting = 11) is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying 7 Cetasika; Rūpa = Basis Vatthu Rūpa and Rūpārammaṇa.
(Phassa is included in the 7 accompanying Cetasika).

Rūpārammaṇa = Colour Line: Sampaṭicchana (= Receiving) - 5 Khandhā

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

Sampaṭicchana (= Receiving) - Vedanākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
2) Taṇhā (=20) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
3) Upādāna (=20) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
4) Saṅkhāra (34) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
5) Kamma Sātī force of the Kāmā = Saṅkhāra (34) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
   The three present causes:
6) Vatthu = HadayaVatthu (=54) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
7) Object (=Rūpārammaṇa) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
8) Cakkhusamphassa (8) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
   (ii) Sampaṭicchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.

Sampaṭicchana (= Receiving) - Saṅnākkhandhā

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

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

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

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

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

Sampaticchana (= Receiving) - Viññāṇakkhandhā

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

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

1) The 54 types of Rūpa which are together with the Basi Hadaya Vatthu of Santīraṇa and the Rūpārammaṇa are Rūpakkhandhā.
2) The Vedaṇā in the Santīraṇa 12 Nāma dhamma is Vedaṇākkhandhā.
3) The Saññā in the Santīraṇa 12 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 9 Cetasika in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).
5) The consciousness Viññāna in the Santīraṇa 12 Nāma dhamma is Viññāṇakkhandhā.

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

Santīraṇa (= Investigating) - Vedaṇākkhandhā

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

The three present causes:
6) Vatthu = HadayaVatthu (=54) is the cause, Santirana Vedanākkhandhā is the effect.
7) Object (=Rūpārammaṇa) is the cause, Santirana Vedanākkhandhā is the effect.
8) (i) Cakkhusamphassa (8) is the cause, Santirana Vedanākkhandhā is the effect.
     (ii) Sampaticchana Manosamphassa (11) is the cause, Santirana Saṅnakkhandhā is the effect.
     (iii) Santirana Manosamphassa (11 or 10)(=12-Vedanā=11 or 11-Vedanā=10) is the cause, Santirana Vedanākkhandhā is the effect.

Santarana (= Investigating) - Saṅnakkhandhā

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)
8)(i) Cakkhusamphassa (8) is the cause, Santirana Saṅnakkhandhā is the effect.
     (ii) Sampaticchana Manosamphassa (11) is the cause, Santirana Saṅnakkhandhā is the effect.
     (iii) Santirana Manosamphassa (11 or 10)(=12-Saṅnak=11 or 11-Saṅnak=10) is the cause, Santirana Saṅnakkhandhā is the effect.

Santarana (= Investigating) - Saṅkharakkhandhā
(Cetanā - 1st Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)
8)(i) Cakkhusamphassa (8) is the cause, Santirana Saṅkharakkhandhā is the effect.
     (ii) Sampaticchana Manosamphassa (11) is the cause, Santirana Saṅkharakkhandhā is the effect.
     (iii) Santirana Manosamphassa (11 or 10)(=12-Cetanā=11 or 11-Cetanā=10) is the cause, Santirana Saṅkharakkhandhā is the effect.

Santarana (= Investigating) - Saṅkharakkhandhā
(9 or 8 Cetasika - 2nd Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)
8)(i) Cakkhusamphassa (8) is the cause, Santirana Saṅkharakkhandhā is the effect.
     (ii) Sampaticchana Manosamphassa (11) is the cause, Santirana Saṅkharakkhandhā is the effect.
     (iii) The remaining three Nāma Khandhā is the cause, Santirana Saṅkharakkhandhā is the effect.

Santarana (= Investigating) - Viññānakkhandhā

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

Nāma = the accompanying Cetasika (if it is Somanassa then 11; if it is Upekkhā then 10).
Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

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

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Votthapana; and the Rūpārammaṇa are Rūpakkkhandhā.
2) The Vedanā in the Votthapana 12 Nāma dhamma is Vedenākkhandhā.
3) The Saññā in the Votthapana 12 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (1st way).
   The remaining 9 Cetasika in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in the Votthapana 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES:- Discern Votthapana Rūpakkhandhā in the same way as in Pañcadvārāvajjana Rūpakkhandhā. As Votthapana is not produced by past causes but is only a functional mind, Kiriya Citta, there are no past cause for all 4 Nāma Khandhā in Votthapana. As they are produced by present causes only, there are only present causes.)

Votthapana (= Deciding) - Vedenākkhandhā

The three present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Vedenākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Votthapana Vedenākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Votthapana Vedenākkhandhā is the effect.
   (ii) Santiraṇa Manosamphassa (12 or 11) is the cause, Votthapana Vedenākkhandhā is the effect.
   (iii) Votthapana Manosamphassa (=12-Vedanā=11) is the cause, Votthapana Vedenākkhandhā is the effect.

Votthapana (= Deciding) - Saññākkhandhā

The three present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Saññākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Votthapana Saññākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Votthapana Saññākkhandhā is the effect.
   (ii) Santiraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saññākkhandhā is the effect.
   (iii) Votthapana Manosamphassa (=12-Saññā=11) is the cause, Votthapana Saññākkhandhā is the effect.

Votthapana (= Deciding) - Sañkhārakkhandhā (Cetanā - 1st Way)

The three present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Votthapana Sañkhārakkhandhā is the effect.
   (ii) Santiraṇa Manosamphassa (12 or 11) is the cause, Votthapana Sañkhārakkhandhā is the effect.
   (iii) Votthapana Manosamphassa (=12-Cetanā=11) is the cause, Votthapana Sañkhārakkhandhā is the effect.

Votthapana (= Deciding) - Sañkhārakkhandhā (9 Cetasika - 2nd Way)

The three present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.
3)(i) Cakkhusamphassa (8) is the cause, Votthapanā Saṅkhārakkhandhā is the effect.
   (ii) Saṅṭoṣa Manosamphassa (12 or 11) is the cause, Votthapanā Saṅkhārakkhandhā is the effect.
   (iii) The remaining three Nāma Khandhā is the cause, Votthapanā Saṅkhārakkhandhā is the effect.

Votthapanā (= Deciding) - Viññāṇakkhandhā

The two present causes:
1)(i) Cakkhusamphassa (8) is the cause, Votthapanā Viññāṇakkhandhā is the effect.
   (ii) Saṅṭoṣa Manosamphassa (12 or 11) is the cause, Votthapanā Viññāṇakkhandhā is the effect.
2) Votthapanā Nāma+Rūpa is the cause, Votthapanā Viññāṇakkhandhā is the effect.
   Nāma = 11 Cetasika which accompany with Votthapanā.
   Rūpa = Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

Javanapatiṣṭhādaka - Manasikāra

If the decision of this Votthapanā on the object is of such type: pleasant (ittiha), unpleasant
(aniṣṭha) etc., then -- as it is wrong attention = Ayoniso Manasikāra -- Akusala Javana will arise
accordingly. However, Votthapanā in Pañcadvāra Vīthi cannot actually decide that the object is
pleasant, unpleasant, permanent, happiness, atta, beautiful...etc (ittiha, aniṣṭha, nicca, sukha, atta,
subha...etc). After having decided on the object as pleasant, unpleasant, permanent, happiness, atta,
beautiful...etc for many times by preceding Manodvāra Vīthi, then -- as the arising of the
subsequent Pañcadvāra Vīthis are supported by those preceding Manodvāra Vīthis by means of
powerful dependence, Upanissaya paccayasatti -- the Votthapanā included in those subsequent
Pañcadvāra Vīthis arise as if deciding that the object is pleasant, unpleasant, permanent, happiness,
atta, beautiful...etc. This is Ayoniso Manasikāra. With that Ayoniso Manasikāra as the
fundamental cause, Akusala Javanās arise subsequent to that Votthapanā. Furthermore, if the
decision of Votthapanā is of such types as Rūpārammaṇa-Colour...etc., then -- as it is Yoniso
Manasikāra -- Kusala Javana will arise subsequent to that Votthapanā. In this case also, take note
that Votthapanā cannot actually decide; but is as if deciding. Therefore, Votthapanā is called
JavanaPaṭitpādaka Manasikāra = the attention on the object which is the fundamental cause of
Javana (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). Here the discernment in
Kusala Javanās, after having linked the causal relationships, which has Yoniso Manasikāra as the
fundamental cause will be shown first.

(The above are from the new guide book while the followings are from the old guide book under the
same heading:)

If the decision of the Votthapanā decides it as permanent-happiness-atta-beautiful...etc, then -- as
that is wrong attention = Ayoniso Manasikāra -- subsequent to the Votthapanā, Akusala Javana
will occur. If the decision of Votthapanā decides it as Rūpārammaṇa-Colour...etc, then -- as it is
Yoniso Manasikāra -- Kusala Javana will occur subsequent to the Votthapanā. Therefore
Votthapanā is called JavanaPaṭitpādaka Manasikāra = the attention which is the fundamental cause
of Javana. The discernment in Kusala Javana, having linked the causal relationships, which
fundamental cause is Yoniso Manasikāra will be shown first.

Rūpārammaṇa = Colour Line Kusala 1st Javana 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Kusala 1st Javana; and the
Rūpārammaṇa are Rūpakkhandhā.
The Vedanā in the 1st Javana 34 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in the 1st Javana 34 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (1st way).

The remaining 31 Cetasika in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in the 1st Javana 34 Nāma dhamma is Viññāṇakkhandhā.

(NOTES: Discern the above Kusala 1st Javana Rūpakkhandhā as in the Pañcadvārāvajjana Rūpakkhandhā. As Javana Nāma dhamma are not produced by past causes but is produced by present causes only, there is no past causes in Javana Nāma dhamma; only present causes exist.)

Mahākusala 1st Javana - Vedanākkhandhā

The four present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
    (ii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapanā = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

Mahākusala 1st Javana - Saññākkhandhā

The four present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Saññākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Saññākkhandhā is the effect.
3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Saññākkhandhā is the effect.
    (ii) 1st Javana Manosamphassa (34-Saññā=33) is the cause, 1st Javana Saññākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapanā = 12) is the cause, 1st Javana Saññākkhandhā is the effect.

Mahākusala 1st Javana - Sañkhārakkhandhā

(Cetanā - 1st Way)

The four present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
    (ii) 1st Javana Manosamphassa (34-Cetanā=33) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapanā = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.

Mahākusala 1st Javana - Sañkhārakkhandhā

(31 Cetasika - 2nd Way)

The four present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
    (ii) The remaining three Nāma Khandhā is the cause, 1st Javana Sañkhārakkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapanā = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
2) Nāma-Rūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.
3) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
   Nāma = the accompanying 33 Cetasika;
   Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and Rūpārammaṇa.

(NOTES: If there is Upekkhā Vedanā in Javana then Pīti is not included; subtract Pīti from the above 34, as the case may be. If there is no Nāna, then subtract Nāna. If both Nāna and Pīti are not included, then subtract both. Except Vedanā-Saññā-Viññāṇa, the remaining Cetasika, be it a few or many, are called Satikhārakkhandhā.

As for the 2nd Javana -- as the Buddha taught in Paṭṭhāna that Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dharmānaṁ antaraṁ paccayena paccayo...etc (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- the preceding Javana is the Anantarā cause of the subsequent Javana. In other words, Yesanī yesanī dhammānaṁ antarāya ye ye dhammā uppañjanti citta-cetasikā dhammā, te te dhammā tesanī tesanī dhammānaṁ antararapatccayena paccayo (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- in accordance with this teaching, the preceding Citta = the preceding Nāma dhamma group is the Anantarā cause of the subsequent Citta = the subsequent Nāma dhamma group. One must also discern the Anantarā cause in 2nd Javana...etc and Tadārāmaṇaṁ. If that is so, one may ask "Isn t there Anantarā cause for the 1st Javana". There is. Votthapana is the Anantarā cause of 1st Javana. However, as Votthapana is called Yoniso Manasikāra here, it is not mentioned again. In the following only Mahā Kusala 2nd Javana Vedanākkhandhā will be shown as an example. Discern the remaining Nāma Khandhā and the remaining Javanās and Tadārāmaṇaṁ base on this method. Do not forget that it is to discern after having grouped into 5 Khandhas in every Javana mind moment, as well as every Tadārāmaṇaṁ mind moment.)

Mahākusala 2nd Javana - Vedanākkhandhā

The present four causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Vedanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Vedanākkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (=34) is the cause, Vedanākkhandhā is the effect.
   (iii) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapana = 12) is the cause, Vedanākkhandhā is the effect.

(Understand that in No. 3(ii) above:
1) the Anantarā cause in the 3rd Javana is 2nd Javana,
2) the Anantarā cause in the 4th Javana is 3rd Javana,
3) the Anantarā cause in the 5th Javana is 4th Javana,
4) the Anantarā cause in the 6th Javana is 5th Javana,
5) the Anantarā cause in the 7th Javana is 6th Javana,
6) the Anantarā cause in the 1st Tadārāmaṇaṁ is 7th Javana,
7) the Anantarā cause in the 2nd Tadārāmaṇaṁ is 1st Tadārāmaṇaṁ.

Rūpārammaṇa = Colour Line - Tadārāmaṇa 5 Khandhā

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

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2) The Vedanā in the Mahā Vipāka Tadārammanā 34 Nāma dhamma is Vedenākkhandhā.
3) The Saññā in the Mahā Vipāka Tadārammanā 34 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Mahā Vipāka Tadārammanā 34 Nāma dhamma is Sañkhārakkhandhā (1st way).

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

Discern Tadārammanā Rūpakhandhā in the same way as Pañcadvārāvajjana Rūpakhandhā.

Mahā Vipāka 1st Tadārammanā - Vedenākkhandhā

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

The three present causes:
6) Vaṭṭhuk = HadayaVaṭṭhu (=54) is the cause, 1st Tadārammanā Vedanākkhandhā is the effect.
7) Object (=Rūpanna) is the cause, 1st Tadārammanā Vedanākkhandhā is the effect.
8)(i) Cakkhusamphassa (8) is the cause, 1st Tadārammanā Vedanākkhandhā is the effect.
     (ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammanā Vedanākkhandhā is the effect.
     (iii) 1st Tadārammanā Manosamphassa (34-Vedanā=33) is the cause, 1st Tadārammanā Vedanākkhandhā is the effect.

Discernment for the remaining Nāma Khandhā will be the same as Vedanākkhandhā except for the following differences:
In 1st Tadārammanā Saññākkhandhā No. 8(iii) it is 1st Tadārammanā Manosamphassa =34-Saññā=33.
In 1st Tadārammanā Sañkhārakkhandhā No. 8(iii) it is 1st Tadārammanā Manosamphassa =34-Cetanā=33 (1st way).
In 1st Tadārammanā Sañkhārakkhandhā No. 8(iii) it is the remaining three Nāma Khandhā (=Vedanā, Saññā and Viññāṇa).

Mahā Vipāka 1st Tadārammanā - Viññāṇākkhandhā

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

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

If the MahāVipāka Tadārammanā is of Upekkhā Vedanā then Pīti is not included; it is 33 Nāma dharmas. If it is not accompanied by Nāṇa, then as Nāna is not included it is 33 Nāma dhamma. If both Nāṇa and Pīti are not accompanying then it is 32 Nāma dhamma. The differences in the
quantity of Cetasika is according to whether it is Somanassa or Upekkhā or Nāṇasampayutta or Nāṇavippayutta. In Saṅkhārakkhandhā 2nd way the quantity of Cetasika may be increased or decreased accordingly. If the Tadārammaṇa is Ahetuka Kusala Vipāka SomanassaSantīraṇa Tadārammaṇa then there are 12 Nāma dhamma. If it is Ahetuka KusalaVipāka UpekkhāSantīraṇa Tadārammaṇa, then there are 11 Nāma dhamma. If it is Ahetuka Tadārammaṇa then the quantity of Cetasika in Saṅkhārakkhandhā 2nd way can vary. Discern base on these methods. As the Anantara cause of the 2nd Tadārammaṇa is the 1st Tadārammaṇa, in the Manosamphassa which is cause No. 8(ii), the quantity of Nāma dhamma can be changed accordingly as 34 or 33, or 33 or 32, or 12 or 11, or 11. Bear it in mind and discern base on these methods.

Manodvāra Vīthin Which Take Rūpārammaṇa As Object

The methods of discerning causal relationships in the 5 Khandhā of every Vīthī mind moment in Kusala Javana Cakkhuvāra Vīthī are now already shown as an example. Based on these methods one should be able to discern the causes and effects in other Kusala Javana Cakkhuvāra Vīthīs Nāma dhamma groups in the same way. Then, subsequent to Cakkhuvāra Vīthī, after Bhavaṅgas occurred in between, the ManodvāraVīthī mind processes which continue to take Rūpārammaṇa as the object arise. In this case, discern the Bhavaṅga 5 Khandhā in the same way as in the Bhavaṅga 5 Khandhā mentioned earlier. Only the Vedanākkhandhā of Manodvāravajjana and Javana will be further shown as an example. The grouping of the 5 Khandhā in Manodvāravajjana is similar to the grouping of the 5 Khandhā in Votthapana. The grouping of the 5 Khandhā in Javana and Tadārammaṇa is similar to the grouping of the 5 Khandhā in Cakkhuvāra Vīthī Javana and Tadārammaṇa.

Manodvāravajjana - Vedanākkhandhā

The three present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
   (ii) Bhavaṅga Manosamphassa (= 34) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.
   (iii) Manodvāravajjana Manosamphassa (=12-Vedanā=11) is the cause, Manodvāravajjana Vedanākkhandhā is the effect.

Mahā Kusala 1st Javana - Vedanākkhandhā

The four present causes:
1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
   (ii) Bhavaṅga Manosamphassa (34) is the cause, 1st Javana Vedanākkhandhā is the effect.
   (iii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.
The four present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 2nd Javana Vadanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vadanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (ii) Bhavaṅga Manosamphassa (34) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (iii) 1st Javana Manosamphassa (=34) is the cause, 2nd Javana Vadanākkhandhā is the effect.
   (iv) 2nd Javana Manosamphassa (=34-Vadanā=33) is the cause, 2nd Javana Vadanākkhandhā is the effect.
4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vadanākkhandhā is the effect.

Discern the remaining Khandhā as well as the remaining Javana and Tadārammaṇa base on the these methods. One should have already understand about it.

Explanations

Yampidaṃ cakkhusamphassapaccayā uppañjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Saṃyutta Nikāya- Vol.2 pg.248 Burmese script).
Cakkhusamphassapaccayā uppañjati vedayitanti cakkhusamphassaṃ mūlappaccayaṃ katvā uppannā sampaṭicchana-saṅtūraṇa-votthabbana-javanavedanā. Cakkhuviññāṇasampayuttāya pana vattabbāmeva nathti. Sotadvārādīvedanāpaccayādīsūpi eseva nayo (Saṃyutta Commentary-Vol.3 pg.5).

Yampidaṃ manosamphassapaccayā uppañjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Saṃyutta- Vol.2 pg.248).
Manosamphassoti bhavaṅgasahajātā samphasso. Vedayitanti javanasahajātā vedaṇā.
Saṅhāvayānaṃ bhavaṅgasahajātāpi vatātipi yeva...
Yamidaṃ = (yampidaṃ) cakkhusamphassapaccayā uppañjati vedaṇāgatāṃ saṅnāgatāṃ saṅkhāragatāṃ viññāṇagatāṃ (Majjhima Nikāya-Vol.3 pg.325 Burmese script).
Yamidaṃ manosamphassapaccayā uppañjati vedaṇāgatāṃ saṅnāgatāṃ saṅkhāragatāṃ viññāṇagatāṃ (Majjhima Nikāya-Vol.3 pg.326 Burmese script).
Saṅhāvajànavedanāya javanavedanā “vedayita”nti adhippetā.
Bhavaṅgasampayuttāya pana vedaṇāya gahāne vattabbameva nathti (Saṃyutta sub-commentary Tilaka-Vol.2 pg.286).

In accordance with the above Pāli Text, commentary and sub-commentary, the Vedanas of CakkhuViññāṇa, Sampaṭicchana, Saṅtūraṇa, Votthabbana, Javana and Tadārammaṇa which arise having Cakkhusamphassa as the fundamental cause are Cakkhusamphassapaccayā vedaṇā. In accordance with Cula Rahulovāda Sutta mentioned above, Cakkhusamphassa produce not just Vedanā only but all 4 Nāma Khandhā which are Vedaṇā, Saṅnā, Saṅkhāra and Viññāṇa -- Yamidaṃ cakkhusamphassapaccayā uppañjati vedaṇāgatāṃ saṅnāgatāṃ saṅkhāragatāṃ viññāṇagatāṃ.
Therefore take note that the Cakkhusamphassa accompanying CakkhuViññāṇa supports so that the 4 Nāma Khandhā of each respective CakkhuViññāṇa, Sampaṭicchana, Saṅtūraṇa, Votthapana, Javana and Tadārammaṇa arises. Although the Commentary mentioned that in Cakkhusamphassa supporting the Nāma dhamma produced by Cakkhusamphassa; it supports only in Saṃhāna Vithi = same Vithi = Cakkhuvdvāra Vithi, the Commentary also did not reject that -- "Cakkhusamphassapaccayā vedaṇākkhandho athi anupādina anupādānayo asamkiliṭṭha asaṃkilesiko avitakka avicārā" -- Cakkhusamphassa supports Nānā = different Vithi = the Manodvāra Vithi which continue to take the Rūpārammaṇa as object. As the supporting of Cakkhusamphassa to the Nāma dhamma group in the Saṃhāna Vithi = same Vithi = Cakkhuvdvāra Vithi is certain, the Commentary mentioned that Cakkhusamphassa support the Cakkhuvdvāra Vithi Nāma dhamma group (Mūla Tilaka-Vol.2 pg.30). The research on meditators supports the
explanation of the sub-commentary. Take note that it is similar that Sotasamphassa support Sotadvāra Vithi and Manodvāra Vithi which take Saddārāmmana as object.

MANOSAMPHASSA:- The Phassa accompanying with the Bhavanga close to Manodvāra vajjana which support the Manodvāra vajjana by means of Anantara Satti is Manosamphassa. This Manosamphassa also supports so that the Manodvāra Vithi Nāma dhamma group, which are Manodvāra vajjana-Javana-(Tadārāmmana), arise. If it is Apanā Vithi, the Manosamphassa support so that Manodvāra vajjana and Upācāra Samādhi Javana-Apanā Javana arise. Therefore it is shown that Cakkhusamphassa, Bhavanga Manosamphassa and the Sampayutta Manosamphassa support the Manodvāra Vithi Nāma dhamma group which take Rūpārammaṇa as object are shown. In 2nd Javana...etc., the Anantara Manosamphassa causes are added.

That being so, discern the causes and effects, after having seen by insight the causal relationships between the causes and effects in Cakkhusamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa supporting the appropriate Nāma Khandhā; as well as in the support by Cakkhusamphassa, Bhavanga Manosamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa in Manodvāra Nāma dhamma group which continue to take the Rūpārammaṇa as object.

Now the discernment of causes and effects by the 5 Khandhā method in every mind moment of the Cakkhuvāra- and Manodvāra- Akusala Javana Vithis which take Rūpārammaṇa as object will be further shown.

Rūpārammaṇa Colour Line - Akusala Group

In the Cakkhuvāra and Manodvāra Akusala Vithis which take Rūpārammaṇa as the object, the discernment of Pañcavāra vajjana, Cakkhu Viññāṇa, Sampatijcha, Sanfrāna, Votthapana, Tadārāmmana, (Bhavanga), Manodvāra vajjana...etc are the same with the discernment of Kusala Javana Vithis. As there are a little differences in Javana only, the Lobha-Dīṭṭhi group (20 Nāma dhamma) will be shown as an example. In the Akusala Javana Nāma dhamma group, like the Kusala Javana Nāma dhamma group, there is no past cause; there is only present causes.

Rūpārammaṇa = Colour Line: (Lobha-Dīṭṭhi Group) Javana - 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Javana and the Rūpārammaṇa are Rūpakkhandhā.
2) The Vedanā in the Lobha-Dīṭṭhi group Javana 20 Nāma dhamma is Vedanākkhandhā.
3) The Saññā in the Lobha-Dīṭṭhi group Javana 20 Nāma dhamma is Saññākkhandhā.
4) The Cetanā in the Lobha-Dīṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (1st way). The remaining 17 Cetassika in the Lobha-Dīṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
5) The consciousness Viññāṇa in the Lobha-Dīṭṭhi group Javana 20 Nāma dhamma is Viññāṇapakkhandhā.

Discern the Javana Rūpakkhandhā base on the methods in Pañcavāra vajjana Rūpakkhandhā.

Lobha-Dīṭṭhi Group 1st Javana - Vedanākkhandhā
(Cakkhuvāra Vithi)

The four present causes:
1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (20-Vedanā=19) is the cause, 1st Javana Vedanākkhandhā is the effect.
4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.
   (If the attention and decision of the Votthapana on Rūpārammaṇa is as permanent or happy or atta or beautiful...etc, then -- as it is Ayoniso Manasikāra -- Akusala Javana will occur accordingly.)

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

1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
2) Nāma-Rūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.
3) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.
   Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

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

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

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

The three present causes:
1) (i) Cakkhusamphassa (8) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
   (ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
2) Nāma-Rūpa is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
3) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.
   Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

Take Note Of These

One can understand the discernment of the causes and effects by 5 Khandhā method in every mind moment in the Akusala Javana Vithis which are Cakkhuvāra Vithi and Manodvāra Vithi in the Rūpārammaṇa line, linking the causal relationships based on the above methods. If the meditator understands the said discernment for both the Kusala Javana Vithi and Akusala Javana Vithi in Rūpārammaṇa line then he can change to discern another line such as Saddārammaṇa line. It is
assumed that the meditator will be able to understand the increasing or decreasing of the quantity of Cetasika according to the number of accompanying Cetasika. Take note that according to quantity of accompanying Cetasika in each mind moment, there are changes in Śaṅkhārakkhandhā and Sahajāta Manosamphassa. If the meditator has only little basic knowledge of Abhidhamma or has not study. Abhidhamma before, then the help of a teacher is necessary. Therefore, some of the differences will be shown.

Changes

2) In Saddārammanā line: as for Object, change it to Saddārammanā in place of Rūpārammanā; and as for Cakkhusamphassa change it to Sotasamphassa.
3) In Gandhārammanā line: in Object, change it to Gandhārammanā; and in Phassa change it to Ghānasamphassa.
4) In Rasārammanā line: in Object, change it to Rasārammanā; and in Phassa change it to Jivhāsamphassa.
5) In Phoṭṭhabbārammanā line: in Object, change it to Phoṭṭhabbārammanā; and in Phassa change it to Kāyasamphassa.

Saddārammanā = Sound Line: Pañcadvārāvajjana - Vedanākkhandhā

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

To this extent, the meditator can understand it for the remaining Nāma Khandhā. Only one or two Khandhās in some mind moment will be further shown so as to know the method. However at the time of meditation it is to discern all 5 Khandhā in every mind moment completely.

Saddārammanā = Sound Line: SotaViññāna (= Hearing) - Vedanākkhandhā

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

The five present causes:
6) Vatthu = SotaVatthu (=54) is the cause, SotaViññāna Vedanākkhandhā is the effect.
7) Object (=Saddārammanā) is the cause, SotaViññāna Vedanākkhandhā is the effect.
8) Sotasamphassa (= 8-Vedanā=7) is the cause, SotaViññāna Vedanākkhandhā is the effect.
9) Ākāsa = space is the cause, SotaViññāna Vedanākkhandhā is the effect.
10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, SotaViññāna Vedanākkhandhā is the effect.
(ĀKĀSA: There must be Ākāsa = space between Sota Pasāda and Saddārammaṇa. Only if that Ākāsa dhātu is being dependent upon then SotaViññāṇa can come to arise. Without that Ākāsa dhātu then SotaViññāṇa cannot arise. It is right that in the one whose ears are blocked or being blocked SotaViññāṇa cannot arise. Therefore Ākāsa dhātu is also one of the causes for the arising of SotaViññāṇa Nāma dhamma group. (Abhidhamma Commentary-Vol.2-pg.322 Burmese script))

Saddārammaṇa = Sound Line: Sampaṭicchana (= Receiving)  
Saṅkhārakkhandhā (2nd Way)

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

The three present causes:
6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaṭicchana Saṅkhārakkhandhā is the effect.
7) Object (=Saddārammaṇa) is the cause, Sampaṭicchana Saṅkhārakkhandhā is the effect.
8) (i) Sotasamphassa (8) is the cause, Sampaṭicchana Saṅkhārakkhandhā is the effect.
   (ii) The remaining three Nāma Khandhā is the cause, Sampaṭicchana Saṅkhārakkhandhā is the effect.

Saddārammaṇa = Sound Line: Sampaṭicchana (= Receiving)  
Viññāṇakkhandhā

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

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

Saddārammaṇa = Sound Line: Santirāṇa (= Investigating)  
Vedanākkhandhā

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

The three present causes:

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6) Vatthu = Hadaya Vatthu (=54) is the cause, Santirana Vedenakkhandha is the effect.
7) Object (=Ruparamma) is the cause, Santirana Vedenakkhandha is the effect.
8)(i) Sotasamphassa (= 8) is the cause, Santirana Vedenakkhandha is the effect.
   (ii) Sampaticchana Manosamphassa (11) is the cause, Santirana Vedenakkhandha is the effect.
   (iii) Santirana Manosamphassa (=12-Vedana=11) is the cause, Santirana Vedenakkhandha is the
effect.

(The above are shown as examples only, so that one can understand it. To this extent, it is assumed
that the meditator can understand the discernment in Saddarammana line. The discernment of the
causes and effects in the mind moments of Gandharammana line by the 5 Khandha method, linking
the causal relationships, will be further shown as follows.)

Gandharammana = Smell Line: Pañcadvaravajjana (= Reflecting)
Vedenakkhandha

The 3 present causes:
1) Vatthu = Hadaya Vatthu Rupa (= 54) is the cause, Pañcadvaravajjana Vedenakkhandha is the
effect.
2) Object (= Gandharammana) is the cause, Pañcadvaravajjana Vedenakkhandha is the effect.
3) (i) Bhavaanga Manosamphassa (= 34) is the cause, Pañcadvaravajjana Vedenakkhandha is the
effect.
   (ii) Pañcadvaravajjana Manosamphassa (11-Vedana=10) is the cause, Pañcadvaravajjana
Vedenakkhandha is the effect.

Gandharammana = Smell Line: GhanaViññána
Vedenakkhandha

The five past causes:
1) Avijja (=20) is the cause, GhanaViññána Vedenakkhandha is the effect.
2) Tañha (=20) is the cause, GhanaViññána Vedenakkhandha is the effect.
3) Upadana (=20) is the cause, GhanaViññána Vedenakkhandha is the effect.
4) Sañkhàra (34) is the cause, GhanaViññána Vedenakkhandha is the effect.
5) Kamma Satí force of the Kamma = Sañkhàra (34) is the cause, GhanaViññána Vedenakkhandha
is the effect.

The five present causes:
6) Vatthu = Ghana Vatthu (=54) is the cause, GhanaViññána Vedenakkhandha is the effect.
7) Object (=Saddarammano) is the cause, GhanaViññána Vedenakkhandha is the effect.
8) GhanaSamphassa (= 8-Vedana=7) is the cause, GhanaViññána Vedenakkhandha is the effect.
9) VayoDhatu is the cause, GhanaViññána Vedenakkhandha is the effect.
10) Manasikàra = Pañcadvaravajjana = 11 is the cause, GhanaViññána Vedenakkhandha is the
effect.

{VAYO-DHATU: Only if the air = Vayo Dhatu -- which carries the smell (Gandharammana) into
the nostril where Nose Transparent Element exists -- goes in, then GhanaViññána together with the
Nama dhamma group which know and take as object the smell (Gandharammana) can arise. If the
air = Vayo Dhatu which carries smell (Gandharammana) does not exist then GhanaViññána Nama
dhamma group together with the Sampayutta dhamma cannot arise. Therefore Vayo Dhatu is a
cause.}
Gandhārammaṇa = Smell Line: Sampatićchana (= Receiving)
Vedanākkhandhā

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

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

Gandhārammaṇa = Smell Line: Santīraṇa (= Investigating)
Vedanākkhandhā

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

The three present causes:
6) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
7) Object (=Gandhārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
8)(i) Ghānasamphassa (8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
   (ii) Sampatićchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
   (iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

SIGNIFICANT POINTS: Concerning the Nāma+Rūpa cause among the present causes of Viññāṇakhandhā in Ghāna Viññāṇa, Sampatićchana, Santīraṇa...etc, take the accompanying Cetasika that arise together with the consciousness, Viññāṇakhandhā in one mind moment as Nāma ; and take the Basis Vatthu Rūpa and Gandhārammaṇa as Rūpa . In the other remaining lines, take their respective Cetasika, respective Basis Vatthu and respective Object (as Nāma+Rūpa ) accordingly.

Rasārammaṇa Line: - Pañcadvārāvajjana (= Reflecting)
Vedanākkhandhā

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

Rasārammaṇa Line: JīvhāViśṇīṇa
Vedanākkhandhā

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

The five present causes:
6) Vatthu = JīvhāVatthu Rūpa (=54) is the cause, JīvhāViśṇīṇa Vedanākkhandhā is the effect.
7) Object (=Rasārammaṇa) is the cause, JīvhāViśṇīṇa Vedanākkhandhā is the effect.
8) Jīvhāsamphassa (= 8-Vedanā=7) is the cause, JīvhāViśṇīṇa Vedanākkhandhā is the effect.
9) ĀpōDhātu is the cause, JīvhāViśṇīṇa Vedanākkhandhā is the effect.
10) Manasikāra = Pañcadāravājana = 11 is the cause, JīvhāViśṇīṇa Vedanākkhandhā is the effect.

ĀPO-DHĀTU: JīvhāViśṇīṇa and Sampayutta dhamma group can arise only when there is ĀpōDhātu, water which wets the tongue. They cannot arise without ĀpōDhātu, water. Although you put dried edibles on the dried tongue of the person with dried tongue, JīvhāViśṇīṇa cannot arise (Abhidhamma Commentary-Vol.1-pg.322 Burmese script).

Among the present causes of ViśṇīṇaVedanākkhandhā in JīvhāViśṇīṇa, take the appropriate accompanying Cetasika as Nāma and take the appropriate Basis Vatthu Rūpa and Rasārammaṇa as Rūpa.

Rasārammaṇa Line: Sampāṭīcchana (=Receiving)
Vedanākkhandhā

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

The three present causes:
6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampāṭīcchana Vedanākkhandhā is the effect.
7) Object (=Rasārammaṇa) is the cause, Sampāṭīcchana Vedanākkhandhā is the effect.
8) (i) Jīvhāsamphassa (= 8) is the cause, Sampāṭīcchana Vedanākkhandhā is the effect.
(ii) Sampāṭīcchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampāṭīcchana Vedanākkhandhā is the effect.

Rasārammaṇa Line: Santirana (=Investigating)
Vedanākkhandhā

The five past causes:
1) Avijjā (=20) is the cause, Santirana Vedanākkhandhā is the effect.
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Namo tassa Bhagavato Arahato Sammāsambuddhassa

PAṬICCA SAMUPPĀDA (2nd Stage) (FIRST METHOD)

Paṭicca Samuppāda Vibhaṅga Pāli - Suttanta Bhājanīya Method

To be memorised in Pali:
Avijjāpaccayā Saṅkhāra
Saṅkhārapaccayā Viññānaṃ
Viññānapaccayā NāmaRūpaṃ
NāmaRūpapaccayā Saḷāyatanāṃ
Saḷāyatanapaccayā Phasso
Phassapaccayā Vedenā
Vedenāpaccayā Taṅkhā
taṅkhāpaccayā Upādānaṃ
taṅkhāpaccayā Bhava
Bhavapaccayā Jāti
Jātipaccayā JāraMaṇaṇa-Soka Parideva-Dukkha-Domanassupāyāśā sambhavanti.
Evametassa kevalassa Dukkhakkhandhassa samudayo hoti.

1) Avijjāpaccayā = Because of the existence of the Cause, i.e. Avijjā (=not knowing the Four Noble Truth wrong knowing), Saṅkhāra = Deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, Sambhavanti = come to arise.

2) Saṅkhārapaccayā = Because of the existence of the Cause, i.e. deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, Viññānaṃ = Kamma Viññāna or (in another way) Vipāka Viññāna, Sambhavanti = comes to arise.

3) Viññānapaccayā NāmaRūpaṃ (sambhavanti) = (i)Because of the existence of the Cause-Kamma Viññāna, Vipāka Nāma Kammaja Rūpa come to arise.
   (In another way) = (ii) Because of the existence of the Vipāka Viññāna Cause, Vipāka Cetasika Nāma Cittaja Rūpa come to arise.

4) NāmaRūpapaccayā Saḷāyatanāṃ (sambhavanti) = Because of the existence of the NamāRūpa Cause, the (6) internal Āyatana come to arise.

5) Saḷāyatanapaccayā Phasso (sambhavanti) = Because of the existence of the (6) internal Āyatana Cause, (6) Phassa come to arise.

6) Phassapaccayā Vedenā (sambhavanti) = Because of the existence of the (6) Phassa Cause, (6) Vedenā come to arise.

7) Vedenā paccayā Taṅkhā (sambhavanti) = Because of the existence of the (6) Vedenā Cause, (6) Taṅkhā come to arise.

8) Taṅkhāpaccayā Upādānaṃ (sambhavanti) = Because of the existence of the (6) Taṅkhā, 4 types of clinging Upādāna come to arise.

9) Upādānapaccayā Bhava = Because of the existence of these clinging Upādāna, Kamma Bhava-Upapatti Bhava come to arise.
10) Bhavapaccayā Jāti = Because of the existence of Kamma Bhava, the Jāti state which is the establishing of Paṭissandhi comes to arise.

11) Jātipaccayā Jātidahana Soka Parideva Dukkha Domanassupāyāsā sambhavanti Evametassa kevalassa Dukkhakkhandhassa samudayo hoti = Because of the establishing of Paṭissandhi, i.e because of the existence of Jāti, ageing-death-sorrow-wailing-pain-mental suffering-despair come to arise. In this way it is the arising of the aggregate of Dukkha Khandha (entirely without happiness).

1) Tattha katama avijjā? Dukkha aññānam, dukkhasamudaye aññānam, dukkhanirodhe aññānam, dukkhanirodhamagāminiyā paṭipadāya aññānam. Ayam vucaoti avijjā - In that Pāli Text (above) such as Avijjāpaccayā sankhāra,... etc, what is the Avijjā? These 4 types are called Avijjā:

I) Not knowing the Noble Truth of Suffering,
II) Not knowing the Noble Truth of the Cause of Suffering,
III) Not knowing the Noble Truth of Cessation of Suffering,
IV) Not knowing the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases.

[The following is an example of the word by word translation:
Tattha = In that Pāli Text (above) such as Avijjāpaccayā sankhāra.....etc , Avijjā = the Avijjā, katama = what is
I) Dukkhe = on the Noble Truth of Suffering, aññānam = not knowing
II) dukkhasamudaye = on the Noble Truth of the Cause of Suffering, aññānam = not knowing
III) dukkhanirodhe = on the Noble Truth of Cessation of Suffering, aññānam = not knowing
IV) dukkhanirodhamagāminiyā paṭipadāya = on the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases, aññānam = not knowing.
Ayaṃ = these 4 types of not knowing, Avijjā = as Avijjā vucaoti = is called.]

Tattha katamo kāyasankhāro? Kāyasakacetanā kāyasankhāro vacisaṅcetanā vacisaṅkhāro manosaṅcetanā cittasaṅkhāro. Ime vucaoti avijjāpaccayā sankhāra

In that Pāli Text what is the Saṅkhāra which is produced by Avijjā? It is:

i) Puññābhisaṅkhāra,
ii) apuññābhisaṅkhāra,
iii) aññījahisaṅkhāra,
iv) kāyasankhāra,
v) vacisaṅkhāra,
vi) cittasaṅkhāra.

i) Among these Saṅkhāra, what is Puññābhisaṅkhāra? There exist Kusala Cetanā=Mahā Kusala Cetanā which is part of Kāmāvacara Sensual Realm, done with Dāna, Sīla, Bhāvanā (=Parikamma Bhāvanā, Upacāra Bhāvanā, Vipassanā Bhāvanā). In this case, Vipassanā Bhāvanā does not mean all Vipassanā Kamma but only the Vipassanā Bhāvanā which can produce another life Bhava) and also Kusala Cetanā=Rūpāvacara Kusala Cetanā which is part of Rūpāvacara Realm (in other words, that which mostly rotates or arises in Rūpāvacara Realm) done with Samatha Bhāvanā or in other
words done with Appanā Bhūvanā. These Kāmāvacara Kusala and Rūpāvacara Kusala are called Puṇṇābhisaṅkhāra.
(8 Mahā Kusala+5 Rūpāvacara=13 total).

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

iii) Among these Saṅkhāra, what is Āneṣjābhisaṅkhāra? There exist Arūpa Kusala Cetanā which is part of Arūpāvacara Realm. This Arūpa Kusala Cetanā is Āneṣjābhisaṅkhāra.

iv) Among these Saṅkhāra, what is Kāya Saṅkhāra? Kāyasaṅcetanā=the 8 types of Kāma Kusala Cetanā and 12 types of Akusala Cetanā which arise in Kāyadvāra are Kāya Saṅkhāra.

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

vi) Manoasaṅcetanā=excluding the 2 types of Viññatti Rūpa (i.e. Kāya Viññatti and Vacī Viññatti) all the 30-1=29 Cetanā (which are 12 types of Akusala Cetanā, 8 types of Mahā Kusala Cetanā=Kāma Kusala Cetanā, 5 types Rūpa Kusala Cetanā, 4 types of Arūpa Kusala Cetanā) are Cittā Saṅkhāra.

These Saṅkhāra are the Saṅkhāra produced by Avijjā.

3) Tattha katama saṅkhārapaccayā viññāṇa? Cakkhuviññāṇa, sotaviññāṇa, ghānaviññāṇa, jīvhaṭṭhi viññāṇa, kāya viññāṇa, manoviññāṇa. Ida vucaṇi saṅkhārapaccayā viññāṇa. In that Pāḷi Text, what is the Viññāṇa which is produced by Saṅkhāra? These 6 types of Viññāṇa:

i) Cakkhuviññāṇa
ii) Sotaviññāṇa
iii) Ghānaviññāṇa
iv) Jīvhaṭṭhi viññāṇa
v) Kāya viññāṇa
vi) Manoviññāṇa
are the Viññāṇa which are produced by Saṅkhāra.


In that Pāḷi Text, what is the NāmaRūpa which is produced by Viññāṇa?
(A) There are Nāma.
(B) there are Rūpa.

(A) Among NāmaRūpa, what is Nāma? The following 3 Khandhās:

(i) Vedanākkhandhā,
(ii) Saṅkākhandhā and
(iii) Saṅkhārakkhandhā
are the Nāma.

(B) Among NāmaRūpa, what is Rūpa? The followings:

(i) the 4 Great Primary and
(ii) the 24 types of Upādā Rūpa which arise having grasped to the 4 Great Primary are the Rūpa. Thus, these Nāma and these Rūpa are the NāmaRūpa produced by Viññāṇa.

3
5) Tattha katamaṃ nāmarūpapaccayā saḷāyatanam? Cakkhāyatanam sotāyatanam ghānāyatanam jivhāyatanam kāyāyatanam manāyatanam. Idam vuccati nāmarūpapaccayā saḷāyatanam.

In that Pāli Text, what is the Saḷāyatanam which is produced by NāmaRūpa? The following 6 Āyatana:

(i) Cakkhāyatanam
(ii) Sotāyatanam
(iii) Ghānāyatanam
(iv) Jivhāyatanam
(v) Kāyāyatanam
(vi) Manāyatanam

are the Saḷāyatanam produced by NāmaRūpa.


In that Pāli Text, what is the Phassa which is produced by Saḷāyatanam? The following 6 Phassa:

(i) Cakkhusamphassa
(ii) Sotasamphassa
(iii) Ghānasamphassa
(iv) Jivhāsamphassa
(v) Kāyasamphassa
(vi) Manosamphassa

are the Phassa which is produced by Saḷāyatanam.


In that Pāli Text, what is the Vedanā which is produced by Phassa? The following 6 types of Vedanā:

(i) Cakkhusamphassajā vedanā = Vedanā produced by Cakkhusamphassa
(ii) Sotasamphassajā vedanā = Vedanā produced by Sotasamphassa
(iii) Ghānasamphassajā vedanā = Vedanā produced by Ghānasamphassa
(iv) Jivhāsamphassajā vedanā = Vedanā produced by Jivhāsamphassa
(v) Kāyasamphassajā vedanā = Vedanā produced by Kāyasamphassa
(vi) Manosamphassajā vedanā = Vedanā produced by Manosamphassa

are the Vedanā produced by Phassa.


In that Pāli Text, what is the Taṇhā which is produced by Vedanā? The following 6 Taṇhā:

(i) Rūpataṇhā = attachment to Rūpārammaṇa
(ii) Saddataṇhā = attachment to Saddārammaṇa
(iii) Gandhataṇhā = attachment to Gandhārammaṇa
(iv) Rasataṇhā = attachment to Rasārammaṇa
(v) Phoṭṭhabbataṇhā = attachment to Phoṭṭhabbārammaṇa
(vi) Dhammataṇhā = attachment to Dhammārammaṇa

are the Taṇhā produced by Vedanā.


In that Pāli Text, what is the Upādāna produced by Taṇhā? The following 4 Upādāna:

Tattha katamo upapattibhavo? Kāmabhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo nevasaññānaññābhavo ekavokārabhavo catuvokārabhavo pañcavokārabhavo. Ayaṁ vucciati upādānapaccayā bhavo.

In that Pāli Text what is the Bhava which is produced by Upādāna? There are 2 types of Bhava, namely (A) Kamma Bhava and (B) Upapatti Bhava.

(A) Among these 2 types, what is Kamma Bhava? The following 3 types of Saññāra:

(i) Puññābhisānkāro
(ii) apuññābhisānkāro
(iii) āneñjābhisānkāro

are KammaBhava=the cause of arising. All Kamma which can cause to reach a state of existence (Bhava) is KammaBhava.

(B) Among these 2 types, what is Upapatti Bhava? The following 9 types of existence:

(i) Kāma Bhava = Kāma state of existence in 11 Kāma Realm,
(ii) Rūpa Bhava = Rūpa state of existence in 16 Rūpa Realm,
(iii) Arūpa Bhava = Arūpa state of existence in 4 Arūpa Realm,
(iv) Saññā Bhava = the state of existence with perception (11 in Kāma Realm, 15 in Rūpa Realm--i.e. excluding Asaññā, 3 in Arūpa realm excluding nevasaññānaññānyatana realm a total of 29 Realms),
(v) Asaññā Bhava = Asaññā state of existence without perception,
(vi) Nevasaññānaññā Bhava = Nevasaññānaññā state of existence,
(vii) Ekavokāra Bhava = Ekavokāra state of existence which has only one Ru pakkhandha (Asaññā Realm),
(viii) Catuvokāra Bhava = Catuvokāra state of existence which has only 4 Nāma Khandha (i.e. the 4 Arūpa Realm),
(ix) Pañcavokāra Bhava = Pañcavokāra state of existence which has 5 Khandha (11 in Kāma realm and 15 in Rūpa realm excluding Asaññā a total of 26 Realms)

are the Upapatti Bhava. These Kamma Bhava and Upapatti Bhava are the Bhava produced by Upādāna.


In that Pāli Text, what is the Jāti produced by Bhava (=Kamma Bhava)? There is the birth, arising, entering into mother s womb, becoming a new being, appearing of the Khandhā, acquiring of the Ayatana of various living beings in various groups of living beings. These are the Jāti produced by Bhava.


In that Pāli Text, what is the JarāMarana produced by Jāti? There are Jarā and Maraṇa among these two what is Jarā? There is the old age, decaying, having broken teeth, greying of hair, wrinkling of

Among that Jāra Marana, what is Marana? There is the Cuti (= shifting), Cavana, breaking up, passing away, dying in death, death, breaking up of the Khandhā, discarding the body, cutting off of the life faculty of various living beings from various groups of living beings. These are Marana. Thus these Jāra and Marana exist. These are the Jāra-Marana produced by Jāti.

14) Tattha katamo soko? Nāṭibhayanena vā phūṭṭhassa bhogabhasanena vā phūṭṭhassa rogabhasanena vā phūṭṭhassa sīlabhasanena vā phūṭṭhassa diṭṭhibhasanena vā phūṭṭhassa aṇñataraṇāṇatarena byasanena samannāgatassa

Aṇñataraṇāṇatarena dukkhadhammena phūṭṭhassa soko socanā socittatam antosoko antoparisokato cetasso pariḥhāyanā domanassam sokasallam. Ayaṃ vuccati soko.

In that Pāli Text, what is Soko? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist sorrow, being sorrowful, sorrowfulness, inner sorrow, wholly inner sorrow, burning of mind entirely, not happy, being pierced by the thorn of sorrow. These are Soka.

15) Tattha katamo paridevo? Nāṭibhayanena vā phūṭṭhassa bhogabhasanena vā phūṭṭhassa rogabhasanena vā phūṭṭhassa sīlabhasanena vā phūṭṭhassa diṭṭhibhasanena vā phūṭṭhassa aṇñataraṇāṇatarena byasanena samannāgatassa

Aṇñataraṇāṇatarena dukkhadhammena phūṭṭhassa phūṭṭhassa ēdevo paridevo ēdevanāparidevanā ēdevittatam paridevittatam vācā palāpo vipalāpo lālappo lālappanā lālappitattam. Ayaṃ vuccati paridevo.

In that Pāli Text, what is Paridevo? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist wailing, wailing again and again, the state, of wailing, the state of wailing again and again, being in wailing, being in wailing again and again, utterance in wailing (such as, Oh, my son Oh, my daughter...), utterance in wailing again and again, utterance in wailing in various ways again and again, the state of uttering in wailing, state of uttering in wailing again and again. These are Paridevo.

16) Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ, kāyikaṃ dukkhaṃ, kāyasamphassajam asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asāta dukkha vedaṇā. Idaṃ vuccati dukkhaṃ.

In that Pāli Text, what is Dukkha? There exist unpleasant bodily suffering in the body, the experience of unpleasant pain caused by Kāyasamphassa, unpleasant painful feeling caused by Kāyasamphassa. These are Dukkha.

17) Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassajam asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asāta dukkha vedaṇā. Idaṃ vuccati domanassaṃ.

In that Pāli Text, what is Domanassa? There exist unpleasant mental suffering in the mind, the experience of unpleasant affliction caused by cetosamphassa (= Manosamphassa), unpleasant suffering feeling caused by cetosamphassa (= Manosamphassa). These are Domanassa.

18) Tattha katamo upāyāso? Nāṭibhayanena vā phūṭṭhassa bhogabhasanena vā phūṭṭhassa rogabhasanena vā phūṭṭhassa sīlabhasanena vā phūṭṭhassa diṭṭhibhasanena vā phūṭṭhassa aṇñataraṇāṇatarena byasanena samannāgatassa
aññataraññatarena dukkanhammena phutthassa āyāso upāyāso āyāsitattam upāyāsitattam. Ayaṁ vuccati upāyāso.

In that Pāli Text, what is Upāyāsa? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist mental despair, great mental despair, being in despair, being in great despair. These are Upāyāsa.


Suttanta Bhājanīyam niṭṭhitam.

Thus it is the arising of the aggregate of suffering (entirely without happiness). In other words, thus it is the Cause of the grouping, the gathering, the appearing of the mass of suffering (entirely without happiness). Therefore it is mentioned as Evametassa kevalassa dukkhhakkhandhassa samudayo hoti.

The above are the Paṭicca Samuppāda Pāli and its translation which should be memorized in advance before meditating by the meditator who wants to meditate on the Paṭicca Samuppāda teachings systematically and to realize it well by Anubodha ūpāna and Paṭivyedha ūpāna. The meditator who has already memorized these Pāli together with its meaning should then practise the Paṭicca Samuppāda 1st Method.

12 Factors Of Paṭicca Samuppāda

In the Anuloma Paṭicca Samuppāda Teaching called Paṭicca Samuppāda 1st Method there are some facts about it which one should know: there are 12 Factors, 3 Periods, 3 Links, 4 Groups, 20 States. The 12 Factors are:

1) Avijjā
2) Sankhāra
3) Viññāna
4) Nāmarūpa
5) Salāyatana
6) Phassa
7) Vedanā
8) Taṇhā
9) Upādāna
10) Bhava
11) Jāti
12) JarāMarāṇa
Three Periods

Putting the Present life in the centre (of the Paṭicca Samuppāda cycle), then:
1) Avijjā and Saṅkhāra are of the Past life Period,
2) Viññāna, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the Present life Period,
3) Jāti, Jarā-Maraṇa are of the Future life Period.

If put the 1st Past life in the centre (of the Paṭicca Samuppāda cycle), then:
1) Avijjā and Saṅkhāra are of the 2nd Past life Period,
2) Viññāna, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Past life Period,
3) Jāti, Jarā-Maraṇa are of the Present life Period.
Understand that it is based on the same method for the successive Past lives.

If put the 1st Future life in the centre (of the Paṭicca Samuppāda cycle), then:
1) Avijjā and Saṅkhāra are of the Present life Period,
2) Viññāna, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Future life Period,
3) Jāti, Jarā-Maraṇa are of the 2nd Future life Period.
Understand that for the successive Future lives is based on the same method.

Three Links

The 'place' where Cause and Effect are linking is called 'link'.
1) Linking Past Cause with Present Effect, there is one link between Saṅkhāra the Past Cause and Viññāna the Present Effect.
2) Linking Cause with Effect, there is one link between Vedanā the Present Cause and Taṇhā the Present Cause.
3) Linking Cause with Effect, there is one link between Kamma Bhava the Present Cause and Jāti the Future Effect.
Altogether there are 3 links between the 12 factors. (Understand that it is the same for the successive Past lives and successive Future lives.)

Four Groups

1) As the Avijjā in the Past life period group is taken (as the object), then the Taṇhā and Upādāna (which are of the same Kilesa Vaṭṭa with Avijjā) should also be taken. As the Saṅkhāra is taken, then the Kamma (which is of the same Kamma Vaṭṭa with Saṅkhāra) should also be taken.
Therefore there are 5 Past Causes: Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Past Causes group.

2) Viññāna, NāmaRūpa, Saḷāyatana, Phassa, Vedanā are the 5 Present Effect that come to arise because of the 5 Past Causes. They are one Present Effects group.

3) In the Present Causes, as the Taṇhā and Upādāna are taken, then the Avijjā (which is of the same Kilesa Vaṭṭa) should also be taken. As the Kamma Bhava (=Kamma) is taken, then the Saṅkhāra (which is of the same Kamma Vaṭṭa) should also be taken. Therefore there are 5 Present Causes which are Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Present Causes group.
4) Jāti is the Future Paṭisandhi NāmaRūpa group produced by the 5 Present Causes. In other words, it is the Vipāka Vaṭṭa NāmaRūpa which are Viññāṇa, NāmāRūpa, Saññyatana, Phassa, Vedanā. They are one Future Effects group.

20 States

There are altogether 20 states which are:
1) 5 Past Causes
2) 5 Present Effects
3) 5 Present Causes
4) 5 Future Effects
Understand that it is the same for the successive Past lives and successive Future lives.

Discernment To Know In Advance

PaccayaPariggaha Nāṇa stage:- In the discernment of Causes and Effects in PaccayaPariggaha nāṇa stage, it is to discern as:
"Because of the arising of Avijjā, Saṅkhāra arises. Avijjā is the Cause, Saṅkhāra is the Effect.....etc"

Sammasana Nāṇa stage and the early Udayabbaya Nāṇa stage:- In the Sammasana Nāṇa and the early Udayabbaya Nāṇa stages of taking the arising and perishing away of the 12 factors of Paṭicca Samuppāda as object and meditating on their Three Characteristics, it is to discern as:
"Because of the arising of Avijjā, Saṅkhāra arises. Avijjā (arising and perishing away) -- Anicca (Dukkha, Anatta).
Saṅkhāra (arising and perishing away) -- Anicca (Dukkha, Anatta).

Matured Udayabbaya Nāṇa stage:- In the matured Udayabbaya Nāṇa stage s detailed method of Vipassanā meditation on the Three Characteristics of the Paṭicca Samuppāda factors it is to meditate as:
1) Paccayato Udayadassana = In meditating on “Because of the arising of the Cause, Effect arises” it is to meditate as: “Because of the arising of Avijjā, Saṅkhāra arises   Because of the arising of Saṅkhāra, Viññāṇa arises....etc”.
2) Paccayato Vayadassana = In meditating on “Because of the cessation of the Cause, Effect ceases” it is to meditate as “Because of the cessation of Avijjā, Saṅkhāra ceases   Because of the cessation of Saṅkhāra, Viññāṇa ceases....etc”.
3) Khanato Udayadassana = In the stage of meditating on momentary arising, it is to meditate, having taken as object only the arising phase of the Paṭicca Samuppāda factors such as: the arising phase of Avijjā, the arising phase of Saṅkhāra....etc.
4) Khanato Vayadassana = In the stage of meditating on momentary perishing, it is to meditate, having taken as object only the perishing phase of the Paṭicca Samuppāda factors such as: the perishing phase of Avijjā, the perishing phase of Saṅkhāra....etc.
5) In the Paccayato Udayabbaya Dassana, Khanato Udayabbaya dassana stage it is to meditate as “Because of the arising of Avijjā, Saṅkhāra arises   Because of the cessation of Avijjā, Saṅkhāra ceases Avijjā (arising and perishing) - Anicca Saṅkhāra (arising and perishing) - Anicca.....etc”.

Bhaṅga Nāṇa stage:- In the higher Vipassanā nāṇa stages such as Bhaṅga nāṇa stage of meditating on the Three Characteristics of these Paṭicca Samuppāda factors after having discerned only their perishing away, without paying attention on “because of the arising of the Cause, Effect arises” called UpādinnakaPavatta, it is to meditate on their Three Characteristics alternately as follows: “Avijjā (perishing away, perishing away) - Anicca (Dukkha, Anatta)
Saṅkhāra (perishing away, perishing away) - Anicca (Dukkha, Anatta)....etc”
Only when the perishing away appears quickly to the insight, it is to meditate as:

“Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)
The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)
Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)
The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc”

In that discernment it is to meditate on the Vīthi Citta process that arose, arise and will arise in the
Causes and Effects and also to meditate on the meditating insight by insight to break up the
compactness of NāmaRūpa.

Each Own

Every living being has their own respective Avijjā and respective Saṅkhāra. Avijjās are not the
same between living beings. Saṅkhāras also are not the same between living beings. One had done
and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-Taṁhā-Upādāna of the aspiration to
become a male another had done and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-
Taṁhā-Upādāna of the aspiration to become a female. Therefore Avijjā are not the between living
beings. Then again, in one being Dāna Kamma produced the Effect in another, Sīla Kamma
produced the Effect and yet in another Bhāvanā Kamma produced the Effect. Furthermore, in Dāna
Kamma, the Kamma of offering food produced the Effect in one while the Kamma of offering
flowers produced the Effect in another. Therefore Avijjā and Saṅkhāra are not the same between
living beings. There is each own Avijjā and each own Saṅkhāra. Even in the NāmaRūpa continuity
process of oneself, the Avijjā and Saṅkhāra are not the same between existences the differences
exist accordingly.

Therefore it is to discern by insight the Avijjā, Saṅkhāra which arose, arise and will arise in one s
own NāmaRūpa process only. As the technique to search for Avijjā-Taṁhā-Upādāna-Saṅkhāra-
Kamma has been explained sufficiently in the Paṭicca Samuppāda 5th Method it will not be
mentioned here again but only the discernment will be shown. In this booklet it is shown as
“Because of the arising of Avijjā, Saṅkhāra arises....etc”. Base on these statements, meditate in the
PaccayaPariggaha Nāṇa, Udayabbaya Nāṇa and Bhaṅga Nāṇa stages according to that mentioned
above.
AVIJJĀPACCAYĀ SAŃKHAŘA
(Because of the arising of Avijjā, Sañkhāra arise.)

Having seen by insight that “because of the Kilesa Vañña which is Avijjā (Tanha, Upadana)
accumulated in the Past life, the Kamma Vañña which is Sañkhāra (Kamma) also accumulated in the
Past life arises” then it is to discern the Cause and Effect as follows:
Because of the arising of Avijjā, Sañkhāra arises.
Avijjā is the Cause, Sañkhāra is the Effect.

In this case, Avijjā and Sañkhāra arose in the Past as in the following Vīthī Citta process:

<table>
<thead>
<tr>
<th>Manodvāra Vīthī</th>
<th>manodvārāvajjana</th>
<th>javana 7x</th>
<th>tadārammaṇa 2x</th>
</tr>
</thead>
<tbody>
<tr>
<td>avijjā</td>
<td>12</td>
<td>20</td>
<td>12 34 ---</td>
</tr>
<tr>
<td>sañkhāra</td>
<td>12</td>
<td>34</td>
<td>34 12 ---</td>
</tr>
</tbody>
</table>

NOTES: Avijjā arises mostly as Lobha-Dīṭṭhi group 20 (Citta cetasika). Sometimes it may arise as
19 (Citta cetasika) being accompanied with Upekkhā Vedanā, without Piti. Sometimes it may arise
as 22 or 21 which is together with Thīna+Middha. These are the 4 types of Lobha Mūla
Dīṭṭhigatasampayutta Citta. Tadārammaṇa may or may not arise. If Tadārammaṇa arises and Piti is
included in the Javana then piti is also included in the Tadārammaṇa. Sahetuka Tadārammaṇa or
Ahetuka Tadārammaṇa can arise accordingly. Take note that the method is similar for Sañkhāra. It
is especially the Sañkhāra of human beings that is being shown as an example above. In that
Sañkhāra, Nāṇa and Piti can arise accordingly. As shown in the Nāma Kammaṭṭhāna Tables, it may
arise as 34 or 33 or 33 or 32 accordingly. Tadārammaṇa may or may not arise. When the meditator
has reached the Vipassanā meditation stage, he is to meditate on the Three Characteristics of the
Cause and Effect, after having discerned their arising and perishing away according to the Vīthī
mind process shown. Break down each compactness (ghana) by insight. As Pañcadvāra Vīthis
cannot produce the Paṭissandhi Effect (but can only produce Pavatti Effect), only the Manodvāra
Vīthī type is shown.

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SAṈKHĀRAPACCAYĀ VINNAṆĀM
(Because of the arising of Saṅkhāra, Vipāka Viññāṇa arise.)(Vism., XVII, 121)

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

That natural Satti force is the Kamma Satti force of Kusala Saṅkhāra dhamma group surrounded by Avijjā-Tanha-Ūpādāna (this refers to the aspiration to be a human being). The doing accumulation of the Kamma is essential in this natural Satti force. Only when the Saṅkhāra dhamma (=Kusala Saṅkhāra, Akusala Saṅkhāra) has been done accumulated then it can become the Cause for the Effect. It is not essential as to whether its arising-static-perishing phases are occurring or not.

Kāmāvacarassa kusalassa kammasss kattā upacitattā vipākaṁ cakkhuvinñāṇam uppannaṁ hoti - as the Kāmāvacara Kusala Kamma has been done and accumulated, Kusala Vipāka Cakkhu Viññāṇa comes to arise. (Abhidhamma-Bk.I-104)

Viññāṇa

Because of the existence of Saṅkhāra accumulated for Present Saṃsāra, the 6 Vipāka Viññāṇa:-
Cakkhu Viññāṇa, Sota Viññāṇa, Gāha Viññāṇa, Jīvha Viññāṇa, Kāya Viññāṇa, Mano Viññāṇa arise.

Vipāka Viññāṇa = Vipāka Manoviññāṇa

Take these two types:-Pañca Viññāṇa and Vipāka Manoviññāṇa - as Vipāka Viññāṇa. Vipāka Manoviññāṇa includes Vīthi Mutta Citta which are Paṭisandhi Viññāṇa, Bhavaṅga Viññāṇa, Cuti Viññāṇa. It also includes Vīthi Citta which are Sampaṭicchana, Santirāṇa and Tadārammaṇa Vipāka Viññāṇas. The Pañca Viññāṇas and Sampaṭicchana, Santirāṇa, Ahetuka Tadārammaṇa may be Kusala Vipāka or Akusala Vipāka. As the Pañca Viññāṇas, Sampaṭicchana, Santirāṇa, Tadārammaṇa arise according to the natural fixed law, Citta Niyama of mental process called Vīthi, one must discern the Cause and Effect according to the Vīthi mind process in which they arise and also when meditating Vipassanā on them. In discerning according to Vīthi mind process, Kiriyā Citta which are Pañcadvāravajjana-Votthapana-Manodvāravajjana and Kusala Akusala Cittas (called Javana) also arise in the Vīthi mind process with the Vipāka Viññāṇas. (Votthapana is also spelled as Votthabudda). Therefore, with the intention that none of the Paramattha Dhātu which arise in the Vīthi mind process are left out, there is no fault if one meditates Vipassanā on the Kiriyā Cittas and Kusala Akusala Cittas also. However in linking the causal relationships, having seen by insight, discern the causal relationships between Saṅkhāra and Vipāka Viññāṇa only - as shown. Discern in all 6 lines, from Rupārammaṇa line to Dhammārammaṇa line as shown in the Nāma Kammaṭṭhāna tables. Discern all Vipāka Viññāṇa.
which exist in Kusala Javana Vithi and Akusala Javana Vithi of each line. The followings are some examples of the discernment.

The Discernment Of Vithi Mutta Citta

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

Cakkhudvāra Vithi Vipāka Viññāṇas

1) Because of the arising of Saṅkhāra (=34), Cakkhu Viññāṇa arises.
   Saṅkhāra (=34) is the Cause, Cakkhu Viññāṇa is the Effect.
2) Because of the arising of Saṅkhāra (=34), Sampaṭicchana Viññāṇa arises.
   Saṅkhāra (=34) is the Cause, Sampaṭicchana Viññāṇa is the Effect.
3) Because of the arising of Saṅkhāra (=34), Santīraṇa Viññāṇa arises.
   Saṅkhāra (=34) is the Cause, Santīraṇa Viññāṇa is the Effect.
4) Because of the arising of Saṅkhāra (=34), Tadārammaṇa Viññāṇa arises.
   Saṅkhāra (=34) is the Cause, Tadārammaṇa Viññāṇa is the Effect.

(NOTES: In discerning the 2 times arising of Tadārammaṇa in Cakkhudvāra Vithi and the 2 times arising of Tadārammaṇa in the ManodvāraVithi which takes the Rūpārammaṇa as object, discern both times. Discern all Vipāka Viññāṇa in the whole process of Cakkhudvāra Vithi as shown in the Nāma Kammaṭṭhāna Tables. Discern all Kusala Javana Vithi and Akusala Javana Vithi. Based on this method, discern: SotaViññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Saddārammaṇa line, Ghaṇa Viññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Gandhārammaṇa line, Jivhā Viññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Rasārammaṇa line, Kāya Viññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Phoṭhābārammaṇa line and Tadārammaṇa Vipāka Viññāṇas in Dhammārammaṇa line. When one reaches the Vipassanā stage later, there is no fault to meditate Vipassanā on the Pañcadvāravajjana [which is the beginning of the Vithi mind process where the Vipāka Viññāṇas are included] and on the Votthapana & Javana [which are in the middle] in Pañcadvāra Vithi and on the Manodvāravajjana of Manodvāra Vithi with the intention that no Paramattha Dhātu are left out.)

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VIÑÑĀNAPACCAYĀ NĀMARŪPAM
(Because of the arising of Viññāṇa, NāmaRūpa arise)

Yañhi nāmarūpassa hetu viññāṇaṃ, taṃ vipākāvipāka bhedato dvidhā mataṃ (Vism., XVII, 199)
Both (1)Vipāka Viññāṇa and (2)Avipāka Viññāṇa(=Abhisankhāra Viññāṇa) can be taken as the Viññāṇa which is the Cause of NāmaRūpa.

Vipāka Viññāṇas are also called Sahajāta Viññāṇa. It means the Viññāṇa which arises together with the accompanying Cetasika. Paṭisandhi, Bhavanga and Cuti are the Vipāka Viññāṇas which occur without Viññāṇa process (Viññāṇa Mutta Citta) PañcaViññāṇa, Sampātičchana, Sanfīrana, Tadāramaṇa are the Vipāka Viññāṇas which are part of Viññāṇa process. However Pañcadvārāvajjana, Votthapana, Javana, Manodvāravajjana Viññāṇas are also Sahajāta Viññāṇa it means Viññāṇa which arises accompanying together with Cetasika. Among the discernment of Vipāka Viññāṇa and Avipāka Viññāṇa -- as Avipāka Viññāṇa is linked with Sahkhāra -- the discernment of Avipāka Viññāṇa will be shown first. The Avipāka Viññāṇa is called Abhisankhāra Viññāṇa in the Commentary (Vism., XVII, 199). It means the Viññāṇa which is forming to produce a new state of existence (Bhava). In the sub-Commentary it is called Kamma Viññāṇa (Mahā Tīka-Vol. II-315. Burmese script).

Kamma Viññāṇa = Abhisankhāra Viññāṇa

The (Kusala Akusala) Viññāṇa accompanying with the Saṅkhāra and Kamma done and accumulated in the Past life is Kamma Viññāṇa that is, the consciousness Viññāṇa which is part of the Cause Saṅkhāra Nāma dhamma group (34) mentioned above as “Saṅkhārapaccayā Viññāṇa” is Kamma Viññāṇa (= Abhisankhāra Viññāṇa). At this stage it is especially to discern mainly the Kamma Viññāṇa (= Abhisankhāra Viññāṇa).

The (Kusala Akusala) Viññāṇa accompanying together with Present Saṅkhāra and Kamma being done and accumulated to attain a Future life is also Kamma Viññāṇa (= Abhisankhāra Viññāṇa).
One can discern the Cause and Effect after having seen by experiential insight that the arising of the Present Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammajā Rūpa such as Paṭisandhi Vipāka NāmaRūpa is because of the Kamma Viññāṇa in the Past and that the arising of the Future Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammajā Rūpa such as Paṭisandhi NāmaRūpa in the Future is because of the Kamma Viññāṇa in the Present. However at this stage it is to discern to see by experiential insight (Paccakkhañña) that the arising of Present Vipāka NāmaRūpa is because of Kamma Viññāṇa in the Past.

Nāma Rūpa

As mentioned above, only Kamma Viññāṇa is taken as “Viññāṇa” on the side of Cause. As for the Effect NāmaRūpa, not only the Cetasika group but the pertaining Viññāṇa also must be taken as “Nāma” and only Kammajā Rūpa is directly taken as “Rūpa”. However, there is no fault that in Vipassanā stage if one discerns the Kammajā Rūpa, he also meditates Vipassanā on the remaining Cittaja, Uutta, Āhāraja Rūpas which are inseparable and can be seen mixed together. In linking the Cause and Effect, link only with Kammajā Rūpa. The following are some of the discernment.

Some Examples Of The Discernment

1) Because of the arising of the Past Kamma Viññāṇa, Paṭisandhi NāmaRūpa arise.
   Past Kamma Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
2) Because of the arising of the Past Kamma Viññāṇa, Bhavanga NāmaRūpa arise.
   Past Kamma Viññāṇa is the Cause, Bhavanga NāmaRūpa is the Effect.
3) Because of the arising of the Past Kamma Viññāṇa, Cuti NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Cuti NāmaRūpa is the Effect.

CakkhuDvāra Vīthi - Vīpāka NāmaRūpa

1) Because of the arising of Past Kamma Viññāṇa, Cakkhu Viññāṇa NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Cakkhu Viññāṇa NāmaRūpa is the Effect.
2) Because of the arising of Past Kamma Viññāṇa, Sampaticchana NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Sampaticchana NāmaRūpa is the Effect.
3) Because of the arising of Past Kamma Viññāṇa, Santirana NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Santirana NāmaRūpa is the Effect.
4) Because of the arising of Past Kamma Viññāṇa, Tadārammaṇa NāmaRūpa arise.  
Past Kamma Viññāṇa is the Cause, Tadārammaṇa NāmaRūpa is the Effect.

(NOTES: Discern the arising of Sota Viññāṇa, Sampaticchana, Santirana, Tadārammaṇa Vīpāka NāmaRūpas......etc base on the same method. In Vipassanā meditation there is no fault to meditate on Āvajjana, Votthapana, Javana combined together. Only in the discernment of Cause and Effect that the meditator links the Past Kamma Viññāṇa with Vīpāka NāmaRūpa. Discern all 6 lines. Discern all Vīpāka NāmaRūpa in the whole process of each line.)

Saṅkhāra And Kamma Bhava (= Kamma)

As explained in the Paṭicca Samuppāda 5th Method of discerning Cause and Effect, it is to discern the Cause and Effect after having seen by insight that because of the Nānakkhāṇika Kamma Satti (which is the Kammic force-Kamma Satti-of the Saṅkhāra surrounded by Avijjā, Taṇhā, Upādāna), Vīpāka Nāma and Kammajā Rūpa arise. However as the Kamma Satti is not the object of Vipassanā meditation on the Three Characteristics, one should know the specification of Saṅkhāra and Kamma Bhava (= Kamma) which are the object of Vipassanā:

Āyūhanā Saṅkhārāti taṃ kammaṃ karoto purima cetanāyo, yathā dānam dassāmiti cittamaṇu pāppadettvā māsampi saṃvacccharampi dānuupakaraṅgāi sajjentassā uppannā purimacetanāyo. Paṭīṭhāhākānam panahatthe dakkhinaṃ paṭīṭhāpayato cetanā bhavoti vuccati.

1) Āyūhanā saṅkhāra are the Cetanā which arise before the accumulation of Kamma is accomplished = Purima Cetanā = Pubba Cetanā. For example: After having had the mind to do Dāna it is the Purima Cetanā = Pubba Cetanā which arise in that person who is organizing in a period of one month or one year for things to be offered. The Paṭīṭhāpaka Cetanā which made the object to be offered to reach the recipient is called Kamma Bhava.

2) In another way: In the many Vīthi mind processes that arise while doing the wholesome or unwholesome action, the Cetanā which accompany the initial 6 Javana out of the 7 Javana in every Vīthi are called Saṅkhāra. The Cetanā which accompanies with the 7th Javana is called Kamma Bhava.

3) In another way: All Citta Cetasika which accompany Kusala Akusala Cetanā in every Javana mind moment is called Saṅkhāra. All Kusala & Akusala Cetanā are called Kamma Bhava.

In accordance with the above definition, if one is able to meditate Vipassanā on all Paramattha dāhā in every mind moment of the Manodvāra Vīthī Nāma dhamma group where Avijjā-Taṇhā-Upādāna are predominant and of the Manodvāra Vīthī Nāma dhamma group which is Saṅkhāra-Kamma, then the Vipassanā meditation on Saṅkhāra and Kamma Bhava is completed. Therefore, at
the Vipassanā stage, meditate Vipassanā on the Three Characteristics of Saṅkhāra and Kamma Bhava according to the definitions above. Take note that the force of Kamma mentioned in the Kammañcaya section which is the Nāṇākkhāpika Kammaśatti is not the object of Vipassanā.

Take note that only the above mentioned Saṅkhāra and Kamma Bhava, which are the source of that Kamma Satti, are the objects of Vipassanā.

Because Of The Arising Of Sahajāta Viññāṇa, Sahajāta NāmaRūpa Arise

1) Because of the arising of Paṭissandhi Viññāṇa, Paṭissandhi NāmaRūpa arise.
   Paṭissandhi Viññāṇa is the Cause, Paṭissandhi NāmaRūpa is the Effect.

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

(NOTES: Take only the Cetasika Nāma that accompany the respective Bhavaṅga Viññāṇa in one mind moment as “Nāma”. Take mainly the Cittaja Rūpa produced by the Bhavaṅga Viññāṇa as “Rūpa”. However at the Vipassanā stage, there is no fault to meditate Vipassanā also on Kamma Rūpa, Utuja Rūpa, Āharajā Rūpa which arise mixed together simultaneously with that Cittaja Rūpa. As for the discernment of Cause and Effect, after having seen by insight the Causal Relationship between the respective Viññāṇa and Cittaja Rūpa, discern the Cause and Effect. The method is the same for Vīthi Cittas. In Vīthi Citta, Vipāka Viññāṇa means PañcaViññāṇa, Sampātiçechna, Santāraṇa and Tatārammaṇa Vipāka Viññāṇas only. Take note that Sahajāta Viññāṇa not only refers to Vipāka Viññāṇa but also includes Kiriyā Viññāṇa and Javana Viññāṇa which are Pañcadvāravajjana, Votthapana, Javana, Manodvāravajjana, Javana. According to the Suttanta Desana method, the Paṭicca Samuppāda factors Viññāṇa-NāmaRūpa-Saḷāyatanā-Phassa-Vedanā are Vipāka Dhamma only. However among these Vipāka dharmma: without Pañcadvāravajjana then PañcaViññāṇa, Sampātiçechna, Santāraṇa cannot arise and without Javana then Tatārammaṇa cannot arise (Mahā Tika sub-Commentary-Vol. II-323, Burmese script). Therefore, with the purpose that no Paramattha Dhātu are left out, when discerning the Cause and Effect there is no fault if discern combined with Pañcadvāravajjana-Votthapana-Javana-Manodvāravajjana-Javana also. If the meditator understands that they are not included in Vipāka Vatça then there is no fault. [These two preceding sentences explain the asterisk * below]. It is debatable among the Books as to whether Cuti can produce Cittaja Rūpa or not.)

3) Because of the arising of Cuti Viññāṇa, Cuti Nāma(+Rūpa) arises.
   Cuti Viññāṇa is the Cause, Cuti Nāma(+Rūpa) is the Effect.
   * (Because of the arising of Pañcadvāravajjana Viññāṇa, Pañcadvāravajjana Nāma+Rūpa arise.
   Pañcadvāravajjana Viññāṇa is the Cause, Pañcadvāravajjana Nāma+Rūpa is the Effect.)

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

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

(NOTES: Discern SotaViññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa in the same way.
   “Nāma” is the 7 accompanying Cetasika. As PañcaViññāṇas such as Cakkhu Viññāṇa cannot produce Cittaja Rūpa, take mainly the Kamma Rūpa that arise during the occurrence of PañcaViññāṇa such as Cakkhu Viññāṇa indirectly. Discern, taking the Kamma Rūpa as object. At Vipassanā stage, there is no fault if meditate Vipassanā on them combining together with the Kamma Rūpa, Utuja Rūpa, Āharajā Rūpa which are at the arising phase (uppāda) at that moment and the Cittaja Rūpa which are at the static phase (Thit) produced by the preceding mind. Take note that the method is the same in every cases.)
5) Because of the arising of Sampaṭiĉchana Viññāna, Sampaṭiĉchana Nāma+Rūpa arise.
Sampaṭiĉchana Viññāna is the Cause, Sampaṭiĉchana Nāma+Rūpa is the Effect.

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

6) Because of the arising of Santīraţa Viññāna, Santīraţa Nāma+Rūpa arise.
Santīraţa Viññāna is the Cause, Santīraţa Nāma+Rūpa is the Effect.
* (Because of the arising of Votthapana Viññāna, Votthapana Nāma+Rūpa arise.
Votthapana Viññāna is the Cause, Votthapana Nāma+Rūpa is the Effect.)
* (Because of the arising of Javana Viññāna, Javana Nāma+Rūpa arise.
Javana Viññāna is the Cause, Javana Nāma+Rūpa is the Effect.)

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

Understand that the method is the same for both Javana-Tadārammaţa. Discern every mind moment (Cittakkhaţa) as shown in the Nāma Karmaţṭhāna tables. Concerning these discernments, the references from the Text are as follows:

NāmaRūpassa yaţ ķhetu, viññānaţ tam dvidhā mataţ
Vipākatamavipākaţa, yuttameva yato idaţ. (Abhidhamma Commentary-Vol.II-163, Burmese script)

Sahajātaviññāna paccayā nāmarūpaţ, kammaviññāna paccayā ca nāmarūpaţa yathāsambhavam
yojetabboţ. (Mulaţīka-Vol. II-115, Burmese script)

Kammaviññānapaccayā vipākacittappavattikāle vipāka nāmassa, kammamucchittţaţa rūpassa ca
vasena. Sahajāta Viññāna paccayā paţa itaracittappavatti kālepi vipāko vipāka nāmaţvasena,
cittranucchittţaţa rūpavasena ca nāmarūpassa sambhavo dassethabboţ ti aha “Sahajāta......yojetabba”nti.
(Anuţīka-Vol.II-128)
NĀMARŪPA-PAPACCAYĀ SAĻĀYATANA
(Because of the arising of NāmaRūpa, Saļāyatana arises)

In this stage there are 5 parts of discernment:
A) Because of the arising of Nāma, Manāyatana arises.
B) Because of the arising of Nāma, Āyatana-Rūpa arises.
C) Because of the arising of Rūpa, Āyatana Rūpa arises.
D) Because of the arising of Rūpa, Manāyatana arises.
E) Because of the arising of Nāma+Rūpa, Manāyatana arises.

A) Nāma Supports Manāyatana
(Because of the arising of Nāma, Manāyatana arises)

In this stage take only the Cetasika which accompany the respective Manāyatana as “Nāma” accordingly. “Manāyatana” means the consciousness Vīññāna which arise together with the respective Cetasika. This is the stage of discerning that Cetasika Nāma support the Citta (=Manāyatana) which accompanies with them.

1) Because of the arising of Pañcadvāravajjana Nāma dhamma (=33), Pañcadvāravajjana Manāyatana arises.
Pañcadvāravajjana Nāma dhamma (=33) is the Cause, Pañcadhī Manāyatana is the Effect.
2) Because of the arising of Bhavaṅga Nāma dhamma (=33), Bhavaṅga Manāyatana arises.
Bhavaṅga Nāma dhamma (=33) is the Cause, Bhavaṅga Manāyatana is the Effect.
3) Because of the arising of Cuti Nāma dhamma (=33), Cuti Manāyatana arises.
Cuti Nāma dhamma (=33) is the Cause, Cuti Manāyatana is the Effect.
(In this case the Tīhetuka Somanassa Pañcadhī-Bhavaṅga-Cuti are shown as an example)

* Because of the arising of Pañcadvāravajjana Nāma dhamma (=10), Pañcadvāravajjana Manāyatana arises.
Pañcadvāravajjana Nāma dhamma (=10) is the Cause, Pañcadvāravajjana Manāyatana is the Effect.
4) Because of the arising of CakkhuVīññāna Nāma dhamma (=7), CakkhuVīññāna Manāyatana arises.
CakkhuVīññāna Nāma dhamma (=7) is the Cause, CakkhuVīññāna Manāyatana is the Effect.
5) Because of the arising of Sampāṭicchana Nāma dhamma (=10), Sampāṭicchana Manāyatana arises.
Sampāṭicchana Nāma dhamma (=10) is the Cause, Sampāṭicchana Manāyatana is the Effect.
6) Because of the arising of Santīraṇa Nāma dhamma (=11), Santīraṇa Manāyatana arises.
Santīraṇa Nāma dhamma (=11) is the Cause, Santīraṇa Manāyatana is the Effect.
* Because of the arising of Votthapana Nāma dhamma (=11), Votthapana Manāyatana arises.
Votthapana Nāma dhamma (=11) is the Cause, Votthapana Manāyatana is the Effect.
* Because of the arising of Javana Nāma dhamma (=), Javana Manāyatana arises.
Javana Nāma dhamma (=) is the Cause, Javana Manāyatana is the Effect.
7) Because of the arising of Tadārammaṇa Nāma dhamma (=), Tadārammaṇa Manāyatana arises.
Tadārammaṇa Nāma dhamma (=) is the Cause, Tadārammaṇa Manāyatana is the Effect.
* Because of the arising of Manodvāravajjana Nāma dhamma (=11), Manodvāravajjana Manāyatana arises.
Manodvāravajjana Nāma dhamma (=11) is the Cause, Manodvāravajjana is the Effect.

(NOTES: Discern the accompanying Cetasika = “Nāma” in Santīraṇa, Javana and Tadārammaṇa accordingly, as shown in the Tables of Nāma Kammaṭṭhāna. Discern the Wholesome and Unwholesome groups of Kusala Javana and Akusala Javana respectively. As Pañcadvāravajjana, Votthapana, Javana and Manodvāravajjana are not part of Vipāka Vaṭṭa, they can be left out but,
with the purpose of not leaving out any Paramattha Dhātu, there is no fault if one discerns them also (Refer to asterisk * above). If the meditator understands that they are not part of Vipāka Vaṭṭa then it is not wrong. Discern Sotadvāra Vīthi,... etc base on the same method. The Nāma = Cetasika in Pañcaavokāra realm can support Manāyatana = Citta only if they have a companion, which is the respective Basis Vatthu Rūpa such as Hadaya Vatthu.)

B) Because Of The Arising Of Nāma, Āyatana-rūpa Arises

Pacchājāta citta cetasikā dhammā purejātassa imassa kāyassa pacchājāta paccayena paccayo
= Except the 4 Arūpa Vipāka, any of the Citta Cetasika Nāma group of 85 Citta 52 Cetasika which arise subsequently support the CatuSamuṭṭhānikā Rūpa Kāya which has arisen at the preceding mind moment. (Paṭṭhāna-Vol.I-7).

In accordance with the above Teaching, concerning about CittaCetasika=Nāma dhamma supports Āyatana Rūpa, understand that the Effect Rūpa arises first and the Cause Nāma dhamma arises later. The Effect Rūpa arises together with the preceding mind moment Cittakkhaṇa (this is mostly so, except at the moment of Patissandhi). The Cause Nāma dhamma group is the subsequent mind moment Nāma dhamma group. Therefore, firstly take note of the following brief points:

1) The Ekaja Kāya i.e. the Kammaja (or in another way, the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa) --having arose together with Patissandhi Nāmakkhandhā-- which reaches the static duration stage (Thīti) of Rūpa is supported by the 1st Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

2) The Ti-jāKāya i.e. the Kammaja Rūpa, Cittaja Rūpa & Utuja Rūpa --having arose together with the preceding Bhavaṅga Nāmakkhandhā such as the 1st Bhavaṅga-- which reaches the static stage of Rūpa is supported by the subsequent Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

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

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

5) The Catuja Kāya (Tijākāya), having arose together with Pañcadvāravajjana, which reaches the static stage of Rūpa is supported by the subsequent PañcaViññāṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

6) The Ti-jāKāya i.e. Kammaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa in Rūpāvacara realm) --having arose together with PañcaViññāṇa-- which reaches the static stage of Rūpa is supported by the subsequent Sampaṭṭicchana Nāmakkhandhā Paccayadhamma group by means of Pacchājāta Paccaya Satti.

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

(Based on the above methods, realize that the subsequent CittaCetasika = Nāmakkhandhā dhamma group support the Cautoja Rūpa which arose together with the preceding mind.)

In this stage where "Because of the arising of Nāma, Āyatana Rūpa arises" is shown, take both the corresponding Citta+Cetasika of the subsequent mind moment as Cause. Take the Cakkhāyatana, Sotāyatana, Ghanāyatana, Jīvhaṭa, Kāyāyatana which reach the static stage after having arose simultaneously with the preceding mind moment as "Āyatana Rūpa" on the side of Effect. All the 5 types of Āyatana Rūpa has the power to arise in every arising phase-static phase-perishing phase of every mind moment as long as the force of Kamma is not exhausted yet. However, to be not complicated it can be discerned separately or else it can be discerned together. The method of discerning separately is shown as follows:

1) Because of the arising of Bhavanga Calana Nāma dhamma, Cakkhāyatana arises. Bhavanga Calana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with AfftaBhavanga)

2) Because of the arising of Bhavangupaccheda Nāma dhamma, Cakkhāyatana arises. Bhavangupaccheda Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Bhavanga Calana)

3) Because of the arising of Pañcadvāravajjana Nāma dhamma, Cakkhāyatana arises. Pañcadvāravajjana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Bhavangupaccheda)

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

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

6) Because of the arising of Santirāna Nāma dhamma, Cakkhāyatana arises. Santirāna Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Sampaṭṭiechana)

7) Because of the arising of Votthapana Nāma dhamma, Cakkhāyatana arises. Votthapana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Santirāna)

8) Because of the arising of 1st Javana Nāma dhamma, Cakkhāyatana arises. 1st Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with Votthapana)

9) Because of the arising of 2nd Javana Nāma dhamma, Cakkhāyatana arises. 2nd Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect. (This is the Cakkhāyatana which arises simultaneously with 1st Javana)

Realize thus that the subsequent Citta Cetasika Nāma dhamma group support the Cakkhāyatana which arose together with the preceding mind. Based on this method, discern according to the Nāma Kammaṭṭhāna Tables in every mind moment of all 6 types of Viḍhi such as Cakkhudvāra Viḍhi. Discern similarly for Sotāyatana....etc. If the meditator wants to discern them as a whole then discern all 5 Āyatana Rūpa such as Cakkhāyatana as follows:

Another Way: Discernment As A Whole

1) Because of the arising of Bhavanga Calana Nāma dhamma, the 5 Āyatana Rūpa arise.
Bhavanga Calana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the Cakkhāyatana, Sotāyatana, Ghanāyatana, Jivhāyatana, Kāyāyatana which arise simultaneously with AtītaBhavanga)
2) Because of the arising of Bhavangaupaccheda Nāma dhamma, the 5 Āyatana Rūpa arise.
Bhavangaupaccheda Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavanga Calana)
3) Because of the arising of Pañcadvāravajjana Nāma dhamma, the 5 Āyatana Rūpa arise.
Pañcadvāravajjana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavangaupaccheda)
4) Because of the arising of CakkhuVinñāṇa Nāma dhamma, the 5 Āyatana Rūpa arise.
CakkhuVinñāṇa Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
(These are the 5 Āyatana Rūpa which arise simultaneously with Pañcadvāravajjana.)

Realize in this way that the subsequent Citta Cetasika=Nāma dhamma support the 5 Āyatana Rūpa which arose with the preceding mind moment by means of Pacchājāta Paccaya Satti. Discern all 6 dvāra totally.

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

(It is the Rūpa in the "NāmaRūpa Paccaya" supporting the Āyatana Rūpa in "Saḷāyatana").
Existing in Cakkhu Dasaka Kalāpa:

1) Because of the arising of the Four Great Elements in the same Kalāpa (with Cakkhāyatana), Cakkhāyatana arises.
   The Four Great Elements in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.
2) Because of the arising of Jivita in the same Kalāpa, Cakkhāyatana arises.
   Jivita in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.
3) Because of the arising of Ojā in the same Kalāpa, Cakkhāyatana arises.
   Ojā in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

(NOTES: Similarly, further discern that the corresponding (1)Four Great Elements in the same Kalāpa, (2)Jivita in the same Kalāpa and (3)Ojā in the same Kalāpa support the respective Sotāyatana, Ghanāyatana, Jivhāyatana, Kāyāyatana accordingly. The Four Great Elements support the Āyatana Rūpa of the same Kalāpa by means of Upatthambhaka Satti Jivita of the same Kalāpa looks after guards by means of Anupālaka Satti Ojā of the same Kalāpa supports by means of Upatthambhaka Satti. In supporting the Āyatana Rūpa by Ojā of the same Kalāpa, understand that Ojā can support only when it (the Ojā) has the support of Āhāraja Ojā.

Food just eaten which is still in the stomach before being digested is UtujaOjaṭṭhamaka Rūpa. When it gets the help of the Digestive Fire caused by Kamma called Pācaka Tejo Dhātu, the Ojā in that UtujaOjaṭṭhamaka Rūpa produce new Ojaṭṭhamaka Rūpa Kalāpa. As those Rūpa are produced by Ojā, they are called Āhāraja Rūpa. When the Āhāraja Ojā in those Āhāraja Rūpa support KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā then each and every one of those KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā produce new Rūpa Kalapa again. By producing and supporting like that, Āyatana Rūpas, such as Cakkhāyatana, become strong. Among the Ojā which get the support, Kammaja Ojā which exist in Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa are included. Having seen this nature by insight, discern the above. Discern similarly for Sotāyatana→Kāyāyatana.)

D) Because Of The Arising Of Rūpa, Manāyatana Arises

In the Pañcavokāra realms where 5 Khandhā exist (which includes human realm) Nāma can arise only if there is the corresponding Basis Vatthu Rūpa if there is no Basis Vatthu Rūpa then they
cannot arise. It is to discern this discernment after having seen this nature by insight. Another point is that in the arising of consciousness Viññāṇa called Manāyatana, the inseparable accompanying Cetasika are included. These Cetasika together with Manāyatana can only arise dependent upon the respective Basis Vatthu Rūpa. Therefore there is no fault in including the accompanying Cetasika together when discerning Manāyatana as the predominant. Among them, PañcaViññāna are the Manāyatana which arise dependent upon each own respective Vatthu Rūpa such as Cakkhu Vatthu which arose simultaneously with Ațīta Bhavanga. Paṭisandhi Citta=Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with itself (the Paṭisandhi). Cuti Citta Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with the 17th Citta backwards from itself (the Cuti). Mostly, the Bhavanga Citta is dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind. Similarly, except PañcaViññāna, the Manāyatana called Manodhātu and Manoviññānadhātu are dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind moment. However according to the Avināśīva (Inseparable) way, at the Vipassanā stage, there is no fault in meditating combined with Rūpa such as the Catuṭa Rūpa (54 Rūpa or 44 Rūpa...etc) which arise simultaneously with the Basis Vatthu Rūpa such as Cakkhu Vatthu, Hadaya Vatthu,...etc.

Some Examples Of The Discernment

1) Because of the arising of Basis Hadaya Vatthu Rūpa of Paṭisandhi, Paṭisandhi Manāyatana arises. Basis Hadaya Vatthu Rūpa of Paṭisandhi is the Cause Paṭisandhi Manāyatana is the Effect.

2) Because of the arising of Basis Hadaya Vatthu Rūpa of Bhavanga, Bhavanga Manāyatana arises. Basis Hadaya Vatthu Rūpa of Bhavanga is the Cause Bhavanga Manāyatana is the Effect. (This is the Hadaya Vatthu which arose together with the mind moment preceding to the Bhavanga which the meditator is discerning)

3) Because of the arising of Basis Hadaya Vatthu Rūpa of Cuti, Cuti Manāyatana arises. Basis Hadaya Vatthu Rūpa of Cuti is the Cause, Cuti Manāyatana is the Effect. (This is the Hadaya Vatthu Rūpa which arose together with the 17th mind counting backwards from Cuti)

4) Because of the arising of Hadaya Vatthu Rūpa, Pañcadvārāväjana Manāyatana arises. Hadaya Vatthu Rūpa is the Cause, Pañcadvārāväjana Manāyatana is the Effect. (This is the Hadaya Vatthu Rūpa which arose simultaneously with Bhavangapaccheda)

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

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

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

8) Because of the arising of Hadaya Vatthu Rūpa, Votthapana Manāyatana arises. Hadaya Vatthu Rūpa is the Cause, Votthapana Manāyatana is the Effect. (This is the Hadaya Vatthu Rūpa which arose simultaneously with Santiranā)

9) Because of the arising of Hadaya Vatthu Rūpa, 1st Javana Manāyatana arises. Hadaya Vatthu Rūpa is the Effect, 1st Javana Manāyatana is the Effect. (This is the Hadaya Vatthu Rūpa which arose together with Votthapana)

10) Because of the arising of Hadaya Vatthu Rūpa, 2nd Javana Manāyatana arises. Hadaya Vatthu Rūpa is the Cause, 2nd Javana Manāyatana is the Effect.

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(This is the Hadaya Vatthu Rūpa which arose together with 1st Javana)....etc
11) Because of the arising of Hadaya Vatthu Rūpa, 1st Tadārammaṇa Manāyatana arises.
   Hadaya Vatthu Rūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose together with the 7th Javana - take note that this is mostly the case)
12) Because of the arising of Hadaya Vatthu Rūpa, 2nd Tadārammaṇa Manāyatana arises.
   Hadaya Vatthu Rūpa is the Cause, 2nd Tadārammaṇa Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose together with the 1st Tadārammaṇa)
13) Because of the arising of Hadaya Vatthu Rūpa, Manodvāravajjana Manāyatana arises.
   Hadaya Vatthu Rūpa is the Cause, Manodvāravajjana Manāyatana is the Effect.
   (This is the Hadaya Vatthu Rūpa which arose together with the preceding Bhavaṅga [=Bhavaṅgupaccheda].)

Base on these methods, discern every Vitthi mind moment as shown in Nāma Kammaṭṭhāna Tables.
Discern all 6 dvāra. Discern all Kusala Javana Vitthi, Akusala Vitthi in each dvāra.

E) Because Of The Arising Of NāmaRūpa, Manāyatana Arises

In this case, take only the Cetasika which accompany with the respective Citta as "Nāma". Take mainly the pertaining Basis Vatthu Rūpa where the Nāma dhamma group existing in the respective mind moment is dependent upon and the inseparable Rūpa such as 54 Rūpa or 44 Rūpa as "Rūpa".
Having seen by insight that the pertaining NāmaRūpa support the consciousness Manāyatana, discern the discernment below. The Cause Nāma-Cetasika and the Effect Manāyatana are the group of Sampayutta dhamma which arise together within one mind moment. As mentioned above, the Basis Vatthu Rūpa are mostly Purejāta dhamma which arise in advance before the Effect Manāyatana. However at the moment of Patisandhi, it is Sahajāta dhamma.

Some Of The Discernment

1) Because of the arising of Paṭisandhi NāmaRūpa, Paṭisandhi Manāyatana arises.
   Paṭisandhi NāmaRūpa is the Cause, Paṭisandhi Manāyatana is the Effect.
2) Because of the arising of Bhavaṅga NāmaRūpa, Bhavaṅga Manāyatana arises.
   Bhavaṅga NāmaRūpa is the Cause, Bhavaṅga Manāyatana is the Effect.
   (Discern similarly for Cuti)
3) Because of the arising of Pañcaďavāravajjana NāmaRūpa, Pañcaďavāravajjana Manāyatana arises.
   Pañcaďavāravajjana NāmaRūpa is the Cause, Pañcaďavāravajjana Manāyatana is the Effect.
4) Because of the arising of CakkhuViññāna NāmaRūpa, CakkhuViññāna Manāyatana arises.
   CakkhuViññāna NāmaRūpa is the Cause, CakkhuViññāna Manāyatana is the Effect.
5) Because of the arising of Sampatićchana NāmaRūpa, Sampatićchana Manāyatana arises.
   Sampatićchana NāmaRūpa is the Cause, Sampatićchana Manāyatana is the Effect.
6) Because of the arising of Santiraṇa NāmaRūpa, Santiraṇa Manāyatana arises.
   Santiraṇa NāmaRūpa is the Cause, Santiraṇa Manāyatana is the Effect.
7) Because of the arising of Votthapana NāmaRūpa, Votthapana Manāyatana arises.
   Votthapana NāmaRūpa is the Cause, Votthapana Manāyatana is the Effect.
8) Because of the arising of 1st Javana NāmaRūpa, 1st Javana Manāyatana arises.
   1st Javana NāmaRūpa is the Cause, 1st Javana Manāyatana is the Effect.
   (Discern the 2nd Javana.....etc base on this method)
9) Because of the arising of 1st Tadārammaṇa NāmaRūpa, 1st Tadārammaṇa Manāyatana arises.
   1st Tadārammaṇa NāmaRūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
   (Discern the 2nd Tadārammaṇa base on the this method)
10) Because of the arising of Manodvāravajjana NāmaRūpa, Manodvāravajjana Manāyatana arises.
    Manodvāravajjana NāmaRūpa is the Cause, Manodvāravajjana Manāyatana is the Effect.
Discern Base On Those Methods

Discern every mind moment in Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rupārammaṇa as object according to the Nāma Kammaṭṭhāna Tables. Discern similarly in Vīthi such as Sotadvāra Vīthi which takes Saddārammaṇa as object....etc. Discern all Kusala Javara Vīthi and Akusala Javana Vīthi in all 6 types of Vīthi. Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana are also discerned combined together so that no Paramattha Dhātu are left out.
SAŁAYATANAPACCAVĀ PHASSO
(Because of the arising of Saḷāyataṇa, Phassa arises.)

Phassa:- There are, briefly, 6 types of Phassa which are Cakkhusamphassa, Sotasamphassa, Ghānasamphassa, Jivhāsamphassa, Kāyasamphassa and Manosasamphassa. All the Phassa which accompany with Paṭisandhi, Bhavaṅga, Cuti and with Pañcadvārāvajjana, Sampaṭicchana, Santiriṇa, Vothapana, Javana, Tadārāmmanā, Manodvārāvajjana are called Manosasamphassa.

Saḷāyataṇa:- In this case, take all 12 Āyatana which are the 6 internal Āyatana=Ajhhattikāyataṇa i.e. Cakkhāyataṇa, Sotāyataṇa, Ghānāyataṇa, Jivhāyataṇa, Kāyāyataṇa, Manāyataṇa and the 6 external Āyatana=Bāhirāyataṇa i.e. Rūpāyataṇa, Saddhāyataṇa, Gandhāyataṇa, Rasāyataṇa, Phoṭhābbāyataṇa, Dhammāyataṇa as “Saḷāyataṇa”. These internal and external Āyatana are the devices medium which can expand and intensify the Citta-Cetasika. (For example) When Eye Transparent Element which is the Cakkhāyataṇa and Rūpārammanā which is the Rūpāyataṇa impinge, then if that Rūpārammanā is iṭṭhārammanā (pleasant object) then the smile is intensified if the Rūpārammanā is anīṭṭha (unpleasant) then the frown is intensified. Therefore that Cakkhāyataṇa and Rūpāyataṇa are the devices medium which intensify the Citta-Cetasika i.e. the Cakkhdvāra Vīthī & Manodvāra Vīthī which take Rūpārammanā as object. Understand it in this way.

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

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

1) Because of the arising of Hadaya Vatthu=Dhammāyataṇa, Paṭisandhi Manosasamphassa arises.
   Hadaya Vatthu Dhammāyataṇa is the Cause, Paṭisandhi Manosasamphassa is the Effect.
2) Because of the arising of Bāhirāyataṇa (it is either one of these 3: Kamma, Kamma Nimitta or Gati Nimitta), Paṭisandhi Manosasamphassa arises.
   Bāhirāyataṇa is the Cause, Paṭisandhi Manosasamphassa is the Effect.
3) Because of the arising of Paṭisandhi Viññāna=Manāyataṇa, Paṭisandhi Manosasamphassa arises.
   Paṭisandhi Viññāna=Manāyataṇa is the Cause, Paṭisandhi Manosasamphassa is the Effect.
4) Because of the arising of Sampayutta Dhammāyataṇa(=32), Paṭisandhi Manosasamphassa arises.
   Sampayutta Dhammāyataṇa(=32) is the Cause, Paṭisandhi Manosasamphassa is the Effect.
Paṭisandhi Manosasamphassa is also the Nāma dhamma. According to the nature of Nāma dhamma (in Paṅca Vokāra realm), they can arise only if there is Basis Vatthu Rūpa. Furthermore, as Phassa has the nature of touching (i.e. contact), the contact Phassa can arise only when there is an object to touch (contact). If there is no object to touch then the touching Phassa cannot arise. As the object of those Paṭisandhi Nāma dhamma group is either Kamma, Kamma Nimitta or Gati Nimitta, that object can be any of the 6 objects accordingly. If it is Kamma object then, —as it is the Kusala Cetanā for human beings— that Kamma object is the Dhammāyataṇa that is, Kusala Cetanā. If the meditator wants to discern specifying that Dhammāyataṇa then he can discern No.(2) above changed as follows:

2) Because of the arising of Kamma object=Dhammāyataṇa, Paṭisandhi Manosasamphassa arises.
   Kamma object=Dhammāyataṇa is the Cause, Paṭisandhi Manosasamphassa is the Effect.
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 Manāyatanas. 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 Bhavanīga Manosamphassa and Citti Manosamphassa based on the same method with Paṭisandhi Manosamphassa.

Paṇḍavāravajjana Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Paṇḍavāravajjana Manosamphassa arises.
   Hadaya Vatthu=Dhammāyatana is the Cause, Paṇḍavāravajjana Manosamphassa is the Effect.
2) Because of the arising of Rūpāyatana=Rūpārammaṇa, Paṇḍavāravajjana Manosamphassa arises.
   Rūpāyatana=Rūpārammaṇa is the Cause, Paṇḍavāravajjana Manosamphassa is the Effect.
3) Because of the arising of Paṇḍavāravajjana Manāyatanas, Paṇḍavāravajjana Manosamphassa arises.
   Paṇḍavāravajjana Manāyatanas is the Cause, Paṇḍavāravajjana Manosamphassa is the Effect.
4) Because of the arising of Sampayutta Dhammāyatana(=9), Paṇḍavāravajjana Manosamphassa arises.
   Sampayutta Dhammāyatana(=9) is the Effect, Paṇḍavāravajjana Manosamphassa is the Effect.

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

Cakkhusamphassa=Phassa accompanying with CakkhuViññāṇa

1) Because of the arising of Cakkhāyatana(=CakkhuVatthu), Cakkhusamphassa arises.
2) Because of the arising of Rūpāyatana(=Rūpārammaṇa), Cakkhusamphassa arises.
3) Because of the arising of CakkhuViññāṇa Manāyatanas, Cakkhusamphassa arises.
4) Because of the arising of Sampayutta Dhammāyatana(=6), Cakkhusamphassa arises.

Sampaṭicchana Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Sampaṭicchana Manosamphassa arises.
2) Because of the arising of Rūpāyatana, Sampaṭicchana Manosamphassa arises.
3) Because of the arising of Sampayutta Dhammāyatana(=9), Sampaṭicchana Manosamphassa arises.

Santīraṇa Manosamphassa (Rūpārammaṇa line)

1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Santīraṇa Manosamphassa arises.
2) Because of the arising of Rūpāyatana, Santīraṇa Manosamphassa arises.
3) Because of the arising of Santīraṇa Manāyatanas, Santīraṇa Manosamphassa arises.
4) Because of the arising of Sampayutta Dhammāyatana(=9 or 10), Santīraṇa Manosamphassa arises.

Votthapana Manosamphassa (Rūpārammaṇa line)

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

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

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

(Discern the remaining Javana such as 2nd Javana and the remaining Kusala Javana 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 AhetukaKusala Vipāka 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.)

Manodvāravajjana Manosamphassa (Rūpārammaṇa as object)

1) Because of the arising of Hadaya Vatthu (=Dhammāyatana), Manodvāravajjana Manosamphassa arises.
2) Because of the arising of Rūpāyatana, Manodvāravajjana Manosamphassa arises.
3) Because of the arising of Manodvāravajjana Manāyatana, Manodvāravajjana Manosamphassa arises.
4) Because of the arising of Sampayutta Dhammāyatana (=10), Manodvāravajjana 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 Santūraṇa, 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 Pañcadvāravajjana & Manodvāravajjana are not part of Vipāka Vattha, they are discerned together so that no Paramattha dhamma is left out. PañcaVipākā, Sampaticchana, Santūraṇa and Tadārammaṇa Nāmakkhandhā in Pañcadvāra Vithi cannot arise by themselves without a preceding Pañcadvāravajjana. 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 Pañcadvārika Javana and never arise without Manodvāravajjana in Manodvārika Javana. Therefore if Vipāka Nāma which are PañcaVipākā, Sampaticchana, Santūraṇa, 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.)

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PHASSAPACCAYĀ VEDANĀ

(Because of the arising of Phassa, Vedanā arises)

Because of the 6 types of Phassa the following 6 types of Vedanā arise:
1) Cakkhusampassajā Vadanā = Vedanā produced by Cakkhusamphassa
2) Sotasampassajā Vadanā = Vedanā produced by Sotasamphassa
3) Gnānasampassajā Vadanā = Vedanā produced by Gnānasamphassa
4) Jivhāsampassajā Vadanā = Vedanā produced by Jivhāsamphassa
5) Kāyasampassajā Vadanā = Vedanā produced by Kāyasamphassa
6) Manosampassajā Vadanā = Vedanā produced by Manosamphassa

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

CAKKHUSAMPHASSAJĀ VEDANĀ + CAKKHUSAMPHASSAPACCAYĀ VEDANĀ

Cakkhusamphassajā Vedanā.....atthi kusalā, atthi akusalā, atthi abyākatā (Abhidhamma-Bk. II-16, Burmese script).
Cakkhusamphassapaccayā vedanākkhandho atthi kusalō, atthi akusalō, atthi abyākato (Abhidhamma-Bk.II-25, Burmese script).
Cakkhusamphassapaccayā vedanākkhandhā atthikusaloṭi kāmāvacara atthakhusalacittavasena veditabbo. Atthi akusaloṭi dvādasa akusalacittavasena veditabbo.
Atthi abyākatoṭi tiso manodhātuyo tiso ahetuka manoviññāṇadhātuyo, attha mahāvipākāni, dasa kāmāvacararkiriyāti catuvāsaṭiya cittāni vasena veditabbo.

In accordance with the above Pāli and Commentary, all Vedanā their fundamental Cause being the Cakkhusamphassa which accompany with CakkhuViññāṇa which accompany with Kusala, Akusala & Abyākata(=Vipāka Kiriyā) such as:
1) Pañcadvāravajjana,
2) CakkhuViññāṇa,
3) Sampāṭicchana,
4) Santiraṇa,
5) Voṭṭhapana,
6) (i) Kāmāvacara Kusala Javana
   (ii) Akusala Javana
   (iii) Kāmāvacara kiriyā Javana

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

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

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

1) Because of the arising of Cakkhusamphassa, Cakkhusamphassa Jātī Vedanā arises. Cakkhusamphassa is the Cause, Cakkhusamphassa Jātī Vedanā is the Effect.
2) Because of the arising of Sotasamphassa, Sotasamphassa Jātī Vedanā arises. Sotasamphassa is the Cause, Sotasamphassa Jātī Vedanā is the Effect.
3) Because of the arising of Ghānasamphassa, Ghānasamphassa Jātī Vedanā arises. Ghānasamphassa is the Cause, Ghānasamphassa Jātī Vedanā is the Effect.
4) Because of the arising of Jivhāsamphassa, Jivhāsamphassa Jātī Vedanā arises. Jivhāsamphassa is the Cause, Jivhāsamphassa Jātī Vedanā is the Effect.
5) Because of the arising of Kāyasamphassa, Kāyasamphassa Jātī Vedanā arises. Kāyasamphassa is the Cause, Kāyasamphassa Jātī Vedanā is the Effect.
6) Because of the arising of Manosamphassa, Manosamphassa Jātī Vedanā arises. Manosamphassa is the Cause, Manosamphassa Jātī Vedanā is the Effect.

Manosamphassa


In accordance with the above Commentary, Phassa which accompanies with the Bhavanga preceding to Manodvāra Viñīthi is Manosamphassa. Vedanā accompanying with the-
Anāṅgāna Vaṭṭa Kathā

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 Vedanā which is feeling for the new Future life, Taṇhā which is attachment to the new Future life arises. This Taṇhā together with Upādāna and Kamma Bhava (which will be explained later) are the Present Causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma being done and accumulated with aspiration for a new Future life which can be obtained before Nibbāna is attained. Therefore the meditator is to discern mainly the (Avijjā)-Taṇhā-Upādāna-(Saṅkhāra)-Kamma being done and accumulated for his own Future life only.

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

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.
TANHĀPACCAyĀ UPĀDĀNA
(Because of the arising of Taṅhā, Upādāna arises)

There are 4 types of Upādāna which are: (1) Kāmupādāna, (2) Dīṭṭhupādāna, (3) Silabbatupādāna 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) Dīṭṭhupādāna:- The subsequent Dīṭṭhi which holds firmly to wrong views Miccha Dīṭṭhi, Ahetuka Dīṭṭhi, Akiriya Dīṭṭhi (except Silabbatupādāna and AttaVādupādāna) which reject Kamma and its Effect, believing that there is no result of Kamma is Dīṭṭhupādāna.

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

(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 Dīṭṭhi and Atta Dīṭṭhi.

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 Vatthu) 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 dīṭṭhi. In some cases, it is also called Loka Samaṅgā Atta view=Atta view using the common worldly vocabulary. If the Bhava Taṅhā craving for Dhamma Teaching Deity life is accompanied with Sakkāya Dīṭṭhi=Atta Dīṭṭhi which holds the view as (there is) “Dhamma Teaching Deity”, then after having seen by insight that because of that Bhava Taṅhā, AttaVādupādāna or Dīṭṭhupādāna 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, Dīṭṭhupādāna arises.
   Bhava Taṅhā is the Cause, Dīṭṭhupādāna 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).

<table>
<thead>
<tr>
<th>The Vithis of Taṇhā and Upādāna</th>
<th>manodvāravajjana</th>
<th>javana 7x</th>
<th>tadārammaṇa 2x</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rūpa-(Kāma) Taṇhā</td>
<td>12</td>
<td>20</td>
<td>12 11 34 33</td>
</tr>
<tr>
<td>Upādāna</td>
<td>12</td>
<td>20</td>
<td>12 11 34 33</td>
</tr>
</tbody>
</table>

Javana and Tadārammaṇa in which Pīti is not included can sometimes arise. Discern precisely in the Kīlesa 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 NāmaRūpaParicchedaṇa and Paccaayapariggahaṇaṇa. Mostly, only Kāmupādāna arises. Therefore it may be enough to discern only because of Taṇhā, Kāmupādāna arises.

However there is no Kīlesa 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.
UPĀDĀNAPACCAYĀ BHAVO
(Because of the arising of Upādāna, Bhava arises)

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

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

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

One can also discern Akusala Cetanā group that has arisen. One can discern that with Taṇhā attachment to misconduct Ducarita as the fundamental cause, 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 AttaVādupāḍāna, Dīthupāḍāna and Silabatupāḍāna to arise in meditators who have reached this stage. Mostly, only Kāmupāḍāna may arise. It is the Kāmupāḍāna 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 Kāmupāḍāna, Kamma Bhava Upapatti Bhava arise.

Essential Points

As this is the stage to discern the Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma which are being accumulated with an aspiration for Future life, it is enough to take as object any single group of (Avijjā) Taṇhā, Upādāna, (Saṅkhāra) Kamma which is being accumulated for the new Future life. It means any one of the Kamma from the many Kamma which are being accumulated with aspiration for new Future life and which one remembers & preferred. Therefore:
  1) the wrong knowing as a Future "monk life" or "Dhamma Teaching Deity life" is Avijjā,
  2) the craving for that life is Taṇhā,
  3) the clinging to that life produced by that Taṇhā is Upādāna=Kāmupāḍāna,
  4) with that Kāmupāḍāna as the fundamental cause, the Dāna or Śila or Bhāvanā being accumulated is Saṅkhāra and (5) Kamma=Kamma Bhava (it refers to Kamma Satti force).
The monk life s or Dhamma Teaching Deity life s 5 Khandhā which will be obtained produced by that Kamma Bhava is Upapatti Bhava this is the Future Jāti.

If the meditator is a Samatha Yānika person, i.e. one who has Jhāna, then after having made an aspiration for or having inclined the mind towards the Brahмā state of existence (Bhava) Brahмā Khandhā which is corresponding and appropriate to the Jhāna which he prefers --be it whether it is a lower Jhāna or a medium Jhāna or a superior Jhāna—, discern in the same way to realize that because of that Avijjā-Taṇhā-Upādāna-(Jhāna) Saṅkhāra-Kamma, the Brahмā Bhava Brahмā
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 Avījñā, 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 Vithi 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) Kamma Bhava (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 Kamma Bhava</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. Upapatti bhavupapattiyeva jātiī āha “na upapatti bhavo” (Mahā Ṭīka-Vol.II-334, Burmese script) as the arising of Upapatti Bhava is Jāti, the Commentary mentioned it as “Upapatti is not the real Cause of Jāti”.

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

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

1) Because of the arising of Kamma Bhava, Jāti arises.

Kamma Bhava is the Cause, Jāti is the Effect.
JATIPACCAYĀ JARĀMARAṆAMĪ
(Because of Jāti, Jarā-Maranā arise)

The discernment:
1) Because of the arising Jāti, Jarā-Maranā arise.
   Jāti is the Cause, Jarā-Maranā 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-Maranā occur can be realized by insight by discerning the Future Jāti-Jarā-Maranā.

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 Vīthi Mutta that arise in the (Future) life,
   A) their arising moment Uppāda is Jāti
   B) their static duration moment Tīṭhi is Jarā
   C) their perishing moment Bhaṅga is Maranā.

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-Maranā arise.
   Jāti is the Cause, Jarā-Maranā is the Effect.

Soka-Parideva-Dukkha-Domanassa-Upāyāsa

Soka-Parideva-Dukkha-Domanassa-Upāyāsa 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 Kilesa 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, Upāyāsa arises.
   Jāti is the Cause, Upāyāsa is the Effect.

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

Soka-Parideva-Domanassa-Upāyāsa Vīthi Process

<table>
<thead>
<tr>
<th>Soka-Parideva</th>
<th>manodvārāvajjana</th>
<th>Javaṇa 7x</th>
<th>tadārammanā 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-Upāyāsa are of Dosa Javaṇa group. Only Manodvāra Vithi is shown here as an example. Pañcadvārāvajjana Vithi can also arise accordingly but intense Soka.....etc can only occur in Manodvāra. Tadārammanā may or may not arise. If Tadārammana arise then subsequent to Dosa Javaṇa, only Upekkha Tadārammana can arise or else Āgantuka Bhavaṅga can arise. If the Future life is Brahmnī, 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 Pasts by putting one Past life in the centre. The meditator can also discern the successive Futures by putting one Future life in the centre.
FOUR METHODS OF TEACHING PÂTÎCCA SAMUPPĀDA

Just like 4 creeper-gatherers collecting creepers, the Buddha taught Pâtîcca 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 Pâtîcca Samuppâda 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 Pâtîcca Samuppâda from Avijjā i.e. the beginning till Jârâ-Maraṇa i.e. the end as:

Iti kho Bhikkhave Avijjāpaccayā Saṅkhārā............Jātipaccayā JârâMarânaṃ -Thus, Bhikkhus, because of the arising of Avijjā, Saṅkhāra arises ......because of the arising of Jâti, Jârâ-Maraṇa arises (Mahā Tânhâsankhâya Sutta, Majjhima Nikâya Vism XVII-29).

(2) From the middle till the end = Anuloma Pâtîcca Samuppâda 2nd method

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

Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosâya tîṭṭhato uppajjati nandî. Yā vedanâsu nandî tadupâdânaṃ. Tassupâdâna paccayâ bhavo. Bhavapaccayâ jâti, jātipaccayâ jârâ-marânaṃ - That person who delights much in that Vedanâ 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 Vedanâ is Upâdâna. Because of the arising of Upâdâna in that person, Bhava arise. Because of the arising of Bhava, Jâti arise. Because of the arising of Jâti, JârâMarâna arise.

In this way the Buddha taught the Pâtîcca Samuppâda beginning from Vedanâ which is the middle till JârâMarâna which is the end (Vism XVII-30).

(3) From the end till the beginning = Pâṭiloma Pâtîcca Samuppâda 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:

Jātipaccayâ jârâmaraṇanti iti kho panetaṃ vuttaṃ. Jātipaccayâ nu kho bhikkhave jârâmaraṇaṃ no vā, katham vā ettha hoṭṭi.
Jātipaccayâ bhante jârâmaraṇaṃ, evaṃ no ettha hoṭi jātipaccayâ jârâmaraṇaṃ nti.
Bhavapaccayâ jâti.....Avijjāpaccayâ saṅkhārāti iti kho panetaṃ vuttaṃ. Avijjāpaccayâ nu kho bhikkhave saṅkhāraṃ no vā, katham vā ettha hoṭṭi.
Avijjāpaccayâ bhante saṅkhārā, evaṃ no ettha hoṭi avijjāpaccayā saṅkhārā ti - “With Jâti as Cause, JârâMarâna arise”, so it was said. Bhikkhus, is there JârâMarâna with Jâti as Cause or not, how do you consider it?
With Jâti as Cause, JârâMarâna arise, Bhante. Thus we acknowledge: “With Jâti as Cause, JârâMarâna arise”.

“With Bhava as Cause, Jâti arise”......
“With Avijjā as Cause, Saṅkhāra arise”, so it was said. Bhikkhus, is there Saṅkhāra with Avijjā as Cause or not, how do you consider it?
With Avijjā as Cause, Saṅkhāra arise, Bhante. Thus we acknowledge: “With Avijjā as Cause, Saṅkhāra arise”.

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

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

Another one of those 4 creeper gatherers found the middle of the creeper first. Having cut it at the middle he traces it downwards until the root, takes it away and uses it appropriately. Similarly the Buddha taught:
Ime kho bhikkhave cattaro āhārā kiṃ nidānā kiṃ samudayā kiṃ jātikā kiṃ pabhavā. ime cattāro āhārā taṇhā nidānā taṇhā samudayā taṇhā jātikā taṇhā pabhavā. Taṇhā cāyaṃ bhikkhave kiṃ nidānā.....Vedanā...Phasso...Saḷāyatanaṃ...NāmaRūpaṃ...Viññāṇaṃ...Saṅkhāra kiṃ nidānā.....Saṅkhāra Avijjā nidānā Avijjā samudayā Avijjā jātikā Avijjā pabhavā - Bhikkhus, what do these 4 Āhāra have as their root Cause Niṭḍāna? their origin Samudaya when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga)? their genesis Jīti ? their source, Pabhava?
These 4 Āhāra have Taṇhā as their root Cause Niṭḍāna Taṇhā as their origin Samudaya when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga) Taṇhā as their genesis Jīti Taṇhā as their source Pabhava Taṇhā...Vedanā...Phassa...Saḷāyatanaṃ...NāmaRūpaṃ...Viññāṇaṃ...

What does Saṅkhāra has as its root Cause Niṭḍāna? its origin Samudaya when comes together with other Causes (which are Gati-Upadhi-Kāla-Payoga)? its genesis Jīti? its source Pabhava?
Saṅkhāra has Avijjā as its root Cause Niṭḍāna Avijjā as its origin Samudaya when comes together with other Causes (which are Gati-Upadhi-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 (Vism., XVII, 32).

Among the above 4 methods of Paṭicca Samuppāda teachings, the first one which is Anuloma Paṭicca Samuppāda 1st Method of teaching it from the beginning Avijjā till the end JarāMarāna 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 d āṭhmanyāya indriyānaṃ pariṇākamanvāya pañcahi kāmaguṇehe samappito samāgābhuṭo paricārati. Cakkhuviññeyeyehi rūpehi iṭṭhehi kantehe manāpehi piyarūpehi kāmupasāṃhithehī rajanīyeyeh. Sotaviññeyeyehi saddhehi...Ghānaviññeyeyehi gandhehi...Jivha viññeyeyehi rasehi...Kāyaviññeyeyehi phoṭṭhabhehi iṭṭhehi kantehe manāpehi piyarūpehi kāmupasāṃhithehī rajanīyeyehi.
So cakkheṇa ṛūpaṃ disvā piyarūpe ṛūpe sārājati, appiyarūpe ṛūpe byāpajjati anupatthitakāyasati ca viharati parītacetasso, taṇca cetovimuttiṃ paññāvimuttiṃ yathābhutaṃ nappajñanati, yathassā te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhan samāpañno yaṃ kiñcī vedanaṃ vedeta sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati, ajjhosaya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosaya tiṭṭhato uppajjati nandi. Yā vedanaṃ nandi taduṭṭhāṇaṃ. Tassuṭṭhāṇa paccaṃ bhavo. Bhavapaccayā jāti, jātipaccayā jara- maraṇaṃ sokaparideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa
dukkhakkhandhassa samudayo hoti - Bhikkhus, that boy grows up and with faculties mature, is delighted, being endowed with 5 sense pleasures which are colour that is known by CakkhuViññāna, sound that is known by SotaViññāna, smell that is known by GhānaViññāna, taste that is known by Jīvha Viññāna, tangible that is known by KāyaViññāna 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 Kāyaagatāsati, 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, Parīdeva, Dukkha, Domanassa, Upāyāsa arise. Thus is the arising of the aggregate of suffering (entirely without happiness). (It is similar for Sotadvāra....etc). (Mahā Taṇhāsankhaya Sutta).

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

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

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

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

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

Then, if there is still Future rounds of Saṃsāra:

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

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

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

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

1) Saḷāyatana-Phassa-Vedanā-(Avījī)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Sāṅkhāra) 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 Pasts till the last Future then one can understand the similarity with the Paṭicca Samuppāda 1st Method. The reasons are that: Jāti is Viññāna-NāmaRūpa-Saḷāyatana-Phassa-Vedanā and because Avījī is included in Taṇhā-Upādāna and Sāṅkhāra is included in Kamma
Bhava. Or in other words, Taṅhā-Upādāna-Bhava are Avijjā-Taṅhā-Upādāna-SAṅkhāra-Kamma. Therefore for the meditators who are proficient in both the Paṭicca Samuppāda 5th Method (taught at the beginning stage of Paṭicca Samuppada) and the Anuloma Paṭicca Samuppāda 1st Method, this Anuloma Paṭicca Samuppāda 2nd Method will be easy.

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

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

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

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

JarāMarāṇa-Jāti are of the 2nd Future group of states,
Bhava-Upādāna-Taṅhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāna are of the 1st Future group of states,
Saṅkhāra-Avijjā are of the Present group of states.
In this way, having linked the Causal Relationships, discern the Causes and Effects until the last Future.

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

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

Some examples of the discernment

Having seen by insight that 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=Paññoma Paṭicca Samuppāda (2nd method)

The 4 Āhārā
In this discernment the Commentary explained excerpts from Āhāra Sutta of Nidāna Vagga Samyutta 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) Kabalīkāra Āhāra = Āhāra, whether it is gross or subtle, made into a mouthful, although not swallowed but is like swallowed (for explanation, see Kabalīkāra Āhāra below)
2) Phassāhāra = Āhāra which is contact with object (ārammaṇa).
3) Manosañcaetanāhāra = Āhāra which impel urge the mind.
4) Viññāṇa = Āhāra which is knowing consciousness.

VipākaVaṭṭa bhute paṭisandhipavattiphassādike kamma samutthānañca ojanī sandhāya “cattāro āhārā tanhānidānā” ti ādi vuttaṃ.
Vaṭṭupathambhāka pana itarepi Āhārā tanhāpabhave tasmiṃ avijjāmāne no vijjanti “tanhaṇidānā” ti vuttaṃ vaṭṭanti (Mūla Tīka-Vol. II-85 Mahā Tīka-Vol II-243, Burmese script)

Referring to the following 4 Āhāra:
1) Phassāhāra = Phassa accompanied with Vipāka Viññāṇa,
2) Manosañcaetanāhāra = Cetanā accompanied Vipāka Viññāṇa,
3) Viññāṇahāra = Vipāka Viññāṇa,
4) Kabalīkārāhāra = Kamma Oja which are included in Kamma Samutthāna Rūpa Kalāpa, which are the Vipāka Vaṭṭa that arise at the time of Paṭisandhi and Pavatti, the Buddha taught, Cattāro āhāra tanhā nidāna= these 4 Āhāra has Tanhā 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 Kamma Oja (which can support the incessant increasing of Saṃsārā Vaṭṭa Dukkha i.e. the incessant rotating of Kilesa Vaṭṭa, Kamma Vaṭṭa, Vipāka Vaṭṭa by Upāniṣadāya Satti) cannot also arise if Tanhā is not present as the source, take note that it is appropriate to say that Tanhā is the root Cause, Nidāna (Mūla Tīka-Vol. II-85 Mahā Tīka-Vol II-243, Burmese script).

Akammaja 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 Upādīnāka Āhāra. As for the 4 Akammaja Āhāra or Anupādīnāka Āhāra, they are:

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

These 4 Akammaja Āhāra=Anupādīnāka 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.

Kabaḷīkāra Āhāra

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

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

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

Rūpa dhamma or Paramattha dhamma does not have the nature to shift from one place to another. As soon as they have arisen, they perish away immediately at the same place where they arose. Āhāra, such as rice eaten by living beings, while still on the plate in the mouth in the throat in the stomach as newly eaten food, etc... are just groups of UtujaOjāṭṭhamakā 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 Utu 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 Utu Kalāpa called Kabaḷīkāra Āhāra - which is the newly eaten food - produce new Ojāṭṭhamakā Rūpa Kalāpa when they get the support of the Tejo dhātu in the Jivita Navaka Rūpa Kalāpa called the Digestive Fire Pācaka Tejo dhātu which can digest food in the body. They (the new Ojāṭṭhamakā Rūpa Kalāpa) are the Āhārajan Rūpa produced by Utuja Ojā. When each and every Kammaja Ojā, Cittaja Ojā, Utuja Ojā and earlier preceding Āhārajan Ojā get the support of that Āhārajan Ojā, each of them (Ojā) produces new Ojāṭṭhamakā RūpaKalāpa also. They (these new Ojāṭṭhamakā Rūpa) are the Āhārajan Rūpa produced by each of those Ojā. Then also, the Ojā in each of these Āhārajan Rūpa is Āhārajan Ojā. This is how the Āhārajan Ojā which supports, gets the name Āhārajan Ojā.

The power of the 4 Āhāra

1) Kabaljkarāhāra brings forth=produces Ojāṭṭhamakā Rūpa,
2) Phassāhāra brings forth=produces 3 types of Vedanā,
3) Manosañcetanāhāra brings forth=produces 3 types of existence (Bhava),
4) Viññānāhāra brings forth=produces Paṭisandhi NāmaRūpa.

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

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

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

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


- Take note that the statement “Manosañcetanā brings forth=produces the 3 types of existence, Bhava” refers to the Kusala Cetanā and Akusala Cetanā which are the object of Āsava which has the power to rotate the Saṃsāra Vatta rounds of suffering. It is mentioned like that because they are the specific Cause in turning the Saṃsāra 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 Cittajā Rūpa.

In the statement, “Viññānam paṭisandhi nāmarūpam āharati” - “Viññāna brings forth=produces Paṭisandhi NāmaRūpa”, it refers only to Paṭisandhi Viññāna. Ordinarily Viññāna is called “Āhāra” because it brings forth the accompanying Sampayutta dhamma and the Cittajā Rūpa.

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

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

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

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

(1) Kabajjikārahāra is the Cause of the continuance of living beings by producing Ojaṭhamaka Rūpa
and by supporting the Catusamutthānika 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 Kabajjikārahāra 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 Kabajjikārahāra has completed the Āhāra Kicca function in supporting Catusamutthānika
Rūpa, it is the Cause of 2 types of Rūpa Santati continuity process which are ĀhāraSamutthāna
Rūpa and Upādiṇṇaka Rūpa=Kammajā Rūpa. It supports Kammajā Rūpa by Anupālaka Satti=to
protect look after and support ĀhāraSamutthāna Rūpa=Āhāraja Rūpa by Janaka Satti=to produce
directly.

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

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

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

Upādiṇṇarūpasantatiya upathambhaneneva utucittajarūpasantasatfinampi
upathambhanasiddhi hoffiti “Dvinnam rūpasantasā’ti ca vuttaṃ. Upathambhanameva
sandhāya “anupālako huvā” ’tī ca vuttaṃ. Rūpakāyassa thithhetutā hi ēyāna anupālanā
(Saṃyutta Tīka-Vol. II-25).
The Commentary above explained that Kabajjikārahāra supports Kammajā Rūpa=Upādiṇṇa Rūpa by
Anupālaka Satti and support Āhāra Samutthāna Rūpa by Janaka Satti. By supporting Upādiṇṇa
Rūpa=Kammajā Rūpa Santati continuity process, the function of supporting UtujaRūpa and Cittaaja
Rūpa Santati process is also done. Therefore supporting both Upādiṇṇa Rūpa=Kammajā Rūpa and
Āhāraja Rūpa Santati continuity processes by means of ĀhāraPaccaya Satti is mentioned. The
Commentary mentioned that Anupālaka Satti refers to the nature of supporting, Upatthambhana.
Being the Cause of the continuance of one whole RūpaKāya is called Anupālanā, protecting looking
after.

Essential Points - For the discernment

These are the 2 ways to regard “Āhāra”:
1) as the Vippaka Vaṭṭa 4 Āhāra and
2) as the Kamma Vaṭṭa 4 Āhāra.
Taking the Vippaka 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
II-86 and MahaTīka Subcommentary-Vol. II-245 (Burmese script). If the meditator wants to
discern beginning from the Vipāka Vaṭṭa 4 Āhāra then he is to discern as follows, beginning from the 4 Vipāka Vaṭṭa dhamma (states) at the moment of Paṭisandhi. The meditator can also discern beginning from the Vipāka Vaṭṭa states that are arising throughout the life in the same way.

Discernment beginning from Vipāka Vaṭṭa 4 Āhāra

If your Paṭisandhi is Tihetuka Somanassa Paṭisandhi then at the moment of your Paṭisandhi there were 34 Nāma dhamma and 30 Kammajā Ērupa. At that moment of Paṭisandhi the 4 Āhāra are as follows:
1) Kabalikārāhāra = the Kammajā Ojā which is part of the 30 Kammajā Ērupa,
2) Phassāhāra = the Phassa which is accompanied with Paṭisandhi Viññāṇa,
3) Manosañcetanāhāra = the Cetāna which is accompanied with Paṭisandhi Viññāṇa.
4) Viññāṇāhāra = Paṭisandhi Viññāṇa.

Discern beginning with these 4 Āhāra. In discerning like that, if divide into periods then it is as follows:
1) the 4 Āhāra (=the Vipāka Vaṭṭa 4 Āhāra) are of the Present,
2) Bhava-Upādāna-Taṅhā-Vedanā-Phassa-Saḷāyatana-NāmaRūpa-Viññāṇa are of the 1st Past life,
3) Saṅkhāra-Avijjā are of the 2nd Past life.

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

Discernment beginning from Kamma Vaṭṭa 4 Āhāra

If you want to discern beginning from the 4 Āhāra which are part of Kamma Vaṭṭa then discern beginning with the Kamma Vaṭṭa dhamma (states) which is being done and accumulated by yourself for the Future rounds of 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 CatuSamuṭṭhānīka Ojā which is part of the 54 types of CatuSamuṭṭhānīka Rūpa which exist in the heart (in other words, each and every CatuSamuṭṭhānīka Ojā which exist in the body) while doing the Kamma is Kabalikārāhāra,
2) the Phassa in that Kusala Nāma dhamma group is Phassāhāra,
3) the Cetāna then is Manosañcetanāhāra,
4) the consciousness=Kusala Viññāṇa then is Viññāṇāhāra (=Kamma Viññāṇa).

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

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

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


Take the 4 Āhāra which arise at the moment of the Future Paṭisandhi 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 Paṭisandhi is Tiheṭuka Somanassa Paṭisandhi then there will be 34 Nāma dhamma in Paṭisandhi. Take as object the Future Paṭisandhi of the monk life who can attain Arahhatship which you aspired. In that Future Paṭisandhi dhamma group:

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

1) These 4 Āhāra are the Future period s dhamma group,
2) Taṇhā...etc (=KammaBhava-UPādāna-Taṇhā-Vedanā-Phassa-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 Paṭisandhi until Avijjā which is the Past period dhamma.
Characteristic, Function, Manifestation & Proximate Cause
(lakṣaṇa-rasa-paccupāṭṭhāna-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 (lakṣaṇa), i.e. the salient quality of the phenomenon; (C)
2. its function (rasa), its performance of a concrete task (kīccha-rasa) or achievement of a goal (sampatti-rasa); (F)
3. its manifestation (paccupāṭṭhāna), the way it presents itself within experience, mode of manifestation (upāthānākāra-paccupāṭṭhāna) or mode of effect (phala-paccupāṭṭhāna); (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)

1DhsA.368: Dhammasaṅgāni commentary (āṭṭhasālini), 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

\[ \text{cakkhu} \]
\[ \text{rūpā-bhīghātā-raha-bhūta-ppasāda-lakkhaṇā} \]
\[ \text{daṭṭhū-kāmatā-nidāna-kamma-samutthāna-bhūtappasāda-lakkhaṇā} \]
\[ \text{vā, rūpesu āvīñchana-rasā} \]

\[ \text{cakkhu-viññāṇassa ādhāra-bhāva-paccupatthānā} \]
\[ \text{daṭṭhū-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānā} \]
\[ \text{vā, saddesu āvīñchana-rasā} \]

\[ \text{sotārī} \]
\[ \text{saddā-bhīghātāraha-bhūtappasāda-lakkhaṇā} \]
\[ \text{sotukāmatā-nidāna-kamma-samutthāna-bhūtappasāda-lakkhaṇā} \]
\[ \text{vā, saddesu āvīñchana-rasā} \]

\[ \text{sota-viññāṇassa ādhāra-bhāva-paccupatthānā} \]
\[ \text{sotu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānā} \]
\[ \text{vā, saddesu āvīñchana-rasā} \]

\[ \text{ghāṇārī} \]
\[ \text{gandhā-bhīghātāraha-bhūtappasāda-lakkhaṇā} \]
\[ \text{ghāyiṭu-kāmatā-nidāna-kamma-samutthāna-bhūtappasāda-lakkhaṇā} \]
\[ \text{vā, gandhesu āvīñchana-rasā} \]

\[ \text{ghāna-viññāṇassa ādhāra-bhāva-paccupatthānā} \]
\[ \text{ghāyiṭu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānā} \]
\[ \text{vā, saddesu āvīñchana-rasā} \]

\[ \text{jivhā} \]
\[ \text{rasā-bhīghātā-raha-bhūtappasāda-lakkhaṇā} \]
\[ \text{sāyiṭu-kāmatā-nidāna-kamma-samutthāna-bhūtappasāda-lakkhaṇā} \]
\[ \text{vā, rasesu āvīñchana-rasā} \]

\[ \text{jivhā-viññāṇassa ādhāra-bhāva-paccupatthānā} \]
\[ \text{sāyiṭu-kāmatā-nidāna-kammaja-bhūta-padaṭṭhānā} \]
\[ \text{vā, saddesu āvīñchana-rasā} \]

\[ \text{kāyo} \]
\[ \text{phoṭṭhaabā-bhīghātāraha-bhūtappasāda-lakkhaṇo} \]
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
fetch the cognitive-process to the tangible object, that is, to
pull the mind to the tangible object.
(M) as the footing or foundation or base of body-consciousness
and mental factors associated with it.
(P) primary elements (in its own kalāpa) born of kamma 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-kāmatānīdāna-kamma-
samutthāna-bhūtappasāda-lakkhaṇo vā,
phoṭthaṁbesu āviṁchana-rasā.

kāya-viṁśāṇassa ādhāra-bhāva-
paccupaṭṭhānā.
plusitu-kāmatā-nidāna-kammaja-bhūta-
padaṁśāṇā. (DhsA.349, Vs.2.74)

rūparā
cakkhu-pāṭhānanā-lakkhaṇarī,
cakkhu-viṁśāṇassa visaya-bhāva-rasārī,
tasseva gocara-paccupaṭṭhānarī,
catu-mahābhūta-padaṁśānarī. (DhsA.355, Vs.2.76)

saddo
sota-pāṭhānanā-lakkhaṇo,
sota-viṁśāṇassa visaya-bhāva-raso,
tasseva gocara-paccupaṭṭhāno,
catu-mahābhūta-padaṁśāna. (DhsA.356, Vs.2.77)

gandho
ghāna-pāṭhānanā-lakkhaṇo,
ghāna-viṁśāṇassa visaya-bhāva-raso,
tasseva gocara-paccupaṭṭhāno,
catu-mahābhūta-padaṁśāna. (DhsA.356, Vs.2.77)

raso
jīvha-pāṭhānanā-lakkhaṇo,
jīvha-viṁśāṇassa visaya-bhāva-raso,
tasseva gocara-paccupaṭṭhāno,
catu-mahābhūta-padaṁśāna. (DhsA.357, Vs.2.77)

ittiṁdiṇārī
tithi-bhāva-lakkhaṇarī,
tithi pākāsana-rasarī,
itti-liṅga-nimitta-kuttā-kappānarī
dhāraṇa-bhāva-paccupaṭṭhānarī.

catu-mahābhūta-padaṁśānarī. (DhsA.358, Vs.2.77)

puriddiṇārī
purisa-bhāva-lakkhaṇarī,
purisoti pākāsana-rasarī,
purisa-liṅga-nimitta-kuttā-kappānarī
dhāraṇa-bhāva-paccupaṭṭhānarī.

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

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

(18) Nutriment-Materiality (Edible food)
(C) nutritive-essence, that is, the nutritional substance contained in gross 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 conascent material body.
(F) to display intention.
(M) as the cause of bodily excitement.
(P) the consciousness-originated wind-element.

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

* : 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 foetus formation until the completed state of all the physical faculties.
(F) to make material instances emerge in the first instance or for the first time.
(M) as launching; or as the completed state of the real materiality.
(P) grown materiality or materiality produced.

(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.

rupassa lahuța
adandhati-lakkhaņa,
rupaññaµ garu-bhāva-vinodana-rasā,
lahu-parivattitī-paccupaṭṭhānā,
lahu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)

rupassa mudutā
sthaddhati-lakkhaņa,
rupaññaµ thaddha-bhāva-vinodana-rasā,
sabba-kiriyāsu avirodhita-paccupaṭṭhānā,
mudu-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78)

rupassa kammaññatā
sarira-kiriyaññukāla-kammañña-bhāva-lakkhaņa,
akammaññatā-vinodana-rasā,
adubbala-bhāva-paccupaṭṭhānā,
kammañño-rūpa-padaṭṭhānā. (DhsA.362, Vs.2.78,79)

rupassa upacayo 1
ācaya-lakkhaņo,
pubbantato rūpāṇari ummujjāpana-raso,
niyātana-paccupaṭṭhāno,
papipuñña-bhāva-paccupaṭṭhāno va,
upacita-rūpa-padaṭṭhāno. (DhsA.363.364, Vs.2.79)

rupassa santati 1
pavatti-lakkhaņā,
anuppabaññhā-rasā,
anupaccheda-paccupaṭṭhānā,
anuppabbañña-rūpa-padaṭṭhānā. (DhsA.364, Vs.2.79)

rupassa jaratā
rūpa-paripākha-lakkhaņā,
upanaya-rasā,
sabhāvaapagamepi nava-bhāvāpagama-paccupaṭṭhānā vihi-puruṣa-bhāvo viya,
papipaca-māna-rūpa-padaṭṭhānā. (DhsA.365, Vs.2.80)

rupassa aniccatā
paribheda-lakkhaņā,
sarissidana-rasā,
khaya-vaya-paccupaṭṭhānā,
paribhijja-māna-rūpa-padaṭṭhānā. (DhsA.365, Vs.2.80)

1 rupassa upacayo, rupassa 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 (paṭiccoṭkāra).

(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 [respectively] objects.
(M) as occupation with sounds, and so on [respectively].
(P) the departure of the functional mind-element that has sounds, etc. [respectively], as its object.

viññāṇa-kkhando

viññāṇarī (cittārī)
vijāna-lakkhaṇarī,
pubbarīmara-rasārī.
sandahāna-paccupaṭṭhānarī,
nāma-rūpa-padaṭṭhānarī. (DhsA.155)

paṭisandhi-cittārī
kamma-kamma-nimitta-gati-nimittānaṁ
aññatārammaṇa-vijāna-lakkhaṇaṁ,
paṭisandhiṁ-rasānaṁ,
sandahāna-paccupaṭṭhānaṁ,
nāma-rūpa-padaṭṭhānaṁ.

bhavanga-cittārī
kamma-kamma-nimitta-gati-nimittānaṁ
aññatārammaṇa-vijāna-lakkhaṇaṁ,
bhavanga-rasānaṁ,
sandahāna-paccupaṭṭhānaṁ,
nāma-rūpa-padaṭṭhānaṁ.

pañca-dvārā-vajjana
(kiriya-mano-dhātū)
cakkhu-viññāṇādi-purecara-rūpādi-
vijāna-lakkhaṇā,
āvajjana-rasā,
rūpā-abhīmukha-bhāva-paccupaṭṭhānaṁ,
bhavanga-viccheda-padaṭṭhāna. (Vs.2.86)

cakkhu-viññāṇarī
cakkhu-sannissita-rūpavijāna-lakkhaṇaṁ,
rūpā-mattā-rammaṇa-rasānaṁ,
rūpā-bhīmukha-bhāva-paccupaṭṭhānaṁ,
rūpā-rammaṇaṁ-sīya kiriya-mano-dhātuyā
apagama-padaṭṭhānaṁ. (DhsA.303, Vs.2.85)

sota-ghāṇa-jivhā-kāya-viññāṇāni
sotādi-sannissita-saddādi-vijāna-lakkhaṇāni,
saddādi-mattā-rammaṇa-rasāni, saddādi-
abhīmukha-bhāva-paccupaṭṭhānaṇī,
sadda-rammaṇaṇādiṇaṁ kiriya-mano-
dhātunāṁ apagama-padaṭṭhānaṇī. (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 immoralities as its essential property.
(M) as purity.
(P) wise (rational) attention.

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

*sampatićchana*
(vipākā mano-dhātu)
cakkhu-viññāṇādīnarī anantarān
rupādi-viññāṇa-lakkhaṇā,
rupādi-sampatićchana-rasā,
tathā-bhāva-paccupaṭṭhānā.
cakkhu-viññāṇādī-agamama-padaṭṭhānā.
(DhsA.304, Vs.2.85)

*sāntiraṇādi*
(duvičhaśi sāntiraṇādikcchā)
ahetukavipākā mano-viññāṇa-dhātu)
salā-rammaṇa-viññāna-lakkhaṇā,
sāntiraṇādi-rasā,
tathā-bhāva-paccupaṭṭhānā,
hadaya-vattthu-padaṭṭhānā.
(DhsA.305, Vs.2.85)

*votthabbanā /
mano-dvārā-vañjana
(upekkhā-sahagatahetuka-kiriya mano-
viññāṇa-dhātu)
salā-rammaṇa-viññāna-lakkhaṇā,
kicca-vasena pañca-dvāra-mano-dvāresu
votthabbanā-vañjana-rasā,
tathā-bhāva-paccupaṭṭhānā.

ahetuka-vipāka-mano-viññāṇa-dhātu-
bhava-gāmāni aṭṭhātārā-pagama-
padaṭṭhānā. (Vs.2.87)

*votthabbanā (rupā-rammaṇaṃ āraṇaṃ kaṭvā)
(upekkhā-sahagatahetuka-kiriya mano-
viññāṇa-dhātu)
rupā-rammaṇa-viññāna-lakkhaṇā,
votthabbanā-rasā,
tathā-bhāva-paccupaṭṭhānā.

ahetuka-vipāka-mano-viññāṇa-dhātunā
aṭṭhātārā-pagama-padaṭṭhānā.

*kusalarīn*
anavajja-sukha-vipāka-lakkhaṇām.
aksala-siddhabhisamana-rasānī,
vodāna-paccupaṭṭhānānī,
yonisā-manasikāra-padaṭṭhānānī. (DhsA.105)
avajja-patiṭipakkhathā vā,
anavajja-lakkhaṇameva kusalarīn.
vodāna-bhāva-rāsaṃ.
(M) as desirable results in the mode of effect (phala-paccupatthāna).
(P) wise (rational) attention.

(13) Unwholesome impulse-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-paccupatthāna).
(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 impulse-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 adventing] 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 impulse-consciousness, if it is immediately next to impulse-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.

īṭṭha-vipāka-paccupatthānāṁ, yoniso-manasikāra-padaṭṭhānāṁ. (Dhs.A.105)

akusalarīṁ

gārayha-bhāvato vā, sāvajja-lakkhaṇāṁ, saṅkhilesa-bhāva-rasaṁ, anūṭṭha-vipāka-paccupatthānāṁ, ayoniso-manasikāra-padaṭṭhānāṁ. (Dhs.AnuTi.126)

tadārammaṇāṁ

mano-dvāra-vajjana (rupā-rammaṇaṁ ārammaṇaṁ katvā)
(upekkhā-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)

hasituppāda
(somanassa-sahagatāhetuka-kiriyā mano-viññāṇa-dhātu)
salā-rammaṇa-vijānana-lakkhaṇā, kicca-vasena arahatāṁ anulāresu vatthissu hasituppādana-rasa, tathā-bhāva-paccupatthānā, ekantato ādaya-vatthu-padaṭṭhānā. (Vs.2.87)

cuti-cittarī
kamma-kamma-nimitta-gati-nimittānāṁ
(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, escape, as men.

vedanā-kkhando

sukhān
iṅṭha-phoṭṭhabbā-nubhavana-lakkhaṇāṁ,
sampayuttānāṁ upa-bhrāna-rasaṁ,
kāyika-āsāda-paccupaṭṭhānāṁ,
kāyindriya-padaṭṭhānāṁ.
(Vs.2.91)

dukkhaṁ
aniṅṭha-phoṭṭhabbā-nubhavana-lakkhaṇāṁ,
sampayuttānāṁ milāpaṇa-rasaṁ,
kāyikābācha-paccupaṭṭhānāṁ,
kāyindriya-padaṭṭhānāṁ.
(Vs.2.91)

somanassaṁ
iṅṭha-rummāṇā-nubhavana-lakkhaṇāṁ,
yathā tathā vā iṅṭhākāra-sambhoga-rasaṁ,
 cetasika-āsāda-paccupaṭṭhānāṁ,
passaddhi-padaṭṭhānāṁ.
(Vs.2.91)

sukhān (somanassaṁ)
śāta-lakkhaṇāṁ,
sampayuttānāṁ upa-bhrāna-rasaṁ,
anuggahaṇa-paccupaṭṭhānāṁ,
passaddhi-padaṭṭhānāṁ.
(DhsA.160)

domanassaṁ
aniṅṭha-rummāṇā-nubhavana-lakkhaṇāṁ,
yathā tathā vā aniṅṭhākāra-sambhoga-rasaṁ,
cetasikābhidhā-paccupaṭṭhānāṁ,
ekanteneva hadayavatthu-padaṭṭhānāṁ.
(Vs.2.91)

upekkhā
majjhatha-vedayita-lakkhaṇāṁ,
sampayuttānāṁ niṭṭupubbrāhana-milāpaṇa-rasaṁ,
santa-bhāva-paccupaṭṭhānāṁ,
nippitika-citta-padaṭṭhānāṁ.
(Vs.2.91)

upekkhā
iṅṭha-niṅṭha-vipariṇānubhavana-lakkhaṇāṁ,
majjhatha-rasāṁ,
avibhūta-paccupaṭṭhānāṁ,
sukha-nirodhā-padaṭṭhānāṁ.
(DhsA.222)

Sañña-kkhando

sāñña
sañjānana-lakkhaṇaṁ,
paccābhīhiṁna-rasāṁ,
(DhsA.153)
tadevetanti puna sañjānana-paccaya-nimittā-kaṇḍa-rasāṁ,
dāru-klīda tapcchākādayo viyā.
yathā-gahita-nimittavasaṇa abhinivesa-
kaṇḍa-paccupaṭṭhāṇāṁ,
hatthi-dassaka-andhā viyā.
ārammaṇe anogālāvuttīyā aciraṭṭhāna-
paccupaṭṭhāna vā vijyu viyā.
(DhsA.154)
yathā-upeṭṭhīta-visaya-padaṭṭhāṇāṁ,
tiṇa-purisakesu migapotakāṇāṁ
‘purisā tiippavanna-sāñña viyā.
(Vs.2.92)
The formations aggregate

The Universals - 7

(1) Contact

(C) touching.
(F) the act of impingement, as it causes consciousness and the object to impinge.
(M) as the concurrence of consciousness, sense faculty (door), and object; or
as feeling in the mode of effect (phala-paccupatthāna).
(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-pājñāha-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)'
(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-paññhāga-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-paññhāga-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-paññhāga-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.

pakīṇṭha - 6
vitakko
ārammaṇe citassa abhiniropana-lakkhaṇo,
āhananapiyāhanana-raso,
ārammaṇe citassa ānayana-paccupaṭṭhāna.

(DhsA.157, Vs.1.138)

vicāro
ārammaṇanumajjana-lakkhaṇo,
tattha saha jātānuyojana-raso,
citassa anuppabbandha-(anuppabbandha) paccupaṭṭhāno.

(DhsA.158)
adhimokkho
sannīṭṭhāna-lakkhaṇo,
asāsappana-raso,
icchaya-paccupaṭṭhāno,
sannīṭṭheyya-dhamma-(sannīṭṭhā-tabba-dhamma) padaṭṭhāno.
ārammaṇe niccalabhāvena indakhilo viya daṭṭhabbo.

(DhsA.177, Vs.2.96)
vīriyān
ussakana-lakkhaṇar,
saha jātānān upathambhana-rasar,
asāsappana-bhāva-paccupaṭṭhānar.
“sacchīvīggī yoniso padaṭṭhā” ti vacanato sarīvaga- padaṭṭhānar,
vīriyāvabhatthu-padaṭṭhānar vā.
sammā āruddhāna sabbasampattīnāna mūlān hoti daṭṭhabbān.

(DhsA.164, Vs.2.93)
pīti
sampiyāyana-lakkhaṇa,
kāye-citta-pīnana-rasa,
pharā-pāsa vā,
odagya-paccupaṭṭhānā.

(DhsA.158, Vs.1.139)
chando
kattukāmata-lakkhaṇo,
ārammaṇaparipūrayesa-raso,
ārammaṇena athikatā-paccupaṭṭhāno,
tadevassa - padaṭṭhānarā.
ārammaṇa-ggahaṇa oyaṁ cetaso hatha-ppasāraṇarā 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 anāpāna-paṭibhāga-nimitta.
(M) as guardianship of mind and object such as anāpāna-paṭibhāga-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-ppasādana-maṇi viya,
pakkhandana-rasā vā oghuttaraṇo viya.
akkūliya-paccupaṭṭhānā,
adhimutti-paccupaṭṭhānā vā.
saddheyya-vatthu-padaṭṭhānā,
saddhamma-savāna-dī-sotāpattiyaṅga-padaṭṭhānā vā.
(DhsA.163, Vs.2.94)
sati
apilāpana-lakkhaṇā.
asammosa-rasā.
ārakkha-paccupaṭṭhānā,
visayābhīmukha-bhāva-paccupaṭṭhānā vā.
thira-saṅgha-padaṭṭhānā,
kāyādi-satipaṭṭhānasa-padaṭṭhānā vā.
(DhsA.165, Vs.2.94)

hirī
pāpato jiguccana-lakkhaṇā,
lajjākārena pāpāṇaṇa akaraṇa-rasā,
lajjākārena pāpato saṅkocana-paccupaṭṭhānā,
attā-gārava-padaṭṭhānā. (Vs.2.94)

ottappamī
utāsana-lakkhaṇari,
utāsakārena pāpāṇaṇa akaraṇa-rasari,
utāsakārena pāpato saṅkocana-paccupaṭṭhānari,
para-gārava-padaṭṭhānari. (Vs.2.94)

alobho
ārammaṇe cittassa agedha-lakkhaṇo,
alagga-bhāva-lakkhaṇo vā kamala-dale jala-bindi viya.
apariggha-raso mutta-bhikkhu viya.
anallīna-bhāva-paccupaṭṭhāno
asucimhi patita-puriso viya.
(DhsA.170, Vs.2.94)
(6) Non-hatred (Non-hate)
(C) lack of ferocity (savagery); or 
non-opposing, like a gentle friend.
(F) to remove annoyance; or 
to remove the fever of mind, as sandalwood does.
(M) as agreeableness, like the full moon.
(P)* wise attention or the object, etc.

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

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

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

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

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

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

adoso
scaṇḍikka-lakkhaṇo,
svirodha-lakkhaṇo vā anukula-mitto viya.
āghāta-vinaya-raso,
pariṭṭhā-vinaya-raso vā candanaṁ viya.
somma-bhāva-paccuptaṭṭhāno puṇṇa-cando viya.
(DhsA.171, Vs.2.95)

metṭā (adoso)
hitākāra-pavatthi-lakkhaṇā.
hitūpasarīhāra-rasā,
āghāta-vinaya-paccuptaṭṭhānā,
sattānaṁ manāpa-bhāva-dassana-padaṭṭhānā.
byāpādūpasamo etissā sampatti,
sineha-sambhavo vipatti. (DhsA.237, Vs.1.311)

tatramajjhātattā
citta-cetasikānam sama-vāhita-lakkhaṇā,
ūnādhikatā-nivāraṇa-rasā,
pakkha-patū-pacchedana-rasā vā,
majjhāta-bhāva-paccuptaṭṭhānā.
(DhsA.177, Vs.2.96)

upekkhā (tatramajjhātattā)
sattesu maṭṭhā-kāra-pavatthi-lakkhaṇā,
sattesu sama-bhāva-dassana-rasā,
pāṭighānuma-vupasama-paccuptaṭṭhānā,
"kammasakā sattā, te kassa ruciya 
sukhitā vā bhavissanti, dukkhato vā 
muccissanti, patta-sampattito vā 
na parihiyissanti" "ti evan pavattā-
kammasakataṭṭha-dassana-padaṭṭhānā.
pāṭighā-nunaya-vupasamo tassā sampatti,
gehasitāya aññānu-pekkhāya sambhavo vipatti.
(DhsA.238, Vs.1.311,312)

jhānupekkhā (tatramajjhātattā)
maṭṭhāta-lakkhaṇā,
anābhoga-rasā,
abyāpāra-paccuptaṭṭhānā.
piti-virāga-padaṭṭhānā. (DhsA.218)
(8) Tranquility of the mental body

(9) Tranquility of consciousness

(C) the quieting down of disturbance in the mental body.
the quieting down of disturbance in consciousness.

(F) to crush disturbance of the mental body.
to crush disturbance of consciousness.

(M) as inactivity or peacefulness and coolness of the mental body.
as inactivity or peacefulness and coolness of consciousness.

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

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

(10) Lightness of the mental body

(11) Lightness of consciousness

(C) the subsiding of heaviness in the mental body.
the subsiding of heaviness in consciousness.

(F) to crush heaviness in the mental body.
to crush heaviness in consciousness.

(M) as non-sluggishness of the mental body.
as non-sluggishness of consciousness.

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

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

(12) Malleability of the mental body

(13) Malleability of consciousness

(C) the subsiding of rigidity in the mental body.
the subsiding of rigidity in consciousness.

(F) to crush rigidity in the mental body.
to crush rigidity in consciousness.

(M) They are manifested as non-resistance to the object, such as anāpāna-paṭibhāga-nimitta.

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

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

(14) Wieldiness of the mental body

(15) Wieldiness of consciousness

(C) the subsiding of unwieldiness in the mental body.
the subsiding of unwieldiness in consciousness.

(F) to crush unwieldiness in the mental body.
to crush unwieldiness in consciousness.

(M) as success in making something (such as anāpāna-paṭibhāga-nimitta) an object of the mental body.
as success in making something (such as anāpāna-paṭibhāga-nimitta) an object of consciousness.
(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.

Absinence - 3
(20) Right speech (Absinence from verbal misconduct)
(21) Right action (Absinence from bodily misconduct)
(22) Right livelihood (Absinence 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.
**Boundlessness - 2**

(23) Compassion

(C) promoting the aspect of allaying suffering.

(F) Its function resides in not bearing other's suffering.

(M) as non-cruelty.

(P) to see helplessness in those overwhelmed by suffering.

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

(24) Appreciative Joy (Gladness)

(C) gladdening (produced by others' success).

(F) Its function resides in being unenvious.

(M) as the elimination of aversion (boredom).

(P) seeing beings' success.

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

**The wisdom faculty - 1**

(25) Non-delusion (wisdom)

(C) penetrating dhammas (things) according to their intrinsic nature (individual essence); or sure penetration, like the penetration of an arrow shot by a skillful archer.

(F) to illuminate the object, like a lamp.

(M) as clarity of perspective, lucid discernment, like a good guide in the forest.

Understanding (Wisdom)

(C) penetrating the individual essence of states (dhammas).

(F) to abolish the darkness of delusion, which conceals the individual essence of states (dhammas).

(M) as clarity of perspective, lucid discernment (non-delusion or non-bewildement).

(P) concentration, because the Buddha says: "One who has enough concentration knows and sees the dhammas as they really are." (A.3.259)¹. This proximate cause is especially the cause of insight (vipassanā).

The wisdom faculty:

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

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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 the dread.
   (P) disrespect for others.

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

(5) Greed
   (C) grasping an object, like birdlime (lit. 'monkey plaster').
   (F) sticking, like meat put in a hot pan.
   (M) as not giving up, like the dye of lamp-black.
   (P) seeing enjoyment in things that lead to bondage.

   Of these, Swelling with the current of craving, it should be
   regarded as taking (beings) with it to states of loss, as a
   swift-flowing river does to the great ocean.

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

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

akusala-cetasika - 14

moho
   cittassa andha-bhāva-lakkhaṇo,
   nābhāva-lakkhaṇo vā.
   asampaṭivesa-raso,
   āramaṇa-sabbāva-cchādana-raso vā.
   asammati paccapassaṇānāhāro,
   andhakāra-paccapassaṇāhāro vā.
   ayoniso-manasikāra-padaṭṭhāno.
   sabbākusalānāṁ mūlanti daṭṭhāhobby.

(DDS.A.291, Vs.2.98)

ahirikāṁ
   kāya-duccarītaḥ ājīgyuchchana-lakkhaṇarūpāḥ.
   alajjā-lakkhaṇarūpāḥ vā.
   alajjā-kārēna pāpam ārāsantu karāṇa-rasāṃ.
   alajjā-kārēna pāpam āsani-kocaṇa-paccapassaṇārūpāṁ.

atta-agārava-paccaṭṭhānāṁ.

(anottappatti)

DDS.A.291, Vs.2.98, Vs.Ti.2.149

DDS.A.291, Vs.2.98, Vs.Ti.2.149

DDS.A.292, Vs.2.99

lobho
   ārammaṇa-gacchita-lakkhaṇo, makkāṭalepo viyā.
   abhisaṅga-raso, tattakahāra-khiṭṭha-mahāsa-pesi viyā.
   aparicīcchita paccupassaṇā, taladhārāyo viyā.
   sāriyajantra-dhammesu aṭṭhappasanna-padaṭṭhāno.
   tāpādī-āṭṭha-vaṭṭhamāṇo sīghasotā nādi iva
   mahā-saṁuddaṇā apāyaveva gahetvā gacchatthi
   daṭṭhabbā. (DDS.A.291, Vs.2.98)

micchā-dīthī
   ayoniso abhinivesa-Lakkhaṇā, parāmāsa-rasā,
   micchā-bhānivesa-paccupassaṇā, ariyānaṁ adassana-kāmaṭṭhi-padaṭṭhānā.
   paramarī jānti daṭṭhabbā. (DDS.A.290, Vs.2.98)

māno
   uppatti-lakkhaṇo, sampaggaha-raso,
   ketukamati-paccupassaṇā. (Sixth P. Council, P. 2. Pā.)
(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.

διθθί-νίδα-πάθθα-παθθά-θάνο.
ναρμάδο νίδα δαθθάβα. (DhsA.297, Vs.2.99)

doso
caṇḍikka-lakkhaṇo pahaṭā-sīviso νίδα.
visappaṇa-raso visanipāto νίδα,
attano nisaṭyudahanə-raso vā dāvaggī νίδα.
dāsana-paccupaṭṭhānə
laddhokās νίδα sapatto.
āghāṭa-vatthu-padaṭṭhāna.
visa-sarhaṭṭhα-pūti-muttaṁ νίδα daṭṭhabba. (DhsA.299, Vs.2.100)

issā
para-sampattanən usūyana-lakkhaṇa,
tathaṭa-anabhi-rati-rasə,
tato vinukha-bhāva-paccupaṭṭhānə,
para-sampatti-padaṭṭhānə.
parhojanati daṭṭhabba. (DhsA.299, Vs.2.100)

macchariyān
laddhānə vā labhitabbaṇən vā attano
sampattanəṇa nibbhaṇa-lakkhaṇaṇa.
tasaṭṭheva pari sādhāraṇa-bhāva-
akkhaṇaṇa-rasəṇa.
sahkocana-paccupaṭṭhānən,
kaṭu-kaṭikka-kaṭa-paccupaṭṭhānən və.
atta-sampatti-padaṭṭhānən.
cetaso virūpa-bhāvoti daṭṭhabbaṇa. (DhsA.299, Vs.2.100)

kukkucaṁ
paccaṁ-nutta-lakkhaṇaṇa,
kaṭa-kaṭa-nusočana-rasəṇa,
vippatiṣāra-paccupaṭṭhānaṇa,
kaṭa-kaṭa-padaṭṭhānaṇa.
dāsābhaṇa daṭṭhabbaṇa. (DhsA.299, Vs.2.100)

thināṁ
anussaḥa-lakkhaṇaṇa,
vīrya-vinoḍaṇa-rasəṇa,
sāmsiddha-paccupaṭṭhānaṇa,
arati-vijambhidhāsa (aratiṇanda vijambhidhāsa)
ayoniso-manasikāra-padaṭṭhānaṇa. (DhsA.297, Vs.2.99)

middhaṁ
akammaṇṇiṭṭha-lakkhaṇaṇa,
onabha-rasəṇa,
līnatha-paccupaṭṭhānaṇa,
pacamāyikā-nīḍḍha-paccupaṭṭhānaṇa və,
arati-vijambhidhāsa (aratiṇanda vijambhidhāsa)
ayoniso-manasikāra-padaṭṭhānaṇa. (DhsA.297, Vs.2.99)

vicikicchā
sarhaṭṭha-lakkhaṇa,
kampana-rasə,
anicchaya-paccupaṭṭhāna,
anekarisona-gūha-paccupaṭṭhāna və,
ayoniso-manasikāra-padaṭṭhānaṇa,
pāṭipatti-antarāya-karaṇa daṭṭhabba. (DhsA.300, Vs.2.101)
The factors of dependent origination

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

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

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

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

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

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

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

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

\textit{paticca-samuppådassa anågåni}

\textit{avijjå}
āññå-la-kkhåñå,
sammo-hana-raså,
chådåna-paccu-påtthånnå,
åsava-pådåtthånnå. (Vbh.A.129, Vs.2.159) \footnote{1}

\textit{sañkhåra}
abhi-sañkha-ra-la-kkhåpå
åyåhana-raså,
cetanå-paccu-påtthånnå,
avijjå-pådåtthånnå. (Vbh.A.129, Vs.2.159)

\textit{våñåna}
våñåna-la-kkhåña-
ra
pubba-gama-raså,
påthi-sandhi-paccu-påtthåna-
ri,
sañkha-ra-pådåtthånnå,
va-thå-ramma-
ra-pådåtthåna-
ri vi. (Vbh.A.129, Vs.2.159)

\textit{nåma}
nåma-la-kkhåna-
ri,
sampa-yoga-raså,
avi-nibbho-
ga-paccu-på-
thåna-
ri.

\textit{våñåpa-pådåtthåna} (Vbh.A.129, Vs.2.159)

\textit{rupåri}
rupå-la-kkhåna-
ra,
vikira-
ra-
ra,
abyäka-tha-
ra-
ra,
våñåpa-pådåtthåna-
ri. (Vbh.A.129, Vs.2.159)

\textit{såjåyata-nåri}
åjåta-
ra,
dåsa-nådi-
ra,
va-thu-dvåra-
ra-
ra-
ra,
åma-
ru-
ra-
ra. (Vbh.A.129, Vs.2.159)

\textit{phasso}
phuso-la-
ra,
sångha-ta-
ro,
sång-tha-
tha,
såjåyata-
ra-
ra. (Vbh.A.129, Vs.2.159)

\textit{vedana}
anu-
ra-
ra-
ra,
vi-
pa-
ro-
ro,
såjåyata-
ra-
ra. (Vbh.A.129, Vs.2.159)

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

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

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

(11) Birth
(C) the first genesis in any [sphere of] becoming.
(first the 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.

* tanhā
hetu-lakkhaṇā,
abhinandana-rasā,
attita-bhāva-paccupāṭṭhānā,
vedanā-padaṭṭhānā. (Vbh.A.129, Vs.2.159)

* upādānāṁ
gahaṇa-lakkhaṇāṁ,
amaruṇca-rasāṁ,
tanhaḍālaḥa-dīṣṭhi-paccupāṭṭhānāṁ,
tanha-padaṭṭhānāṁ. (Vbh.A.129, Vs.2.160)

* bhavo
kamma-kammaphala-lakkhaṇo,
bhāvana-bhāvanā-rasā,
kusala-kusala-byākata-paccupāṭṭhāno,
upādāna-padaṭṭhāno. (Vbh.A.129, Vs.2.160)

* jāti
tattha tattha bhave paṭhamābhiniḥbatti-
lakkhaṇā,
niyātana-rasā,
atibhavato idha ummujjana-
paccupāṭṭhānā,
dukkha-vicitra-paccupāṭṭhāṇā vā.
(Vbh.A.90, Vs.2.130)

* jarā
khandha-paripāka-lakkhaṇā,
maraṇa-paśyana-rasā,
yobbana-vināsa-paccupāṭṭhānā.
(Vbh.A.94, Vs.2.132)

* maraññaṁ
cuti-lakkhaṇaṁ,
viyoga-rasāṁ,
gati-vippavāsa-paccupāṭṭhānāṁ.
(Vbh.A.95, Vs.2.133)

* soko
antro-nijjhāna-lakkhaṇo,
cetaso pariṣṭhāpana-rasā,
anu-socana-paccupāṭṭhāno.
(Vbh.A.97, Vs.2.134)

* paridevo
jālappana-lakkhaṇo,
guṇa-dosa-kittana-rasā,
sambharna-paccupāṭṭhāno.
(Vbh.A.98, Vs.2.134)
Pain (Bodily Pain)
(C) the oppression of the body.
(F) to cause grief in the foolish.
(M) as bodily affliction.
(P)* undesirable tangible data.

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

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

dukkharīn
kāya-piḷāṇa-lakkhaṇīn,
duppaṭṭhaṁ domanassassvāna-rasaṁ,
kāyāśabbāda-paccupaññānaṁ. (Vs.2.134)

domanassaṁ
citta-piḷāṇa-lakkhaṇīn,
mano-vighaṭṭha-rasaṁ,
ṛṇaṇa-buddhi-paccupaññānaṁ. (Vs.2.135)

upāyāso
citta-paridāhana-lakkhaṇo, (Vs.2.135)
byāsatī-lakkhaṇa, (Vbh.A.99)
nithunana-raso,
visāda-paccupaññāno. (Vbh.A.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 abhidhamma-sangaha it is stated that:

"Lakkhaṇa-rasa-paccupaññāna-padaññāna-vasena
nāma-rūpa-pariggho diṭṭhi-visuddhi nāma."

(chapter 9, visuddhibheda)

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 KAMMATTHĀNA

MAGGĀMAGGA-NAṆAḌASSANA-VISUDDHINIDDESA

SAMMASANA-ṆĀṆA STAGE

The vipassanāpañṇā, wisdom going rightly according to the ancient vipassanā path which is free from the defilement of vipassanā (i.e. upakkileśa) is the ancient right path, pubbhāhāgamagga that arise before ariyamagga. The 10 types of upakkileśa (defilement of vipassanā) such as obhāsa are not the ancient right vipassanā path, not the pubbhāhāgamagga that arise before ariyamagga. The insight which understand, realize and perceive well as they really are both the ancient right vipassanā path pubbhāhāgamagga that arise before ariyamagga and the wrong path which is not the ancient right vipassanā path is called maggāmaggāṇaḍassananvisuddhi = 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 maggāmaggāṇaḍassananvisuddhi insight should strive beginning with nayavipassanā called kalāpasammasana.

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

Nayavipassanā — As the Buddha taught in teparivaṭṭa dhammadesanā such as Anattalakkhaṇa sutta, "yaṃ kīcī rūpam aṭṭhānāgata paccuppannaṃ ... etc." - there are 5 upādānakkhandhā:
1. Rūpakkhandhā = Aggregate of rūpa
2. Vedaṇakkhandhā = Aggregate of vedanā
3. Sāṇāṇakkhandhā = Aggregate of sāṇāṇā
4. Saṅkhāraṅakkhandhā = Aggregate of saṅkhāra
5. Viññāṇakkhandhā = Aggregate of viññāṇa ---

that exit in 11 ways as aṭṭha (past) anāgata (future) paccuppanna (present), ajjhatta (internal), bahiddha (external), olārika (gloss), sukuma (subtle), hīna (inferior), pañīta (superior), dūra (far), santīka (near).

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

THE OBJECTS OF VIPASSANĀṆĀṆA

1. Six types of dhamma that arise in the dvāra (sense doors) together with sense doors Objects (ārammaṇa) are cakkhuhārikadhāmman, sotadvārikadhāmman, ghānadvārikadhāmman, jīvādvārikadhāmman, kāyadvārikadhāmman, manodvārikadhāmman.

2. Five khandhā which are rūpakkhandhā, vedanākkhandhā, saṇāṇakkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā.

3. Six dvāra which are cakkhu dvāra, sotavāra, ghānadvāra, jīvādvāra, kāyadvāra, manodvāra.

4. Six ārammaṇa (objects) which are rūpārammaṇa, sattārammaṇa, gahnārammaṇa, jīvārammaṇa, kāyārammaṇa, manodvārammaṇa, dhammārammaṇa.
5. Six viññāṇa which are cakkhuviññāṇa, sotaviññāṇa, ghānasaviññāṇa, jīvāvīññāṇa, kāyaviññāṇa, manoviññāṇa.
6. Six phassa which are cakkhusamphassa, sotasamphassa, ghānasamphassa, jīvāsamphassa, kāyasamphassa, manosamphassa.
7. Six vedanā which are cakkhusamphassajāvedanā, sotasamphassajāvedanā, ghānasamphassajāvedanā, jīvāsamphassajāvedanā, kāyasamphassajāvedanā, manosamphassajāvedanā.
8. Six saññā which are rūpasaññā, saddasaññā, ghānasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
9. Six cetanā which are rūpasacetanā, saddasaacetanā, ghānasacetanā, rasasaacetanā, phoṭṭhabbacetanā, dhammasacetanā.
10. Six tanhā which are rūpatanha, saddatanha, ghānatanha, rasatanha, phoṭṭhabbatanha, dhammatanha.
11. Six vitakka which are rūpavitakka, saddavitakka, ghānavitakka, rasavitakka, phoṭṭhabbavitakka, dhammavitakka.
12. Six vicāra which are rūpavicāra, saddavicāra, ghānavicāra, rasavicāra, phoṭṭhabbavicāra, dhammavicāra.
13. Six dham pathaviddhatu, āpodhātu, tejodhātu, vāyodhātu, ākkotadhātu, viññānadadhātu.
15. Thirty two koṭṭhāsa (Bodily parts).
16. Twelve āyatana.
17. Eighteen dhamt.
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, nevasaññīnasaññībhava, ekavokārabhava (asaññīasatta), catuvokārabhava (4 arūpa realms), pañcavokāra bhava (11 kāma realms, 15 rūpa realms).
21. Four rūpañjhāna.
22. Four appamaññā which are mettā, karoṇā, muditā, upekkhā.
23. Four arūpajñānasamāpatti.
24. Twelve factors of paṭiccasamuppāda. (Vism. xx 694)

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

Arahattaphala can be attained if one meditates vipassanā by five khandha method or twelve āyatana method or eighteen dhamt 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 Rūpasamādān = beings who are deluded on rūpa.

a.2 Arūpasamādān = beings who are deluded on nāma.

a.3 Ubhayasamādān = beings who are deluded on both nāma and rūpa.

b.1 Tikkhindriyā = beings with sharp faculty.

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

b.3 Muddhindriyā = beings with inadequate faculty.

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

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

c.3 Vipthārarucī = 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. Anūpasammmuṭṭhāna persons who are deluded on nāma dhammas.
b. Tikkhindriyā persons who have sharp faculty.
c. Saṃkhittaruṇī persons who prefer the brief method.

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

3. Vipassanā meditation through 18 dhātu method was taught to liberate:
a. Ubhayasammmuṭṭhāna persons who are deluded on both rūpa and nāma.
b. Mudindriyā persons who have inadequate faculty.
c. Vīthāruṇī 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 upādānakkhanda, 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 vipassanā meditation above can produce the benefits which are magga, phala, nibbāna. As those who do not realize these four points themselves penetratively by sammādiṭṭhi insight, cannot attain the benefits magga, phala, nibbāna. Buddha taught vipassanā meditation related to the saccādesanā method and paṭiccasamuppāda method with the purpose that one realizes them.

TAKE NOTE

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

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

In meditating like that:

1. Having formed the citta and cetasika as one nāma group and forming the rūpadhamma as another group, the meditator can attain maggaphala nibbāna if he meditates vipassanā by the nāma-rūpa method, being one group of nāma and one group of rūpa.

2. One can also attain maggaphala nibbāna if he meditates vipassanā by the 5 khandha method, having formed the rūpadhamma as one group and nāmadhamma as four groups which are vedanā-saṅkhamāna-viṭṭhadhamma.

3. One can also attain maggaphala nibbāna if he meditates vipassanā by the 12 āyatana method, having formed the nāma-rūpa into twelve groups.

4. One can also attain maggaphala nibbāna if he meditates vipassanā by the 18 dhātu method, having formed the nāma-rūpa into eighteen groups.

5. One can also attain maggaphala nibbāna if he meditates vipassanā by the indriyadesanā method, having formed the nāma-rūpa into twenty two groups.

6. One can also attain maggaphala nibbāna if he meditates vipassanā by the paṭiccasamuppāda desanā method, having divided the nāma-rūpa into twelve factors.

7. One can also attain maggaphala nibbāna if he meditates vipassanā, having formed two groups as dukkhasaccā group and samudayasaccā group in the saccādesanā method.

These nāma-rūpa, 5 khandha, 12 āyatana, 18 dhātu, 22 indriya, 12 paṭiccasamuppāda factors, dukkhasaccā samudayasaccā, which are meditated upon as object of vipassanā insight, are only the citta+cetasika+rūpa. Although the method of discernment is different, the fundamental paramatthadhammathu, ultimate reality which are the object of vipassanā are the same.
Therefore the meditator who wants to begin to practise vipassanā meditation must have already attained the nāmarūpa-paricchedanāna and paccayapariggahāna 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

Ye pi ca sammasanupagā, tesu ye yassa pākaṭā honti sukhena pariggahaṃ gacchanti, tesu tena sammasanaṃ ārabhitabbam. (Vism.xx 694)

Ye rūpāparāpadhammā. yassāti yogino. tesu tena sammasanaṃ ārabhitabbam yathāpākaṭaṃ vipassanābhīnivesoti katvā. paccā pana anupiṭāhahantepi upāyena upiṭāhāhāpetvā anavasesatova sammasitabbā. (Mahāśikā. 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. mahātiṅka. 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. Aññāparāpadgaha = discernment nāma-rūpa,
4. Paccayapariggaha = discernment of the causes of present nāma-rūpa,
5. Addhānapiṭāpariggaha = 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 pariññapāṇā and to meditate vipassanā completely refers to the aparijīnana sutta in samyuttanikāya, sajāyatanavagga. The following is the decision of the commentary:

DISCIPLINE TO BE FOLLOWED

As the instructions in tepariṣadhammassanāna such as anattalakkhaṇa sutta and the above commentary and subcommentary is to meditate vipassanā on the past, future, present, internal, external etc. nāma-rūpa-cause-effect = all sākārādhamma 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 vugṭhānagāminivipassanā in atṭhasālinī commentary and visuddhi magga (Vism. xxi, 783). Here the explanation of atṭhasālinī commentary will be shown.

Idhekacco editova ajjhataṃ pañcasu khandhesu abhinivisati, abhinivisitvā te aniccādito passati.
yasma pana na suddhaajhuddassananamatteneva maggavuṭṭhānaṁ hoti, bahiddhāpi daṭṭhabbameva, tasmaṁ parassa khandhepi anupādinnasankhārepi aniccaṁ dukkhanamattati passati. so kālena ajhattaṁ sammasati, kālena bahiddhāti. tassevaṁ sammasato ajhattaṁ sammasanakāle vipassanā maggena saddhiṁ ghaṭiyati. evaṁ ajhattaṁ abhinivisitvā ajhattaṁ vuṭṭhāti nāma. sace panassa bahiddhā sammasanakāle vipassanā maggena saddhiṁ ghaṭiyati. evaṁ ajhattaṁ abhinivisitvā bahiddhā vuṭṭhāti nāma. eseva nayo bahiddhā abhinivisitvā bahiddhā ca ajhattaṁcāca vuṭṭhānepi.

Apaṁ ṣīṭovā ṛupe abhinivisatī, abhinivisitvā bhūtarūpāṇica upādarūpāṇa paricchinditvā aniccādīto passati. yasma pana na suddharūpadassananamatteneva vuṭṭhānaṁ hoti, arūpampi daṭṭhabbameva. tasmaṁ taṁ ṛupaṁ ārammaṇaṁ katvā uppannaṁ vedanaṁ saṁsaṁ sankhāre viññāṇaṁ icāṁ arūpa nī paricchinditvā aniccādīto passati. so kālena ṛupaṁ sammasati, kālena ṛupaṁ. tassevaṁ sammasato ṛupasaṁsasanakāle vipassanā maggena saddhiṁ ghaṭiyati. evaṁ ṛupa abhinivisitvā ṛupa vuṭṭhāti nāma. sace panassa arūpasammasanakāle vipassanā maggena saddhiṁ ghaṭiyati, evaṁ ṛupa abhinivisitvā arūpa vuṭṭhāti nāma. ese nayo ṛupa abhinivisitvā arūpā ca vuṭṭhā ca vuṭṭhānepi.

"Yannikṣī samudayadharamma sabbaṁ taṁ nirodhadharamma"nti evaṁ abhinivisitvā evameva vuṭṭhānakkāle pana ekkappahāraṇa pañcahi khandhehi vuṭṭhāti nāmātī ayaṁ tikkhavipassakassa mahāpaṇṇassa bhikkhuno vipassanā. (aṭṭhasālīnī. Myan; 270-271)

Abhinivesato ca vipassanāyaubbābhāye kattabbanāmarūpāparicchedo veditabbo. tasmaṁ paṭhaṁnaṁ ṛupaparipfganhaṁnaṁ ṛupa abhiniveso. ese nayo sesesupi. (Vism, mahāṭikā. 2.470)

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

Lokuttara ariyamagga can:
1. emerge from internal (= internal sankhāra), having meditated vipassanā beginning with internal (= internal sankhāra)
2. emerge from external (= external sankhāra), 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 internal
5. emerge from ṛupa, having meditated vipassanā beginning with ṛupa
6. emerge from nāma, having meditated vipassanā beginning with ṛupa
7. emerge from nāma, having meditated vipassanā beginning with nāma
8. emerge from ṛupa, having meditated vipassanā beginning with nāma
9. emerge from the 5 khandha at one stroke. (aṭṭhasālīnī. 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 vuṭṭhānaṁvapassanā = emerging from sankhāra object attaining nibbāna together with maggavīti 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 anupādinnaka sankhāradhama, 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, ariyamaggānaṁ arise). This is called emerging from internal, having meditated beginning with internal (that means it is the vuṭṭhānaṁvapassanā).

[Vuṭṭhānaṁvapassanā — the vipassanācitta process emerging from sankhāra object attains nibbāna, being free from sankhāra. It is the name of the three insight namely sankhārupekkhānaṁ, anulomāṇaṁ, gotrabhūnaṁ called sikkhāpattavipassanā having reached the supreme
stage, which attains nibbāna being free from sankhāra, emerging from sankhāra.]

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

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

5. (As there are both nāma and rūpa in each of internal and external:) another meditator begin to meditate among rūpakammāñāṇa and nāmakammāñāṇa beginning with rūpa (it means he discern beginning with rūpa). After that he discerns to see by vipassanā insight (the three characteristics alternately) distinguishing the bhūtarūpa (= 4 great elements) and 24 types of upādārūpa. However vuṭṭhānagāminvipassanā 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, cetasikasatkhāra group, viññāṇa that take those rūpa as object - discerns to see by vipassanā insight their three characteristics as anicca, dukkha, anatta alternately. That meditator sometimes meditate vipassanā on the three characteristics of rūpa alternately; and sometimes meditate vipassanā on the three characteristics of nāma alternately. The vipassanā insight of the meditator who is meditating like that joins with ariya maggañāṇa while meditating on rūpa. If so, it is after having begun meditating with rūpa, it emerges from rūpa.

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

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

9. In the arising of vuṭṭhānagāminvipassanā after meditated as “yaṁkhiñci samudayadhamaṁ sabbaṁ taṁ nirodhamhammaṁ = All that is subjected to arising is subjected to cessation” --- it is the emerging from the five khandha at one stroke. This is the vipassanā of the monk who has sharp great wisdom (tikkhavipassaka mahāpaññā),(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 parigaha and is beginning to switch to sammāsana as the subcommentary clarified. After meditating vipassanā by sammāsana 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 anupādina 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 äditova aniccato sankhāre sammasati. yasmā pana na aniccato sammasanamatteneva vuṭṭhānāṁ hoti, dukkhatopi anattatopi sammasitabbameva,
tasmā dukkhato pi anattatopi sammatasī. tassevaṁ paṭippannassa aniccato
sammasanakāle vuttoṭhānaṁ hoti, ayaṁ aniccato abhinivisītva aniccato vuttoṭhāti nāma.
Saccena ānekato sammakāle vuttoṭhānaṁ hoti, ayaṁ aniccato
abhinivisītva dukkkato, anattato vuttoṭhāti nāma. esa nayo dukkkato anattato
abhinivisītva sesavuttoṭhānesupi. (Vism. XXI, 787)

1. A meditator firstly begin to meditate vipassanā sankhāradhamma as anicca (having discerned
by insight the nature of arising and then perished away) however vuttoṭhānagāminivipassanā cannot
arise by meditating only as anicca. It must also be meditated upon as dukkha (having discerned by
insight the nature of being oppressed by constant arising and perishing away) and as anatta (having
discerned by insight the nature of having no indestructible essence). Therefore he mediates as
dukkha and anatta also. If vuttoṭhānagāminivipassanā arise while meditating on sankhāradhamma as
anicca, it means that person having begun meditating as anicca, emerges from sankhāra through
anicca.

2-3. If vuttoṭhānagāminivipassanā arise to the meditator while meditating as dukkha and to another
meditating as anatta, then it is having begun meditating as anicca, it emerges from sankhāradhamma
during dukkha and through anatta.

Understand it in the same way for the remaining other emergence, having begun meditating on
sankhāradhamma as dukkha and as anatta.

According to the decision of the commentary above, the meditator must meditate vipassanā on
sankhāradhamma.
1. sometimes as anicca
2. sometimes as dukkha
3. sometimes as anatta, alternately.

THE RAY OF ANATTA

Anicca and dukkha characteristics are apparent in the world, whether the enlightenment of a
Buddha occurs or not. Anatta characteristic cannot be apparent without the enlightenment of a
Buddha. Only when there is enlightenment of a Buddha that anatta characteristic is apparent. Even
the wise righteous person such as sarabhaṅga who is a bodhisatta with great psychic powers can
only able to teach the sankhāradhamma as anicca and dukkha. He was not able to proclaim the
teaching on anatta. If such righteous person was able to proclaim the sankhāradhamma as anatta it
would had been possible that his disciples/listeners could attain ariyamaggaphalānāṇa penetratively.
It is true, indeed, that the proclamation of anatta characteristic is not the scope of any person or
beings except sabbathiṣṭasamāsambuddha, the omniscient Buddha. As such, anattalakkhaṇa is not
an apparent characteristic. Therefore the Buddha taught anatta characteristic by means of teaching it
together with:
1. anicca characteristic
2. or dukkha characteristic
3. or both anicca and dukkha characteristics. (vibhaṅga āṭṭhakathā. 46-47)

Nāṇādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇam yādhāva- sarasato
upaṭṭhāti. (vibhaṅga āṭṭhakathā. 47)

If able to discern each rūpa-dhātu and nāma-dhātu, removing the rūpa compactness and nāma
compactness, one by one until attaining ultimate reality then the anatta characteristics = the ‘sun’,
the ray of anatta will arise apparently to the insight of the meditator as it really is rūpa compactness
and nāma compactness (ghana) can be removed only when one can discern and distinguish the
paramattha dhātu one by one through (discerning their) characteristics-function-manifestation-
proximate cause by vipassanā insight, analysing the rūpa compactness, nāma compactness
especially the rūpa kalāpa and nāma kalāpa by insights. Only if compactness is removed then one
will attain ultimate reality insight. Only if ultimate reality insight is attained then the sun ray of
anatta will arise appropriately and brightly. Only if one can meditate with vipassanā insight until the
anicca, dukkha, and anatta characteristics become clear to the insight then one can attain
ariyamagga.
Therefore if one teach and has the opinion that:
1. It is not necessary to discern to see rūpa-kalāpa and nāma-kalāpa;
2. Sāvaka (disciples) cannot be able to discern rūpa-kalāpa and nāma-kalāpa;
3. Sāvaka cannot analyse rūpa-kalāpa and nāma-kalāpa;
4. Sāvaka cannot discern the rūpa paramattha and nāma paramattha taught by Buddha;
5. Only sabbāññusammasambuddha can realize rūpa and nāma taught by Buddha; It is only the scope of Buddha;
6. These nāma and rūpa can only be realized by arhanta ---

then that teaching deviates from the path of the teaching and note that it is without any reference from the text. Only when one can analyse the rūpakalāpa and nāmakalāpa then he can attain ultimate reality insight. Nibbāna is the dhamma which can be attained only by going through the paramattha sacca realm (ultimate reality); take note that it is not the dhamma which can be attained by going through paññatti realm (concepts).

KALĀPASAMMASANA AND ANUPADADHAMMAVIPASSANĀ

Samūhagahaṇavasena pavattan kalāpamasammasanā. phassādi ekkekadhama-
gahaṇavasena pavattā anupadadharmaviṇippāna. (dhammascalāna-ṭikā. 109)

There are two types of vipassanā: namely nayavipassanā called kalāpamasammasana and anupada-
dhammaviṇippāna. The method of grouping the nāma-rūpa saṅkhārdhamma as a whole in group of 2 or 5 or 12 or 18 or 12 etc. by means of nāma-rūpa method, 5 khanda method, 12 āyatana method, 18 dhātu method, paṭiccasamuppāda method etc. and meditating according to group is nayavipassanā called kalāpamasammasana. [In this method, taking as object, rūpa existing in the 6 doors and 42 koṭhāna as a whole, one meditates vipassanā on their three characteristics alternately. Similarly one must also meditate vipassanā on past, present, future, internal, external rūpa as a whole gradually on their three characteristics alternately. Also in nāma, one meditate vipassanā on the nāma existing in one mind moment as a whole or grouping them as vedanā group, saññā group, saṅkhāra group, viññāṇa group. The method is similar for past, future, present, internal, external etc.]

The method of meditating vipassanā after having analysed the rūpa one by one existing in a rūpa kalāpa such as pathavī, āpo, tejo, vāyo etc., and the method of meditating vipassanā after having taken as object one by one of the citta cetasika group such as phassa, vedanā, saññā, cetanā etc. existing in a mind moment are called anupadadharmaviṇippāna method.

Among these two methods, visuddimagga (Vism XX, 692) instructed that the meditator who is beginning the meditation should begin with nayavipassanā called kalāpamasammasana.

PAṬICCASAMUppsadA FACTORS

It is mentioned in visuddimagga (Vism xx, 694), that paṭiccasamuppāda factors are included in the list of vipassanā insight objects (..., dvādasā paṭiccasamuppādaṅgāni etc.)

Sappaccayāmarupavasena tilakkaṇhaṁ āropetvā vipassanā paṭipāṭiyā ‘aniccaṁ dukkhaṁ
anattā’ti sammasanto vicarati. (mūlapaṭipāda aṭṭhakathā. 1.281)

Above reference from mūlapaṭipāda commentary also instructed to meditate vipassanā on the three characteristics of nāma-rūpa together with the cause according to the stages of vipassanā insight.

In accordance with these instructions, after having discerned by insight the causal relationships between these paṭiccasamuppāda factors, one must meditate sometimes on the nature of anicca, sometimes on the nature of dukkha, sometimes on the nature of anatta of;
1. sometimes cause,
2. sometimes effect,

The meditator meditates vipassanā ---
1. sometimes on internal
2. sometimes on external, and among these two;
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effects
7. sometimes as anicca
8. sometimes as dukkha
9. sometimes as anatta
10. sometimes as asubha,

on the three characteristics alternately.

Asubhā bhavetabbā rāgassa pahānāya. (meghiya sutta, udāna pāli).

In meghiya sutta the Buddha had instructed to practise asubha meditation to remove rāga (lust); and similarly instructed in vijaya sutta (khuddaka. 1.308) to practise asubha meditation to eradicate rāga. Among the three characteristics, asubha is “surrounding” dukkhaṁupassanā. This vipassanā meditation should be practised on present five khandha.

Furthermore in teparīṭṭhādhammasanās such as anattaḷakkhaṇa sutta, the Buddha had instructed to meditate vipassanā on past five khandha and future five khandha in accordance to these instructions take note that one must meditate vipassanā on past khandha and future khandha similar to the method of meditating vipassanā on present khandha.

Therefore altogether,
11. sometimes meditate on past
12. sometimes meditate on future;

one must meditate vipassanā on these all.

These are important points which the meditator must know in advance relating to the vipassanā meditation. Again one can meditate vipassanā on these nāma-rūpa by various method such as having formed five groups, the five khandha method; having formed 12 groups, the 12 āyatana method, having formed 18 groups, the 18 dhātu method; having formed 12 groups of factors, the paṭiccasamuppāda method etc. In this treatise, the vipassanā meditation by nāma-rūpa method, having formed one group of nāma and one group of rūpa is mainly shown.

VIPASSANĀṆĀNA AND ABHIṆĀNA

Concerning the discernment of past and future some venerable teachers have the opinion that only if one attains abhiṅāna, especially pubbenivāsānussati abhiṅāna then one can discern the past and future. There are 2 ways of discerning past and future which are by pubbenivāsānussati abhiṅāna ṣāṇa and vipassanā ṣāṇa. In the khandhavagga samyutta pāli, khajjanīya sutta and the commentary of that sutta taught:

Ye hi keci bhikkhave samāṇaṁ vā brāhmaṇaṁ vā anekavihitam pubbenivāsaṁ anussaramānaṁ anussaranti. sabbe te pañcuppādānakhandhe anussaranti etesaṁ vā anāññataṁ. katame pañca
1. "Evaṁ rūpa ṣāṇo ahosiṁ atīṭhamaddhānaṁ"nti, iti vā hi bhikkhave anussaramānaṁ rūpaṁyeva anussarati.
2. "Evaṁ vedanno ahosiṁ atīṭhamaddhānaṁ"nti, iti vā hi bhikkhave anussaramānaṁ vedanāṁyeva anussarati.
3. "Evaṁ saṅkāyo ahosiṁ atīṭhamaddhānaṁ"nti...
4. "Evaṁ saṅkhāro ahosiṁ atīṭhamaddhānaṁ"nti...
5. "Evaṁ viññāno ahosiṁ atīṭhamaddhānaṁ"nti. iti vā hi bhikkhave anussaramānaṁ viññānāmeva anussarati (khandhavagga samyutta, khajjanīya sutta. 2.71)

Pubbenivāsaṁ tā sādhaḥ abhiṅānasasena anussaraṁ sandhāya vuttam, vipassanāvasena pana pubbenivāsaṁ anussarante samāpañabrāhmaṇe sandhāyeyatam vuttam. tenevaṁ sabbe te pañcuppādānakhandhe anussaranti, etesaṁ vā anāññata nti. abhiṅānaṁvasesa hi samanussarantassa khandhāpi upādānakkhandhāpi
khandhapāṭibaddhāpi paṇṇattipī ārammanāṇaṃ hotiyeva. rūpaṇyeva anussaratī evaṃ anussaranto na ażñāṃ kiciṇi sattaṃ vā puggalaṃ vā anussarati, aṣṭe pana niruddham rūpakhandhameva anussarati. vedāṇdisupī eseva nayoti.

(khandhavagga- aṭṭhakathā. 79)

bhikkhus in the world some persons, namely the samaṇabrāhmaṇa can recollect many previous khandha process (former life) by insight if they want. In recollecting like that, these samaṇabrāhmaṇa can recollect the five upādānakkhandha or one of the five upādānakkhan- dha if they want.

Those samaṇabrāhmaṇa can also recollect by insight, if they want as:
1. “that rūpa had arouse in the past”
2. “that vedanā had arouse in the past”
3. “that saññā had arouse in the past”
4. “that sankhāra had arouse in the past”
5. “that viññāṇa had arouse in the past” (khandhavagga aṭṭhakathā. 79)

pubbenivāsa - Buddha taught using the word ‘pubbenivāsa’ recollecting the past khandha process. It was not meant the discernment of past khandha process by pubbenivāsānuṣatti abhiñña power. Actually he meant to teach that the samaṇabrāhmaṇa recollect the past khandha process by vipassanā insight power. Therefore the Buddha himself taught that “they can recollect the five upādānakkhandha or one of the five upādānakkhandha by insight”. The difference is that if the past khandha process is recollected by abhiñña then that pubbenivāsānuṣatti abhiñña can know:
1. the five khandha where lokuttara states are included (that means it can know the five khandha where lokuttara states had arisen in ariya persons such as previous Buddha)
2. the recollection of five upādānakkhandha (that means lokuttara states are not included)
3. the recollection of clan, beauty, nutriment, happiness, sufferings etc. connected with the khandha.
4. the recollection of various concepts such as name concept.

However vipassanā insight cannot know the above 1, 3 and 4; it can only know number 2, which is five khandha, the object of vipassanā insight.

“rūpaṇyeva anussaratī = can recollect only rūpa by insight” means that recollecting the past khandha process by vipassanā like that, is not recollecting any person, beings, puggala (= atta) but only ultimate reality. It recollects by insight the rūpa khandha which had ceased in the past. Take note that it is similar for vedanā etc. (khandhavagga aṭṭhakathā. 79)

Therefore note that the meditator can discern and see the past five upādānakkhandha by vipassanā insight. Here, note that nāmarūpaparicchedaṇaṇa and paccayapariggahānaṇa are included as vipassanā.

AN IMPORTANT KEY FACTOR

Being able to recollect the five khandha by insight is essential for discerning past causes. If one has not yet been able to discern the 5 khandha then he can never discern past cause which are part of past five khandha, similarly ‘the arising of a past effect because of a respective further past causes’ and ‘the arising present effect because of the relevant past cause’ can never be discerned.

Similarly if one is not able to discern future 5 khandha then ‘the arising of future effect because of present cause (or relevant past cause)’ and ‘the arising of a further future effect because of relevant future cause’ can never be discerned. This is because future effect and future cause are part of future 5 khandha.

An important key factor in searching for past cause and effect, and future cause and effect is being able to discern the nimitta that appear at the time of verge of death (maranāsanna), which could be either kamma or kammanimitta or gatinimitta. As that nimitta appears due to the force of kamma which is going to produce the effect, it is the important central key factor in searching for the kamma which will produce effect or the kamma which had produced effect or the kamma which is producing effect. It is the nimitta that arise in the appropriate 6 dvāra (sense doors) at the time of maranāsanna; it is especially the nimitta which appear in bhavanga mind clear element (manodvāra) at the time of being on the verge of death. Only when able to discern these 6 dvāra, especially manodvāra, then can one further discern the object nimitta which arise in the appropriate dvāra.
Only if able to discern that nimitta then can one be able to discern the kamma which produce the effect, and the avijjā, tanhā, upādāna surrounding that kamma.

Only if able to discern especially bhavaṅga mind clear element (manodvāra) then can one be able to discern viññī mind processes which arise in between bhavaṅga mind clear element (manodvāra). The causes (avijjā, tanhā, upādāna, saṅkhāra, kamma) are the states that are included in these viññī mind processes. They are part of viññicitta.

In the search for past causes, it is very important to be able to discern the object of past maraṇāsannajavana. To be able to discern the object of that maraṇāsannajavana, it is very important to be able to discern the bhavaṅga mind clear element (manodvāra) exiting at the time of maraṇāsanna in the past life. Only if able to discern like that one can discern ---

1. the object of maraṇāsannajavana which appeared in that bhavaṅga mind clear element (manodvāra)
2. the viññī mind processes including maraṇāsannajavana viññī which arise in between these bhavaṅga mind clear element (manodvāra)
3. the fundamental cause, kamma which produce that object to appear
4. the avijjā, tanhā, upādāna which can cause that kamma.

Similarly if there is still future life for the meditator he must be able to discern the object of maraṇāsannajavana which appear at time of near death (maraṇāsanna) in the present life. To be able to discern that one must firstly be able to discern the bhavaṅga mind clear element (manodvāra) that arise at the time of near death. Only if able to discern like that, the object of maraṇāsannajavana which appear in that manodvāra; the kamma which is going to produce the effect, causing that object to appear; and the avijjā, tanhā, upādāna which are the supporting causes of that kamma can be discerned.

Similarly for the meditator who still has to go round the future saṃsāra, in searching for the causal relationships (paṭiccasamuppāda) between the successive future lives he must also be able to discern the object (the nimitta) of the maraṇāsannajavana which will appear in manodvāra existing at the time near the future cuti (death). As that nimitta appear because of the kamma which will produce a new future life, the kamma which cause that nimitta to appear is a fundamental cause for the future khandha such as the second future etc. That nimitta can arise also because of past kamma called aparāpāriya; or it can arise because of kamma accumulated in the present life; or it can arise because of the future life kamma, including kamma accumulated before the future death. If one search for the kamma based on that nimitta then one can easily find it. One can also find the avijjā, tanhā, upādāna which support the kamma. To be able to discern like that, it is necessary to be able to discern the six dvāra, especially bhavaṅga mind clear element (manodvāra) of the maraṇāsanna period.

Therefore to be able to discern the past and future khandha is a very important requirement not only for vipassanā meditation on past and future khandha but also for the discernment of causal relationships paṭiccasamuppāda and for vipassanā meditation on the paṭiccasamuppāda factors.

**MEDITATE VIPASSANĀ BEGINNING WITH THOSE EASY TO DISCERN**

In accordance with the discipline that one can meditate vipassanā beginning with nāma-rūpa which are easy to discern and are easily clear to the insight, in this treatise, the vipassanā meditation beginning with present nāma-rūpa will be shown first.

Firstly reestablish the concentration progressively which has already attained until the highest. If one can attain fourth jhāna concentration then establish that fourth jhāna concentration again in every sitting. If the meditator is a suddhaviipassaṅāyānikā person and has practised four great elements meditation then he should establish the concentration, taking the four great elements as object until the light becomes powerful.

As it is shown in this treatise beginning with rūpa kammaṭṭhana and as it will be easier if switch to vipassanā beginning with rūpa, begin the vipassanā meditation with rūpa.

Firstly regarding the real rūpa existing in the six sense doors, 42 koṭṭhāsa:

a. group the 54/44 types of rūpa existing in one sense door as a whole.
b. group the 44... types of rūpa existing in one koṭṭhāsa (bodily part) as a whole.
c. group all rūpas existing in the six sense bases, 42 koṭṭhāsa as a whole. Then —-

1. Having discerned through insight, taking as object, the nature of ‘arising’ and ‘perished away’ of these rūpa, meditate as anicca for many times again and again. Meditate on internal and external alternately for many times repeatedly. In meditating externally like that, meditate from near to far gradually until infinite universe for many times, again and again.

2. Having discerned through insight the nature of “being oppressed by constant arising and perishing away” of these rūpa, meditate as dukkha for many times again and again. Meditate on internal and external, from near to far for many times repeatedly. Extend the insight until infinite universe.

3. Having discerned through insight, taking as object, the nature of having no indestructible essence called atta in these rūpa, meditate as anatta for many times again and again. Meditate on internal and external alternately, extending from near to far gradually until intimate universe.

Note: As non-real rūpa are not object of vipassanā meditation on the three characteristics, from this stage onwards do not discern the non-real rūpa.

In meditating vipassanā on the three characteristics continuously and repeatedly, internally and externally like that, be able to see the swift and quick arising and perishing away nature clearly. Meditate as ‘Anicca’, as ‘dukkha’, as ‘Anatta’ moderately slow. Be able to see by insight the arising and passing away as quick as possible but meditate on the characteristics moderately slow.

Having seen the arising and perishing away of rūpakalāpa, do not take that as the object for meditating on the characteristics. After having analysed the rūpakalāpa, discern by insight the arising and perishing away of rūpparamattha (ultimate reality) only. Only when it is seen meditate vipassanā on the three characteristics.

VIEW AS CESSION OF RŪPA AND NĀMA

Rūpakalāpa are the smallest compactness particles where paññātī much as samuhapaññatti are still not yet removed. As paññātī are not the real existence, they cannot be seen for a long time. When a meditator practises one kammaṇṭhāna, according to his paramī he may find rūpakalāpa. Without being able to discern the pramattha states such as pathavi-āpo-tejo-vāyo-vānṇa-gandha-rasa-ojā etc., and without attaining the insight of ultimate reality if he meditate as anicca, dukkha or anatta on the arising of passing away of these rūpakalāpa, the meditator soon cannot find the rūpakalāpa; as paññāatti cannot be meditated vipassanā upon thoroughly by insight for a long time. When rūpakalāpa are not seen like that and as the momentum of the concentration is still not weaken yet he may find white or transparent mass. If he keeps his mind calm and stable on that white or transparent mass the mind will be calm and stable on that object. Some meditator said that this is the cessation of rūpa. Then if the meditator reduce a little of his effort, the mind which is calm and stable on that object, may drop into bhavaṅga. They say that falling into bhavaṅga (as they are not aware of the object being meditate upon presently, they think they know nothing) is cessation of nāma. It is said that occurrence is seen by insight. Be cautioned.

Take note the teaching of the pāli, commentary and subcommentary mentioned above; that ariyamagga cannot be attained —

1. by meditating vipassanā on just internal five khandha only,
2. by meditating višpanā on just external five khandha only, and among these,
3. by meditating vipassanā just on rūpa only,
4. by meditating vipassanā just on nāma only; and
5. one cannot escape from sāṃsāra (ariyamagga cannot be attained) if doesn’t realize the causal relationships, paticcasamuppāda distinguishably by three pariṇāmaiṇī and
6. one cannot escape from sāṃsāradukkha without realizing distinguishably all five upādānakhanda (nāma-rūpa) by three pariṇāmaiṇī.

Another point is that one must take note that if one discern the four elements and ākāsa existing in that transparent mass, rūpakalāpa can soon be seen again.
Note: In vipassanā meditation on rūpa, meditate vipassanā also on non-living rūpa called anupādi-nāpasankhāra.

VIPASSANĀ MEDITATION ON NĀMA

After one is quite satisfied with his vipassanā meditation on rūpa, switch to meditate vipassanā on nāma. It is better to switch to meditate vipassanā on nāma after being able to meditate vipassanā on rūpa proficiently and thoroughly.

As nāma were discerned according to āyatanavāra at the stage of discerning nāma, begin vipassanā meditation on nāma according to āyatanavāra. Taking as object the nature of “arising then perished away” of the associate mental states (sampayuttadhamma) which accompany viññā i.e. mind moment and the bhavaṅga mind moment that exist in between viññā, meditate as “anicca, anicca ...”. Meditate on all types of kusala javana viññā and akusala javana viññā such as cakkhu dviññā viññā, both internally and externally. Firstly beginning from the near, meditate on internal and external alternately for many times. When it becomes powerful, extending it gradually, meditate internally and externally on 31 realms until infinite universe as a whole for many times repeatedly. If one is satisfied with meditating on anicca characteristic, then similarly meditate as “dukkha, dukkha ...” repeatedly after having taken as object the nature of being oppressed by constant arising and perishing away in these nāma. Also if satisfied with the meditation on dukkha characteristic meditate as “anatta, anatta ...”, after having taken as object the nature of the absence of an indestructible essence atta in nāma. Meditate on all types of wholesome group of kusala javana and unwholesome group of akusala javana in all six lines such as rūpārammaṇa line, in both internal and external. In meditating on nāma like that, meditate on the whole viññā process (as shown in nāma kammatthāna tables) of the following;

1. Cakkhu viññā, manodvāra viññā which take rūpārammaṇa as object
2. Sotadhāra viññā, manodvāra viññā which take sādārammaṇa as object
3. Ghāsādhāra viññā, manodvāra viññā which take gandhārammaṇa as object
4. Jīvadhāra viññā, manodvāra viññā which take rasārammaṇa as object
5. Kāyadhāra viññā, manodvāra viññā which take poṭṭhā바ārammaṇa as object
6. Manodvāra viññā which take dhammārammaṇa as object.

IF THE MEDITATOR IS A SAMATHAYĀNIKA PERSON

If the meditator is a samathayānikaka person, it is better to meditate vipassanā beginning with nāma of the jhānasamāppattivā at which he has attained. For example: Enter into first jhāna. After having emerged from the first jhāna, meditate vipassanā beginning with the nāma of the first-jhānasamāppattivā on their three characteristics alternately. Meditate vipassanā similarly on nāma of second-jhānasamāppattivā etc. Meditate vipassanā on the nāma totally which exist in the jhānasamāppattivā which one has attained. Meditate on the three characteristics alternately for many times, again and again. If satisfied then meditate vipassanā on the three characteristics of nāma existing in all six lines such as cakkhu viññā, manodvāra viññā which take rūpārammaṇa as object etc., according to line (is line by line).

GIVE PRIORITY TO MEDITATING ON THE CHARACTERISTICS PREFERED

Evam sankhāre anattato passantassa diṭṭhisamugghātanām nāma hoti. aniccato passantassa mānasamugghātanām nāma hoti. dukkho passantassa nikkantiparīyādānanām nāma hoti. iti ayaṃ vipassanā attano attano ṭhāneyeva tiṭṭhati.
(Vism. xx 721)

The meditator must meditate vipassanā on the three characteristics of sankhāradhamma so that it is proficient and powerful. In meditating like that, only if one anupassanānāna is supported by the remaining two anupassanānāna through powerful upanissayapaccayastitt, then that anupassanānāna will become sharp, powerful and purified. Only if that anupassanānāna become sharp, powerful and purified, then it can eradicate kilesa.
The anattānupassanāṇāṇa being supported by both aniccānupassanāṇāṇa and dukkha-nupassanāṇāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. So, the meditator who has meditated thoroughly on saṅkhāradhamma by aniccā-nupassanā and dukkha-nupassanā insights, meditate for many times, again and again on that saṅkhāradhamma by anattānupassanā insight. Give priority to meditating by anattānupassanā insight. If can meditate like that, attānupassanā insight will become matured, sharp powerful and purified which can “pull out (remove)” diṭṭhi, wrong views on saṅkhāradhamma. All wrong views micchādiṭṭhi are based on attadiṭṭhi, anattānupassanā is directly opposite to attadiṭṭhi. Therefore anattānupassanā can remove wrong views diṭṭhi.

Another point is that aniccānupassanāṇāṇa, being supported by both dukkha-nupassanāṇāṇa and anattānupassanāṇāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by dukkha nupassanā and anattānupassanā insights repeatedly and thoroughly, must further meditate on saṅkhāradhamma by aniccānupassanā insight repeatedly and thoroughly. Give priority to meditating by aniccānupassanā. Then, the aniccānupassanā insight will become matured, sharp, powerful and purified which can “pull out (remove)” māna (conceited) views on saṅkhāradhamma as permanent such as “idam niccam, idam dhuvaṃ” (= this is permanent, this is everlasting) then one can be haughty with māna like baka-brahmā.

Furthermore, the dukkha-nupassanāṇāṇa being supported by both aniccānupassanāṇāṇa and anattānupassanāṇāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by aniccānupassanā and anattā nupassanā insight repeatedly and thoroughly must further meditate on saṅkhāradhamma by dukkha-nupassanā insight repeatedly and thoroughly. Give priority to meditating by dukkha-nupassanā. Then the dukkha-nupassanā insight will become matured, sharp, powerful and purified, which can cause cessation of attachment on craving (tanha nikanti) which hold the saṅkhāradhamma as “mine, mine”. Only if there is sukhasaññā (perception of enjoyment on saṅkhāradhamma), the tanhaṅgāha = tanha view which hold the saṅkhāradhamma as “mine, mine” can arise. Dukkha-nupassanā insight is directly opposite to tanha view, attachment. Therefore, dukkha-nupassanā insight can cause the cessation of tanha view. (Vism xx 721 & Mahāṭīkā. II. 415-416)

Therefore after having meditated on the three characteristics thoroughly, then give priority to meditating on one of the characteristics which one prefers for a rather longtime. If that anupassanā insight is not powerful, then meditate again on the other two characteristics. However kilesa are removed by vipassanā insight temporarily only. Only ariyamaggañāṇa can eradicate totally without remainder by samucchada. To attain ariyamagga one must strive for the maturity of vipassanā insight.

ADDHĀPACCUPPANNA

Among the nāma-rūpa which have already arose, are arising and will arise within one whole life from paṭisandhi to cuti, meditate vipassanā again and again for many times thoroughly on:
1. the three characteristics of just rūpa only alternately
2. the three characteristics of just nāma only alternately.

It is necessary to meditate for many times by every anupassanā. Meditate one round on internal, one round on external, one round on anicca, one round on dukkha, one round on anatta for many times, again and again.

FIVE KHANDHĀ METHOD

The meditator should again discern the nāma according to āyatanaadvāra, especially as in the nāma kammatthāna tables again. Firstly again discern the cakkudvāravīthi and manodvāravīthi where somanassasaṅghatañāṇasampayutta mahākusala javana arise. After having formed the rūpadhamma as one group and the nāmadhamma as four group which exit in each mind moment such as:
1. the basis vatthurūpa (54) and rūpārammaṇa are rūpakhandhā
2. vedanā in each (moment) is vedanākkhandhā
3. saññā in each is saññākkhandhā
4. the remaining cetasika saṅkhāradhamma in each are saṅkhārakkhandhā
5. consciousness in each is viññānakhandhā,
    meditate vipassanā on them. Meditate on their three characteristics alternately.

Meditate vipassanā similarly on each of the following viññā by five khandha method:
1. the remaining caṅkhudvāravīthi and manodvāravīthi which take rūpamāraṇa as object
2. sotadvāravīthi and manodvāravīthi which take saddārāmaṇa as object
3. ghānadvāravīthi and manodvāravīthi which take gandhārāmaṇa as object
4. jivhādavāravīthi and manomdavāravīthi which take rassārāmaṇa as object
5. kāyadvāravīthi and manodvāravīthi which take phoṭṭhabbārāmaṇa as object
6. manodvāravīthi which take dhammārāmaṇa as object.

From pañcadvāravajjana until manodvāravīthi's tādārāmaṇa in every line, as shown in nāma
kammaññāna tables, meditate vipassanā on the three characteristics alternately of:
1. Just rūpa only throughout the line
2. Just vedanā only throughout the line
3. Just saññā only throughout the line
4. Just cetasika saṅkhāra only throughout the line
5. Just viññāna only throughout the line.

In meditating like that, meditate by the five khandha method also on the bhavāṅga mind moment
that exiting in between viññā. In the same way, meditate on the manodvāravīthi which take
dhammārāmaṇa as object.

Which quite satisfied with meditating vipassanā on internal by five khandha method, meditate is
the same way on external. From the near till the far, meditate in internal and external alternately for
many times again and again. Meditate vipassanā, having taken the 31 realms as object, i.e., having
extended the insight until infinite universe.

In meditating vipassanā by means of nāma-rūpa method and five khandha method, the meditator
should try to attain until khaṇḍapaccuppana. To attain khaṇḍapaccuppana with clear insight,
meditate on the bhavāṅga nāmadhamma that exit in between viññā mind processes also until khaṇḍa-
paccuppana.

When quite satisfied with meditating vipassanā on the present by five khandha method, further
meditate vipassanā on the five khandha called addhāpaccuppana which is from paṭisandhi until
cuti. Meditate vipassanā on the three characteristics alternately of:
1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāna only,
in both viññācittas and viññāmutacittas, from paṭisandhi to cuti throughout. It is necessary to
meditate on anicca for many rounds; on dukkha for many rounds; on anatta for many round.
Meditate on each khandhā throughout from paṭisandhi to cuti. For example, only after having
meditated on rūpakkhandhā throughout from paṭisandhi till cuti, then change to meditate on
vedanākkhandhā similarly. Meditate on internal one round and external one round alternately.

MEDITATE ON RŪPA AND NĀMA TOGETHER ALSO

When quite satisfied with meditating vipassanā by both nāma-rūpa methods and the five khandha
method, then the meditation can also meditate on rūpa and nāma together if he wants to do so.
Firstly meditate vipassanā again on just rūpa and just nāma, internally and externally, until sharp
(inspection). When able to meditate proficiently and thoroughly, pair the nāma and rūpa together in
every mind moment according to āyatanadvāra as shown in nāma kamaññāna state’s tables which
are;
1. basic vatthu rūpa and object rūpa
2. citta cetasika nāma group of every mind moment,
   then taking as object their perishing away or their arising and perishing away, meditate vipassanā
on their three characteristics alternately.

(For example in cakkhuhāra viññāṇa) meditate on anicca one round, on dukkha one round, on anatta one round, alternately after having been able to discern the arising and perishing away of nāma-rūpa paired together in every mind moment such as in pañçadvāra-vijñāna (in reflecting mind moment) the basic vattu rūpa's 54 types of rūpa and rūpārammaṇa are arising and perishing away, the 11 nāmadhamma are arising and perishing away. Meditate according to āyatanadvāra. Meditate on all six dvārs (sense doors). Meditate on all kusalajāvanavīthi and akusalajāvanavīthi (according to the tables of nāma kammattīhāna stage). Meditate on internal and external alternately.

After having meditated internally and externally on the three characteristics alternately of:
1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together,

Then further meditate vipassanā similarly on
1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from paṭisandhi till cuti.

Meditate as whole accordingly as they had arose, are arising and will arise. Then further meditate vipassanā by the five khandha method similarly from paṭisandhi till cuti.

PAST-PRESENT-FUTURE

After having meditated vipassanā on nāma-rūpa from paṭisandhi till cuti called addhāpaccupanna by means of both nām- rūpa methods and five khandha method again and again thoroughly, and if quite satisfied with it then the meditator can further progress to meditate vipassanā past, present, future nāma-rūpa.

Aniccādivasena vividhehi ikārehi dhamme passaṭīti vipassanā. (Aṭṭhakathā, I. 175)

As it is the meditation on sāṅkhāradhamma by means of various states such as anicca, dukkha, anatta, so it is called vipassanā.

As mentioned like that in the commentary, only when at the stage of meditating on paramattha sāṅkhāra on their three characteristic it is called vipassanā. Take note that the meditation of the meditator who has not yet attained ultimate reality insight (paramatthañāṇa) of nāma-rūpa and who meditates on what is arising without separating and differentiating between paññatti (concept) and paramattha (ultimate reality) cannot yet be called vipassanā.

Meditate vipassanā repeatedly again and again on
1. the three characteristics alternately of rūpa only
2. the three characteristics alternately of nāma only
3. the three characteristics alternately of nāma-rūpa paired together

in one past life as far as the meditator can discern from paṭisandhi till cuti; then in another (nearer) past life from paṭisandhi till cuti; then in the immediate past life from paṭisandhi till cuti; then in the present life from paṭisandhi till cuti; then in the first future life from paṭisandhi till cuti; then if there is still future life, in the second future life from paṭisandhi till cuti; then in the future lives as much as can discern. For those who does not understand clearly yet, the meditation method will be shown further as follows.

(For example) if the meditator is the one who can discern the nāma-rūpa, causes and effects sāṅkhāradhamma until the 5th past life, he should meditate vipassanā on the three characteristics alternately again and again of --
1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from past lives till present life, from present life till future life(s), such as —

1. from paṭisandhi till cuti in 5th past life, then
2. from paṭisandhi till cuti in 4th past life, then
3. from paṭisandhi till cuti in 3rd past life, then
4. from paṭisandhi till cuti in 2nd past life, then
5. from paṭisandhi till cuti in 1st past life, then
6. from paṭisandhi till cuti in present life, then (if there is future life)
7. from paṭisandhi till cuti in 1st future life, then (if there is still future life)
8. from paṭisandhi till cuti in 2nd future life, etc.

Meditate sometimes on internal, sometimes on external, sometimes on internal and external alternately.

Similarly meditate by means of the five khandha method on:
1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāna only,

Sometimes as anicca, sometimes as dukkha, sometimes as anatta, one round on internal, one round on external alternately. Meditate for many times again and again. In meditating like that, meditate vibhassanā on whatever rūpa, vedanā, saññā, saṅkhāra, viññāna, whether they are
1. oḷārika = gross rūpa, vedanā, saññā, saṅkhāra, viññāna or
2. sukhuma = subtle rūpa, vedanā, saññā, saṅkhāra, viññāna or
3. hīna = inferior rūpa, vedanā, saññā, saṅkhāra, viññāna or
4. pañīta = superior rūpa, vedanā, saññā, saṅkhāra, viññāna or
5. dūra = far rūpa, vedanā, saññā, saṅkhāra, viññāna or
6. saṁtika = near rūpa, vedanā, saññā, saṅkhāra, viññāna.

If able to meditate like that, then it means that the meditator is able to meditate vibhassanā on the five khandha - which are rūpa, vedanā, saññā, saṅkhāra, viññāna - existing in 11 ways which are past, future, present, internal, external, gross, subtle, inferior, superior, far, near. Then he is able to meditate the anatta lakkhaṇa sutta way of meditation as follows:

ANATTALAKKHAṆA SUTTA WAY OF MEDITATION

tasmāthiha, bhikkhave, yaṁ kiṁci rūpaṁ aṭṭhāṇāgatapaccuppannampi ajjhattampi vā bahiddhā vā oḷārikampi vā sukhumampi vā hīnampi vā pañītampi vā yaṁ dūre saṁtike vā, saṁbām rūpaṁ netaṁ mama, nesohamasmī, na meso attā ti evametaṁ yathābhūtaṁ saṁrupaṁsaṁyaṁ dāṭṭhabbaṁ.

1. yā kāci vedanā ...pe...
2. yā kāci saññā ...pe...
3. ye keci saṅkhārā ...pe...
4. “yaṁ kiṁci viññānaṁ ...pe... (samyutta, II. 56)

Netaṁ mama nesohamasmī na meso attāti saṁnapaṭṭamīti aniccam dukkham anatthāti saṁnapaṭṭamī. (uparipaññāsa aṭṭhakathā. 232)

= As the five khandha are only anicca dukkha anatta, monks, in this sāsanā, meditate on all these rūpa existing in 11 ways such as ---

1. past rūpa (aṭṭha)
2. future rūpa(anāgata)
3. present rūpa (paccuppanna)
4. internal rūpa (ajjhatta)
5. external rūpa (bahiddha)
6. gross rūpa (oḷārika)
7. subtle rūpa (sukhuma)
8. Inferior rūpa (hīna)
9. superior rūpa (pañīta)
10. far rūpa (dūra)
11. near rūpa (saṁtika) as ---

a. “netaṁ mama” = “this rūpa is not my rūpa” (as dukkha)
b. “nesohamasmi” = “this rūpa is not I” (as anicca)
c. “na meso attā” = “this rūpa is not my atta/self” (as anatta),
removing nāma-rūpa compactness by the vipassanā light (samyutta, II. 56)

Meditate in the same way in the four nāmakkhandha which vedanā, saññā, saṅkkhāra, viññāna. Take note that the translation (for nāma) is the same.

GROSS-SUBTLE; INFERIOR-SUPERIOR; FAR-NEAR

Meditating like that, the meditator can meditate on the nāma-rūpa differentiating them as gross subtle etc. if he wants ---

1. Paśāda rūpa = five transparent rūpa and gocara rūpa = seven object rūpa = altogether 12 rūpas are the rūpa which are easy to be discerned by the meditator’s insight. So they are called gross oḷārika rūpa.

2. The remaining other 16 types of rūpa being not easy to be discerned by the insight of meditators, are called sukhumā (subtle) rūpa.

3. Among nāma, as akusala vedanā, saññā, saṅkkhāra, viññāna are easy to be discerned by the meditator’s insight and are gross, so they are called oḷārika.

4. As kusala vedanā, saññā, saṅkkhāra, viññāna and (vipāka + kriyā) aбы yakata vedanā, saññā, saṅkkhāra, viññāna, such as pacadvārjavajana; pañcaviññāna; sampatičchana; sañłāra; voṭṭhapana; tadārmanama; paṭisandhi; bhavanga; cuti; kriyajavana etc., are not easily discerned by the insight of meditator and are subtle so they are called sukhumā.

5. Rūpa which are effect of akusala are hīna (=inferior)

6. Rūpa which are effect of kusala are pañīta (=superior)

7. Oḷārika (gross) nāma are hīna (=inferior)

8. Sukhumā (subtle) nāma are pañīta (=superior)

9. As subtle rūpa are not easily discerned by the insight of meditator and are far from the insight, they are dūra (=far)

10. As gross rūpa are easily discerned by the insight of meditator and are near to the insight they are sāntika (=near)

11. As kusala vedanā, saññā, saṅkkhāra, viññāna are far from vipāka and kriyā vedanā, saññā, saṅkkhāra, viññāna. So they are dūra (far). Similarly as kusala and aбы yakata vedanā, saññā, saṅkkhāra, viññāna are far from kusala vedanā, saññā, saṅkkhāra, viññāna, so they are dūra (far).

12. As akusala vedanā, saññā, saṅkkhāra, viññāna are near to akusala vedanā, saññā, saṅkkhāra, viññāna, so they are sāntika (near). As kusala + aбы yakata vedanā, saññā, saṅkkhāra, viññāna are near to kusala + aбы yakata vedanā, saññā, saṅkkhāra, viññāna, so they are sāntika (near).

The ways of differentiating them can be found in visuddhimagga XIV, 502 etc.

If the meditator is able to meditate vipassanā thoroughly on:
1. Rūpa existing in six sense doors (dvāra), 42 koṭṭhāsa and
2. Kusalajavana vīthi, akusalajavana vīthi, nāma groups together with vīthimutta nāma groups which are paṭisandhi, bhavanga, cuti of past till present and from present till the final future by means of the two grouped nāma-rūpa methods or the five grouped five khandha methods, existing in the three period past, future, present and in both internal and external, then gross-subtle-inferior-superior-far-near nāma-rūpa are also included among them. There is no remainder.

Therefore one can meditate vipassanā as above on:
1. just rūpa only, then
2. just nāma only, then
3. nāma and rūpa paired together ---

by the rūpa-nāma method. There is a case where the pañcagga dayaka couple attained anāgañimaggaphala through meditating vipassanā in saṅkkhāradhamma after having grouped rūpa and nāma as two groups by the rūpa-nāma methods (dhammapada commentary. II.369) Also if meditate vipassanā on nāma-rūpa after having grouped them into five groups by the five khandha method then, like the elder monks called the group of five (pañcavaggo)ya can attain arahattaphala. (samyuttanikāya, II.55)
So it is better if one is able to meditate vipassanā separately on gross, subtle, inferior, superior, far, near nāma-rūpa in the three periods of past, future and present, existing internally and externally.

ASUBHA BHĀVANĀ
The Buddha taught the asubhasaṁñāna meditation in girimānanda sutta (anguttara nikāya-3-343). It is savīññānaka asubha = asubha meditation on the living. In meghiyā sutta (Udāna-120) the Buddha taught, “asubha bhāvetabbā rāgassa pahānāya” = practise asubha meditation to be able to remove lust (rāga). In vijaya sutta (suttanipāta-307-308) also the Buddha taught savīññānaka asubha = asubha meditation on the living and avīññānaka asubha = asubha meditation on the dead. The asubha meditation is part of dukkhānupassanā.

SAVINṆĀNAKA ASUBHA
In asubha meditation of paying discerning attention on the repulsiveness of the 32 bodily parts of living beings, there are two methods which are the method to attain jhāna by paṭikkilamanasikāra and the method to see the asubha fault of the body called ādīnavānupassanā. If pay attention on paṭikkila = repulsiveness of all 32 bodily parts as a whole or some of the parts as a whole or individual parts which exist internally (ājhatta), then the meditator can attain first jhāna concentration. If pay attention similarly on external (baḥiddha) bodily parts then the meditator can attain upacāra concentration. This is already explained in the earlier stage. At this stage, only the meditation on the 32 bodily parts by way of ādīnavānupassanā will be shown.

Meditate as “asubha, asubha ...” taking as object the repulsiveness of the 32 bodily parts. Be able to see the repulsiveness asubha nature by insight clearly. Meditate on internal and external alternately. Extend gradually as much as possible.

At this time, when the bhāvanā meditation insight being well-pastured (i.e. well practiced) in the realm of ultimate reality rūpa and ultimate reality nāma is now meditating on the repulsiveness asubha of the 32 bodily parts, they will disappear and then only small particles rūpa will be found. This is the power of the insight which pasture much (i.e. practise much) in the ultimate reality truth realm (paramattha sacca). In meditating on asubha of the 32 bodily parts in internal and external, if the meditator cannot find the small particles rūpakalāpa easily then if he discerns the four great elements on the bodily parts individually or as a whole, he will find the small particles rūpakalāpa easily by the power of the well-practiced bhāvanā insight. When the rūpa kalāpa are found them after having analysed these rūpakalāpa so that ultimate reality insight is attained as that mentioned in the earlier rūpa kammatṭhāna stage, meditate vipassanā again on their three characteristics alternately. Meditate on internal and external alternately. However, in meditating like that, it is only when the meditator is quite satisfied with the meditation on asubha that he should switch to discern the four great elements on the bodily parts and meditate vipassanā on the ultimate reality (paramattha) rūpa, existing in the rūpakalāpa.

THE BODY FULL OF WORMS
Another type of savīññānaka asubha = asubha meditation on the living is mentioned in phenaṁipūjapama sutta and its commentary. The body is full of worms where the worms mate and multiply, where they (worms) defecate and urinate; where they are sick; and is their "cemetery". Meditate as “asubha, asubha ...”, taking as object the repulsiveness of the body being a place full of impurities and repulsiveness. Meditate on internal and external alternately.

(samyutta commentary.IL.294)

When meditated for many times like that, then due to the power of insight which pastures much on ultimate reality truth (paramatthasacca) realm then, very soon, the meditator will find the rūpakalāpa. Then after having discerned the ultimate reality rūpas existing in those rūpakalāpa, meditate vipassanā again on the three characteristics of those ultimate reality rūpas. If the meditator cannot discern the rūpakalāpa easily then when he is quite satisfied with the asubha meditation if he then begin to discern the four great elements on the worms or on the body full of worms, he will very soon find the rūpakalāpa due to the power of the insight which is well trained in ultimate reality realm. After having discerned the ultimate reality rūpa existing in those rūpakalāpa, meditate
vippasana again on them. Meditate on both internal and external.

ASUBHA NATURE OF ULTIMATE REALITY RUPA

The nature of asubha also exist in ultimate reality rupa which are:
1. Duggandha = having bad smell.
2. Asuci = having impurities and replusiveness.
4. Jarā = old age = the matured duration phase.
5. Maraṇa = death and loss = perishing away phase. (Samyutta commentary.II.294)

Having discerned these asubha nature by vipassana insight, meditate as "asubha, asubha...".
Meditate on internal and external alternately.

In this manner, in savīṇṇāpaka asubha = asubha meditation on the living, having divided the nature of asubha into three types, meditate on;
1. The replusiveness of 32 bodily parts.
2. The replusiveness of 32 bodily being full of worms
3. The replusiveness of ultimate reality rupa.

AVIŅṇĀNAKA ASUBHA = ASUBHA MEDITATION ON THE DEAD

Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya surīraṃ sīvathikāya chaḍditam ekāhamataṃ vā dvīhamataṃ vā tihamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātaṃ. so imamaṃ kāyaṃ upasaṃharati ayampi kho kāyo evamāhammo evamāhāvī evaṃpanāti ti. (Dīghanikāya.II.235)

Furthermore, monks, a monk may find corpse that is dead one day ago or two days ago or three days ago which is bloated, discoloured, trickling with pus and discarded in a cemetery. Seeing thus, the monk reflects on his own body that "My body also has such nature; such nature will occur; it cannot go beyond such nature. (Mahāsatipāṭhāna sutta- dī-2-235)

Dīghabhāṇaka-mahāsatvathero pana "navasivathika ādīnavānupassanaṃvasena vutta" ti āha. (Dīghanikāya-aṭṭhakathā.II.394, majjhimanikāya-aṭṭhakathā.I.305)

The elder monk arahanta mahāsiya, who is reciter of dīghanikāya mentioned that the Buddha taught the nine types of cemetery asubha meditation = navasivathika as ādīnavānupassana.

The meditator who wants to practise the aviṇṇāga asubha meditation in accordance with the above pāli and commentary must choose a corpse and meditate on it. In the samatha stage of asubha meditation to attain first jhāna concentration, male meditators must meditate on male corpse and female meditators must meditate on female corpse. In this vipassana stage, as an ādīnavānupassana meditation, it is not necessary to choose selection between male corpse and female corpse. The difference or similarity in gender is not essential. However in samatha stage as the meditator has to meditate attentively on an external corpse only and as rūga (lust) may arise to disturb (the concentration) at the time of paṭibhāga nimitta, so it is to meditate on the corpse of the same gender only. In this vipassana stage of ādīnavānupassanā (= discerning to see the fault of the body of oneself and others) as it is the method of meditation to see the fault of internal and external alternately, the meditator can meditate, taking as object any corpse that is easily to be discerned, without choosing the gender. It is mentioned in the text in vijaya sutta (suttanipāta), that the four assemblies of monks, nuns, laymen, laywomen were instructed to meditate asubhāvañā on the corpse of sirima as subject. In samatha stage, the meditator meditates only on external corpse, especially on a single corpse only attentively to attain jhāna. However in vipassana stage, the meditator meditates on internal and external alternately to see the fault, ādīnava.

THE METHOD OF MEDITATION

When the meditator can meditate vipassana on the three characteristics of alternately of nāma-rūpa = five khandhā in the past future present, internally and externally thoroughly then at that time due
to the vipassanā insight of the meditator bright brilliant light will be arising; or else when the meditator sits for meditation if he again establishes the 4th jhāna concentration which he has attained then due to the insight accompanied with that 4th jhāna concentration, bright brilliant light will be arising. After establishing the concentration step by step gradually; or after practising vipassanā meditation stage by stage progressively it becomes appropriate to meditation avinīñānaka asubha = asubha meditation on the dead. However if that light of insight is dim, being not powerful then establish the concentration gradually again. When the light becomes brilliantly bright due to the insight with that concentration the meditator can practise on avinīñānaka asubha meditation.

When the light becomes brilliantly bright due to either samatha meditation insight or vipassanā meditation insight then the meditator takes as object a corpse which he has remembered and has seen it, by that light of insight. Discern shining by that light of insight just like shining by a torch light. Its repulśiveness, asubha must be clear to the insight. It is better if the corpse is decomposed, trickling with foul pus. Meditate on the corpse as “asubha, asubha...”, paying attention on its repulśiveness. As the repulśiveness appears to the insight, when the meditating mind is stable on that asubha object the meditator tries to discern his own body by insight. The meditator discerns to see the repulśiveness of his own body as if like that external decomposed corpse. When the meditator sees the repulśiveness of his own body being decomposed, he meditate as ‘asubha, asubha’.

If the meditator is not able to discern the repulśiveness of himself by insight then he meditates on the external asubha again. After that he meditates on internal again. If he practises like that for many times then he will be able to discern the internal repulśiveness. However if he is still not yet able to discern it then if he discurses by insight towards the future of himself beginning from the present moment then he will easily find the dead asubha of himself. This discernment will be easy for those meditators who have already discerned or are able to discern the causal relationships, paśiccasamuppāda between present causes and future effects.

If the meditator can discern the repulśiveness of himself by insight = by the light of insight then he meditates on internal and external alternately as ‘asubha, asubha ‘...’. In meditating like that, he meditates also on those persons whom he has rāga (lust), extending gradually, as ‘asubha, asubha’ on internal and external alternately.

If he meditates like that as ‘asubha, asubha’ on internal and external for many times then due to the power of the earlier vipassanā meditation as well as being much pastured (ie. much practised) in the ultimate reality paramatthasacca realm, the meditator can see the small particles rūpakalāpa of internal and external corpses; or else the corpse may appear to the insight of meditator as changing gradually to heap of bones and then dust of bones. If the meditator discerns the future of the corpse by insight gradually then the insight can discern it until it becomes a heap of bones and then dust of bones. Meditate as ‘asubha, asubha’ in every stage (If the corpse’s decomposition). If one can find the small particles rūpa kalāpa easily then after having discerned the ultimate reality rūpa existing in these rūpakalāpa, especially utuja rūpa, meditate vipassanā on their three characteristics.

If one cannot yet find the small particles rūpakalāpa then if he begin to discern the 4 great elements in these internal and external corpses he will then find the rūpakalāpa existing in these corpses. If he analyse these rūpakalāpa then he can find the utujaatthamaka rūpa which are produced in succession by the tejodātu that exist in a rūpakalāpa. After having discerned these rūpa further meditate vipassanā on them. Switching the meditation from subha to vipassanā meditation should be done only when one is quite satisfied with the asubha meditation.

AN UNUSUAL

If the corpse discerned is infested with maggots then when some meditation discern by insight the 4 great elements of such corpse they may not only find the utujaatthamaka rūpa but also some other rūpakalāpa such as transparent element = pasādaruṇa and non-transparent rūpa. The reason is that the meditator is seeing the rūpakalāpa of the living maggots which are subsisting on the corpse, being mixed together (with the rūpakalāpa of the corpse). It is not that transparent pasādaruṇa and catusamūthānika are existing in the corpse.

When the meditator found the rūpakalāpa in internal and external corpse then after having analysed those rūpakalāpa, meditate vipassanā on the three characteristics of the ultimate reality
paramattharūpa.

PAṬĪCCASAMUPTHĀDA FACTORS

In visuddhimagga, chapter XX, 694, the paṭīccasamuppāda factors are included in the list of objects of vipassanā insight, which reference to the paṭīsamabhidāmagga pāli. Therefore the meditator must meditate vipassanā on the paṭīccasamuppāda factors also.

Discern again the causes and effects by means of anuloma (forward sequence) paṭīccasamuppāda method which is taught as “avijjā paccayā saṅkhāra = because of the arising of avijjā, saṅkhāra arise” etc.. Discerning like that the meditator at this stage must meditate vipassanā on these factors.

Understand that in the successive past and successive futures that:

If the present life is put in the centre (of the cycle of paṭīccasamuppāda):
1. avijjā-saṅkhāra are of the past,
2. viññāna-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the present,
3. jāti-jarā-maraṇa are of the future;

And if the first past life is put in the centre (of the cycle of paṭīccasamuppāda);
1. avijjā-saṅkhāra are of the second past life,
2. viññāna-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the second past life,
3. jāti-jarā-maraṇa are of the present life;

And if the first future life is put in the centre (of the cycle of paṭīccasamuppāda);
1. avijjā-saṅkhāra are of the present life,
2. viññāna-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the first future life,
3. jāti-jarā-maraṇa are of the second future life.

This is the discernment of linking the causes and effect (causal relationship) between 3 lives again and again.

SOME EXAMPLE OF THE DISCERNMENT

1. Because of the arising of avijjā, saṅkhāra arise.
   Avijjā (arising-perishing) Anicca;
   Saṅkhāra (arising-perishing) Anicca;

   Meditate on avijjā and saṅkhāra which had arose, arise and will arise in the nāma-rūpa process of one self as discerned in the paṭīccasamuppāda first method. Avijjā is generally the lobhadiṭṭhi group manodvārikajavana viṭṭhi mind process. Saṅkhāra can be kusala or akusala saṅkhāra accordingly, it is manodvārikajavana viṭṭhi mind process. As an example, for the meditation’s present life specifically, that saṅkhāra accumulated in the past was only kusala saṅkhāra. Meditate (on anicca of avijjā saṅkhāra) in lives which had occurred, is occurring and will occur. Meditate in the same way on dukkha and anatta characteristics.

2. Because of the arising of saṅkhāra, Paṭīṣandhi viññāṇa arises.
   Saṅkhāra (arising and perishing) anicca;
   Paṭīṣandhi viññāṇa (arising and perishing) anicca;

   Meditate (on anicca) as well on all the other vipākaviññāṇa in the 6 sense door (dvāra) = all viṭṭhi such as cakkhuvīṣṭa viṭṭhi, bhavariga viññāṇa; also cattviññāṇa.

   Meditate (vipassanā) on the remaining paṭīccasamuppāda factors until jāti, jarā, maraṇa according to that which are already discerned in the linking of causes-effects by paṭīccasamuppāda first method. Meditate vipassanā on the three characteristics alternately of both cause and effect. It is true that according to the sutta method it is necessary to discern only the vipākavaṭṭa states in viññāṇa-nāmarūpa-salāyatana-phassa-vedanā (mahāṭī, 2, 323) in the discernment of linking causes and effects, causal relationships. However in vipassanā, as they are being inseparable avinābhāva, it is not wrong to meditate mixed together with paṭīcadvāravaṭṭana-votthabhannya-javana-manodvāravaṭṭana-javana with the purpose that no paramattha (ultimate reality) dhātu are left out. As much as one can discern, meditate from the successive pasts until the last future. Meditate on internal and external alternately. Meditate as a whole on external; do not distinguish the person, beings.
40 'TO' = 40 WAYS OF DISCERNING

In this Lakkhana Sammasana Stage, 40 ways of discerning called 40 'TO' are mentioned in Visuddhimagga (Vism xx, 697) with reference to Paṭisambhidāmagga. With the intention to be able to remember it easily, the Venerable abbot of Mahā Visuddhārāma mentioned it through verses enumerating Anicca into 10, Dukkha into 25 and Anatta into 5 in his book Paramatthasārūpabhedanī. Dividing the three characteristic into three groups according to those verses will be shown.

10 ENUMERATION OF ANICCA LAKKHĀNA

Rupaṁ aniccam paḷokam, caḷam pabhaṅgū addhuvam: vipparīṇāmāsārakaṁ, vibhavaṁ maccu saṅkhataṁ.

1. ANICCATO

Anaccantikatāya, adīantavantarāya aniccatā. (Vism xx, 698)
Anaccantikatāyāti accantikatābhāvato, asassatāyāti attho. sassataṇhi accantikam parāya koṭiyā abhāvato. (Mahāśīkā)

[There are two extremities in Nāmarūpa which are the front extremity, being "arising" and the rear extremity, being the "perishing away". They are called the Upāda extremity and Bhāṅga extremity. Nāmarūpa are not Sassata eternal which can go beyond the rear extremity Bhāṅga. They cannot go beyond the rear extremity Bhāṅga and they have a beginning which is the Upāda extremity and an end which is Bhāṅga extremity. Therefore they are Anicca Dhamma.]

Meditate on Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāna by 5 khandha method after having formed 5 groups. After having discerned the definition mentioned above, meditate on Rūpa, (Vedanā, Saññā, Saṅkhāra, Viññāna) as Anicca.

Here "cannot go beyond Upāda extremity" means the Nāmarūpa do not exist yet before the arising. Also the nature of waiting, getting ready to arise does not exist. Furthermore, after perished away they do not pile up at one place. They occur only at the moment of arising-duration- perishing away (Upāda-Thiti-Bhāṅga), between the two non-existence, i.e. the non-existence before arising and the non-existence after perishing away. As they have extremity of Upāda extremity of perishing and do not exist beyond these two extremities, Nāmarūpa are called Anicca. Therefore] meditate as Aniccam = there is no permanency (not permanent).

2. PALOKATO

Byādhi-jarā-marāṇehi palujjanatāya palokato. (Vism)

Meditate as Paḷokam = having the nature of perishing (because of crumbling through sickness, ageing and death).

3. CALATO

Byādhi-jarā-marāṇehi ceva lābhālābhādhiṁ ca lokadhammehi pacallitātāya calato. (Vism)
Lokadhammā lābhādihetukā anunayapatiṁghā; tehi, byādhiādhiṁ ca anavaṭṭhitāt pacallitātā. (Mahāśīkā)

[Love and hatred have fundamentental cause which are the worldly dhamma such as gain & loss. Due to these worldly dhamma, the quivering & agitation of the mind such as love & hatred occur. As Nāmarūpa can be unstable quivering due to sickness, ageing & death and worldly dhamma such as gain & loss, then] meditate as Calaṁ = unstable and quivering.
4. **PABHAÑGUTO**
Upakkamenena ceva sarasena ca pabhañgupaganamasñatāya **pabhañguto.** (Vism)

[As it has the nature of perishing in disarray due to one’s own effort or others’ effort or its own nature], meditate as Pabhaṅgu = it has the nature of perishing in disarray.

5. **ADDHUVAṬO**
Sabbāvathaniṣṭītāya, thirabhāvassa ca abhāvatāya **addhuvato.** (Vism)

[As there is the nature of dropping down; i.e. dying at any state of life such as at the young, tender playful age just like a fruit which can drop down from the tree at any time since the stage of a tender fruiting; and even if one does not drop down to die, there is no essence in any all ways, having no strong firmness], meditate as Addhuvaṭḥ = there is no firm stability.

6. **VIPARIṆĀMA DHAMMATO**
Jarāya ceva maraṇena cātī Dvedhā paripañmapakatītāya **vipariṇāmadhammato.** (Vism)

[As there is the nature of being subjected to change = changing through 2 ways which are Jarā (Thiti = duration) and death (Bhaṅga = perishing away)], it is Vipariṇāmaṭḥ = the nature of change (it means changing from Upāda stage to Thiti = Jarā, Bhaṅga = maraṇa).

7. **ASĀRAKAṬO**
Dubbalatāya, pheggu viya sukhabhañjanīyatāya ca **asārakato.** (Vism)

[As it is feeble being perishable naturally and as it can be easily perished like sapwood], it is Asārakaṭḥ = not having a firm essence.

8. **VIBHAVATO**
Vigatabhavatāya, vibhavasambhūtatāya ca **vibhavato.** (Vism)

[As having no growth, expansion or increment because it perishes away after arising and as there is the nature of annihilation base on Vibhava-taṅhā, Vibhava-diṭṭhi], it is Vibhavaṭḥ = it has the nature of annihilation.

9. **MARANADHAMMATO = MACCU**
Maranapakatītāya maranadhammato. (Vism)

[As there is the nature of death = perishing away], it is Maranadhammaṭḥ = Maccu = having the nature of death (= having the nature of perishing away).

10. **SAṆKHATATO**
Hetupaccayehi abhisaṅkhatatāya **saṅkhatato.** (Vism)

[As being formed/ restored directly by hetu cause = Janaka cause and by the supporting Upathambhaka cause = Paccaya cause], it is Saṅkhataṭḥ = being formed/ restored by causes again & again.

The causes which can produce Rūpa directly are Kamma; they are the Janaka causes = Hetu causes. The Kilesa-vaṭṭa causes being Āvijjā Taṅhā Upādāna are the Upatthambhaka causes which support that past Kamma. However, kilesa-vaṭṭa support Kusala-kamma by Paccaya-satti such as Upañissaya. Kilesa-vaṭṭa support Akusala-kamma by Paccaya-satti such as Upañissaya and by causes such as Sahajāṭa.
Furthermore, Citta Utu & Åhāra are also the Upathambhaka causes which support the Rūpa. Although Citta utu Åhāra produce some Cittapa Utuja, Åhāraja Rūpas and support some, it is not the same as the way kamma-satti produce Kammaja Rūpas. Citta support Cittaja Rūpas by Satti such as Sahajāta. Utu support Utuja Rūpas by Satti such as Upanissaya and Åhāra support Åhāraja Rūpas by Satti such as Åhāra Paccaya. As they are not Kamma-satti, they are not mentioned as Janaka causes but are mentioned as Upathambhaka causes.

The Hetu cause (= Janaka cause) of Vipāka Nāma is kamma. Kilesa-vaṭṭa being Avijjā Tanhā Upādāna, is similar as mentioned for Rūpa above. Take note that the causes such as Vatthu, Ārammaṇa, Phassa etc. ... being the present causes of all Kusala, Akusala, Abyākata are the Upathambhaka causes.

Meditate as ‘Anicca’, or ‘Paloka’ etc... on the Rūpa (Vedanā, Saññā, Sankhāra, Viññāṇa) which one is going to meditate upon, discerning it by insight according to the states explained above. These are the 10 enumeration for Anicca lakkhaṇā.

25 ENUMERATION OF DUKKHA LAKKHAṆĀ

Dukkhānca rogāgham gaṇḍam, sallābādham upaddavam;
bhayīṭyūpasaggātānam, aḷenāsaranam vadhām;
aghamulam āḍīnavaṃ, sāsavaṃ maṇāmīsam;
jaṭījjaram byādhi sokaṃ, paridevamūpāyaśaṃ;
saṃkilesasabadhāvakaṃ.

1. DUKKHATO

Uppādavaya paṭipādātīya, dukkhavatthutāya ca dukkhato. (Vism)

Uppādavaya paṭipādātīyaṃ uppādena, vayena ca pati pati khaṇe khaṇe taṃsamaṅgino vibādhasasabhāvattā, tehi vā sayameva vibādhetabbattā. Udayabbayavanto hi dhammā abhiṇhāṃ tehi paṭipāṭi eva honti, yaṃ paḷīṇā "saṅkhāraddrukkhatā"ti vuccati.

Dukkhavatthutātīyaṃ tividhassāpi dukkhassa, saṃsāradukkhaṃ ca adhiṭṭhānabhāvato. (Mahāthikā)

[As Nāmarūpa torture the person who is endowed with Nāmarūpa by oppressive arising and oppressive perishing away in every moment, or another way, the Nāmarūpa themselves are oppressed by constant incessant arising and perishing away; and being the basis-vatthu for

A. Dukkha Dukkha which is Dukkha-vedanā,
B. Vipariṇāma Dukkha which is Sukha-vedanā, (it means that it is Sukha at duration stage but Dukkha at perishing stage.)
C. Saṅkhāra Dukkha which are Upekkhā-vedanā and Nāmarūpa except Vedanā,

or in another way the basis for Saṃsāra-vaṭṭa Dukkha], Dukkhaṃ = it is the type of Dukkha which is desirable, mean and suffering.

SAṄKHAṆĀ DUKKHA- All Saṅkhāra Dhamma existing in the 3 Realms can be called as Saṅkhāra Dukkha. However as Dukkha Vedanā and Sukha Vedanā are separately called as Dukkha Dukkha and Vipariṇāma Dukkha respectively, here Upakkhā Vedanā and all Tebhāmaka Saṅkhāra Dhamma existing in the 3 Realms except Vedanā are mentioned as Saṅkhāra Dukkha. All these Tebhāmaka Nāmarūpa Saṅkhāra Dhamma are Saṅkhāra Dukkha because there is Saṅkhata Dukkha which conditioned their arising and because of being oppressed by constant arising and perishing away.
2. ROGATO
Paccayāyāpanīyatāya, rogamūlatāya ca rogato. (Vism)

[As the effect Nāmarūpa can exist only if the appropriate causes support, that is being adequately caused to exist by the causes; in another way, caused to exist by the appropriate causes; and as it is like the cause of chronic disease], it is Rogam = a painful bad disease. [It means that as Nāmarūpa are the base where all bodily diseases and mental diseases occur, they are like chronic disease.]

3. AGHATO
Vigarahāniyatāya, avaḍḍhiāvahanatāya, aghavatthutāya ca aghato. (Vism)

[As being like Akusala which is censured by Buddha and other Ariya person; and being able to bring about loss to beings; and being the basis where Akusala called Agha occur], it is Āghaṃ = loss / non-benefit.

4. GAṆḌATO
Dukkhatāsīlayogitāya, kilesāsucipaggharanatāya, uppādajarābhangēhi uddhūmataparipakka-pabhinnatāya ca gaṇḍato. (Vism)

[As being accompanied with suffering called the three types of Dukkha which are Dukkha Dukkha, Vipariṇāma Dukkha, Saṅkhāra Dukkha; being able to cause oozing with defilement Kilesa such as Rāga etc... by means of object or association (sampayutta) accordingly; being swollen as in the sudden arising phase Uppāda the present, not existing previously and being ripen as in the duration phase Thiti and being erupted as in the perishing phase Bhāngga], it is Gaṇḍam = an unsightly boil.

Kilesāsucipaggharanatāya- “to cause oozing with defilement kilesa such as Rāga by means of object or association (Sampayutta) accordingly” is mentioned meaning that the arising of a subsequent Rāga taking the previous Rāga as object and the arising of Kilesa such as Rāga together with associates Citta Cetasika which take an object that can cause Kilesa. They are pus oozing from Nāmarūpa. It is just like pus oozing from a boil.

5. SALLATO
Pīḷjājanakatāya, antotudanatāya, dunnīharaṇiyatāya ca sallato. (Vism)

(A) As it produces oppression by arising and perishing away;
B) And like Dukkha Vedanā etc... penetrates within the body, when Saṅkhāra Dhamma arise in the body it pierces with arising & perishing away;
C) And as the ‘spike’ Nāmarūpa Saṅkhāra Dukkha is very difficult to be pulled out except by the ‘tweeze’ Ariya-magga], Sallam = it is a spike that pierces.

6. ĀBĀDHATO
Aseribhāvajanakatāya, ābādhopadaṭṭhānatāya ca ābādhato. (Vism)

(A) like a patient who is severely sick and cannot move by himself in posture but is helped around by others, i.e. having a body which is depend upon others, similarly the khandha cannot arise by itself but is dependent upon others i.e. the causes,
B) And as it is the cause of all diseases] Ābādnaṃ = it is an overwhelming torturous disease.

7. UPADDAVATO
Aviditānaṁyeva vipulānaṁ anattānaṁ āvahanato, sabbupaddavavatthutāya ca upaddavato. (Vism)
As it can bring many unforeseen adversities such as punishment, old age, sickness, death, Apāya etc...
2) As it is the basis for all kinds of torturous adversity] Upaddavaṃ = it is torturous adversity.

8. BHAYATO
Sabbabhayaṃ ākaratāya, dukkheṣasasanākhātassa paramassāsassa patipakkhabhūta-tāya ca bhayato. (Vism)

[A) As the Khandha is 'pit' of dangers such as the danger of present life and danger of future existence;
B) and as it is being opposite to the supreme relief Nibbāna called the cessation of all suffering],
Bhayam = it is a great, plentiful danger without happiness (it is a frightful danger.)

9. ITITO
Anēkabyasataṃvahatanāya iti. (Vism)

[As the khandha can bring a various types of loss/destuction], Iti = it is a terrifying danger.

10. UPASAGGATO
Anēkehi anatthehi anubaddhatāya, dosupasaṭṭhatāya, upasaggo viya anadhivāsanā rahatāya ca upasaggato. (Vism)

[A) As it is always followed by loss such as loss of relatives in external and diseases in internal;
B) and as it is bound up with faults such as Rāga by means of object or associate (Sampayutta);
C) and as it is unbearable as if like diseases & distress caused by Yakkha and sperits],
Upasaggaṃ = it is bound up with torturous adversity.

11. ATĀṇATO
Atāṇatāya ceva, alabhaneyyakhematāya ca atāṇato. (Vism)

[A) As it cannot protect it from perishing away after arising, since it is natural the khandha perished away after arising;
B) As it is not able to get free from danger although there is the wish to protect it], Atāṇam = there is no protection from danger.

12. ALEŅATO
Aḷīyitum anarahatāya allīnānampi ca leṇakiccekkāyitāya aḷenaṃ. (Vism)

[A) As the khandha is not worthy of being a shelter for one who fearing the danger of suffering wishes to seek a shelter;
B) and as it is not able to perform the function of eradicating suffering for those who are dependent upon the body (= Khandha) when in fear of suffering], Aleṇaṃ = it is danger being not a place to hide.

13. ASARANATO
Nissitānāṃ bhayasārakattābhāvena asaraṇato. (Vism)

[As it is not able to eradicate suffering danger such as birth, old age, sickness, death etc. for those who fearing such danger seek refuge in it], Asaraṇam = it is danger being not refuge.

14. VADHAKATO
Mittamukhasapatto viya vissāṣaghātātāya vadhakato. (Vism)
[As it is just like an enemy, posing as a friend with smiling face, can kill the one whom he has become intimate with], Vadhām = Vadhakaṃ = like a murderer who kills all the time, it kills in conventional truth, humans deities Brahma beings so that they exist no longer than three moments.

As it kills the one whom it has become intimate with and whom thinks that "Rūpa Vedanā Saññā Sañkhāra Viññāṇa are happiness and not suffering" so the Khandha is Vissāsagāthī = the murderer who kills the one whom he has become intimate with. It is indeed true that beings in adversity because of holding the view regarding Khandha that "it is mine" = "etam mama". It means that the Khandha called dukkha-sacca arise because of the taṇhā-loha called Samudaya-sacca. In another way, as in killing the one who has become intimate, so the Khandha kills the one it has become intimate with. Therefore it is called Vissāsagāthī.

15. AGHAMŪLATO
Aghahetutāya aghamūlato. (Vism)
Aghassapāpasaheuttā aghahetutā. (Mahāśīkā)

[As it is the fundamental cause of harsh unwholesome Akusala], Aghamūlāṃ = it is the root of loss and suffering.

16. ĀDĪNAVATO
Pavattidukkhātaya, dukkhassa ca ādīnavatāya ādīnavato. atha vā ādīnaṃ vāti gacchati pavattatītī ādīnavo, kapanmanussassetaṃ adhivacanāṃ, khandhāpi ca kapanāyeyati ādīnavasadisatāya ādīnavato. (Vism)

Pavattidukkhātāyāti bhavapavattidukkhabhāvato. bhavapavatti ca pañcannāṃ khandhānāṁ aniccad AIDSkārena pavattanameva, so ca ādīnavo. yathāha “yaṃ bhikkhave pañcupadānakkhan- dā anicca dukkhā vipariṇāmadhammā, ayam bhikkhave pañcasu upādānakkhandesu ādīnavo”ti. tenāha “dukkhassa ca ādīnavatāyā”ti. ādinantī bhavapupuṣakaniiddeso yathā “ekamantan”ti, ativiya kapanānti attho. Bhusaththo hi ayam ā-kāro. (Mahāśīkā)

[A] The Anicca etc. states of 5 khandha are called Bhava Pavatti = existence of Bhava. The presence of such states are also called the fault (Ādīnava) of Khandhas. As the Buddha had taught "Monks, the 5 Upādāna Khandhas are Anicca Dukkha Vipariṇāma Dhamma. Monks, this Anicca Dukkha Vipariṇāma Dhamma are the fault of the 5 Upādāna Khandha. Therefore as there is Bhava-pavatti-vāṭa-dukkha, that is the Anicca etc. states of 5 Khandha;

B) and as there are faults of 5 Khandha, Dukkha-sacca which are Anicca Dukkha Vipariṇāma Dhamma], Ādīnavavāṃ = it is a bad, defiling fault (It means the states which have Anicca, dukkha, Vipariṇāma Dhamma.

[In another way, a poor & destitute man is called Ādīnava. As 5 khandha is like that poor man who is destitute and have no refuge), Ādīnavanāṃ = it is poor & destitute, without refuge. (It means that after arising uppāda phase when reaching the perishing phase, Bhanga, there is nothing to rely upon to avoid being perished.)

17. SĀSAVATO
Āsavapadaṭṭhānātāya sāsavato. (Vism)
Āsavānām ārammāpādina paccayabhāvo āsavapadaṭṭhānātā. (Mahāśīkā)

[the Kilelsa-vaṭṭa, being Avijja-Taṇhā-Upādāna, which is the fundamental cause of Nāmarūpa is Āsava Dhamma. These Āsava Dhamma arise because 5 khandha, nāmarūpa support by means of Paccaya-satti such as Ārammaṇa-paccaya-satti. As 5 khandha, Nāmarūpa are the nearest cause padaṭṭhāna of Āsava Dhamma], Sāsavato = it is the development of the 4 Āsava Dhamma.
18. MĀRAĀMISATO
Maccaṃmārakilesamāranaṃ āmisabhūtattaya mārāmisato. (Vism)

Maccaṃmārassa adhiṭṭhānabhāvena, kilesamārassa paccayabhāvena saṃvadaḍhanato āmisabhūtattā, khandhāpi khandhānaṃ āmisabhūtā paccayabhāvena saṃvadaḍhanato, tadantogadā abhisankhārā. devaputtamārassa pana "mametaṃ"ti adhimānnavasena āmisabhāvoti khandhādīmarānampi imesampi yathārthaṃ āmisabhūtattā vattabbā. (Mahāśīkā)

[ There are 5 types of Māra, which are Devaputta Māra, Kilesa Māra, khandha Māra, Maccu Māra, Abhisankhārā Māra. Among them, Kilesa Māra and Maccu Māra are directly mentioned in the commentary. The sub-commentary explained that all 5 Māra can be considered.

Khandhas are the place where Maccu Māra which is death, occurs. (it means that if there is no khandha then death cannot occur). Khandhas are also the cause where Kilesas, being Avijjā-Taṇhā-Upādāna, are dependent upon and the cause of their increasing. As khandha is the cause of khandha and as khandha cause the increasing of khandha, khandha is the thing (āmisa) that khandha ‘eats’ and ‘chews’. Therefore khandha is the cause which khandha depend upon to arise and is also the cause of the increasing. Abhisankhārā Māra, being the kusala & Akusala Saṅkhāra which can form a new life are included in the khandha. Khandha arise because of Abhisankhārā Dhamma, Abhisankhārā also arise according to khandha. The Abhisankhārā are also the Nāma-khandha namely kusala saṅkhāra & Akusala saṅkhāra. As for Devaputta Māra understand, that it as the Adhimāna Āmisa, which is perceiving as “Etaṃ mama = mametaṃ= all the states (Dhamma) are mine”. Therefore as 5 khandha are the thing that the Devaputta, kilesa, khandha, Maccu and Abhisankhārā Māras - ‘eat, chew and use’], it is Mārāmisaṃ = it is the thing that the 5 Māra (kilesa Māra, Maccu Māra) ‘eat, chew and use’.

19. JĀTIDHAMMATO
20. JARĀDHAMMATO
21. BYĀDHIDHAMMATO
Jāti-jāra-byādhī-maraṇapakatitāya Jāti-jāra-byādhī-maraṇadhāmmato. (Vism)

[As there is birth = arising phase, old age = duration phase, sickness],
19/ Jāti = it has arising phase,
20/ Jāra = it has duration phase,
21/ Byādhī = it has sickness.
(Maraṇa Dhammatto is already included in the 10 enumeration of Anicca Characteristic.)

22. SOKADHAMMATO
23. PARIDEVADHAMMATO
24. UPĀYASADHAMMATO
Soka-parideva-ūpāyasahetutāya soka-parideva-ūpāyasadhammato. (Vism)

[As khandha are the causes of the arising of Soka, Parideva, Upāyāśa],
22/ soka = it has sorrow/ anxiety,
23/ Paridevaṃ = it has lamentation,
24/ Upāyāsa = it has despair.

25. SAMĪLESIKADHAMMATO
Taṇhādiṭṭhiduccaritasamkilesānaṃ visayadhhammatāya saṃkilesikadhammato. (Vism)

Saṃkilesattayaaggahañena tadekaṭṭhānaṃ dasanāṃ kilesavatthūnampi saṅgho daṭṭhabbo. tadārammanā hi dhammā tadanaṭṭivattanato saṃkilesikā eva. Taṇhā khuddā, taṇhā, jaṭādīsu (khudātaṇhājaraṇāsu) sarīrassa, samkilesassa ca saṅgho daṭṭhabbo. (Mahāśīkā)

[As khandha are the object of Kilesa which make the mind process (or the living beings where
they occur) defiled together with 3 Saṃkilesa Dhamma which are Taṇhā Saṃkilesa, Diṭṭhi Saṃkilesa, Duccarita Saṃkilesa), Saṃkilesika Dhamman = Saṃkilesa Sabhāvakaṁ = it increases the defilement of the 3 Taṇhā Diṭṭhi Duccarita or the 10 kilesas.

Study the above thoroughly. Then after having formed the Nāmarūpa into 5 groups by the 5 khandha method, meditate on each (of the enumeration), having discerned their respective meaning and nature, such as “Dukkha, Dukkha... Roga, Roga...” etc.

5 ENUMERATION OF ANATTA LAKKHĀŅĀ

Anattāti ca param rittam, tucchaṁ suṇantii tālisam; vedanādayo khandhāpi tattheva pañcakāpi vā.

1. ANATTATO
Sāmi-nivāsi-kāraka-vedakādiṭṭhiyakavirahitātāya suṇītō. sayaṅca asāmikabhāvāditāya anattato. (Vism)

[As the 5 khandha itself does not have the nature of being Sāmi, Nivāsi, Kāraka, Vedaka, Adhisthāyaka which are;
1. Sāmi Atta, which owns the body khandha
2. Nivāsi Atta, which lives always in every life, without changing although body khandha change
3. Kāraka Atta, which performs does all the work & function
4. Vedaka Atta, which feels the object
5. Adhisthāyaka Atta, which determines & decides on all the work & function], Anattā = it is not (Sāmi, Nivāsi, Kāraka, Vedaka, Adhisthāyaka) Atta.

2. SUṆĪTATO
[As every khandha is void of Sāmi Atta, Nivāsi Atta, Kāraka Atta, Vedaka Atta, Adhisthāyaka Atta], Suṇītām = it is void of (Sāmi, Nivāsi, Kāraka, Vedaka, Adhisthāyaka) Atta.

3. PARATO
Avasattāya avidheyyatāya ca parato. (Vism)
Avasattāyāti avasavattanato. yathā payosatanto puriso payassa vasam na gacchati. evam subhasukhādibhāvena vase vattetum asakkuneyyato. avidheyyatāyāti “mā jīratha, mā mīrathā”ti ādīnā vidhātum asakkuneyyato. (Mahātīkā)

[Khandhas arise according to the causes as mentioned in the Paṭiccasamuppāda, stage of discerning causal relationships. Like a man who has his own decision does not need to follow according to other’s wish, similarly the khandha do not follow according to one’s own wish such as wishing that pain Dukkha-vedanā does not arise, wishing that only pleasant Sukha-vedanā arise, wishing to be beautiful & good-looking etc. As it does not follow other’s wish and is not able to give command such as “Do not be old; Do not be sick; Do not die”), Paraṁ = an outside stranger who is always not intimate.

4. RITTATO
Yathā parikappitehi dhuva-suhha-sukhattabhāvehi rittatāya rittato. (Vism)

[Outside the Sāsanā there are those who, holding wrong views Micchādiṭṭhi, believe that the Nāmarūpa, 5 khandha are (1) Dhuva = permanent state, (2) Subha = beautiful (3) Sukha = happiness (4) Atta. However these Nāmarūpa, 5 khandha are always empty of Dhuva, Subha,
5. TUCCHATO

Rittatāyeva tucchato appakattā vā. appakampi hi loke tucchanti vuccati. (Vism)

An essence which is Dhuva, Subha, Sukha, Atta does not exist in the 5 khandha, Nāmarūpa. Therefore as the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta], it is Tuccham = it is worthless / in vain.

In another way, although the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta, it is not that they do not exist in ultimate realities. they exist in arising phase, duration phase, perishing phase, (Uppāda-Þãtí-Bhāngga). As the life time of ultimate realities, which occur in arising phase, duration phase, perishing phase, is very short so Nāmarūpa, ultimate reality can exist only for a very short time. As they can exist for a short time only, Tuccham = it is worthless / in vain.

THE BASE CAUSE FOR BEING ANICCA DUKKHA ANATTA

Rūpaṁ bhikkhave aniccam, yopi hetu yopi paccayo rūpassa uppadāya, sopi anicco.
aniccaasambhiñatam bhikkhave rūpaṁ, kuto niccaṁ bhavissati.

(samyuttaniyāga.Ⅱ.20, sahetuaniccasuttaṁ.)

Monks, rūpa is anicca. There are hetu cause = janaka cause which can produce the rūpa directly; there are also paccaya cause = upatthambhaka cause which supports it. These cause are anicca, Monks, how can the rūpa which is produced by anicca cause, be nicca

In accordance with the Buddh’s teachings in such suttas since the causes themselves such as avijjā-tanha-upādāna-sākkhāra-kamma which can produce five khandhā are anicca, dukkha anatta. So the effects nāmarūpa/ five khandha are also anicca, dukkha, anatta. The meditator must further meditate to realize by insight that as the causes themselves are anicca, dukkha, anatta, the effects are also anicca, dukkha, anatta.

200 VARIETIES OF NAYA-VIPASSANĀ

In rūpa khandhā or in each khandha there are
1. aniccañupassanā 10 enumerations
2. dukkhañupassanā 25 enumerations
3. anattāñupassanā 5 enumerations,
which is a total of 40 ways of discerning (bhāvanā).

As there are 40 ways of discerning in each khandhā so there are a total of 200 varieties of sammasananāna called naya-vipassanā in the 5 khandhas.

Firstly meditate on anicca only of the 5 khandhas in vīthi such as cakkhuvāra vīthi according to the tables show in nāmakamathāna stage, throughout every row (ie. sequence of mental process). Meditate on all 6 lines such as rūparammaña line. Meditate on internal and external alternately; then gradually meditate until the 40 ways of discerning are finished. The meditator must meditate for 40 times.

Similarly, meditate on all the 40 anupassanā one after another, from the successive pasts till the last future life by the 5 khandha method. There are also 40 times (of meditation). However it is better if able to meditate more. Meditate on internal and external.

If the meditator wants, he can meditate on these 40 ways of discerning by nāmarūpa method. Meditate on all 6 types of vīthi such as cakkhuvāra vīthi by the nāmarūpa method, internally and externally alternately. Then the meditator can meditate on the successive past lives till the last future life by the nāmarūpa method. Meditate on both internal and external. Meditate for many
times, again and again.

PAṆṆĀBHĀVANĀ CAN BE ACCOMPLISHED
evam kālena rūpaṃ kālena arūpaṃ sammasitvāpi tilakkhaṇaṃ āropetvā anukkamena
paṭipajjamāno eko paṇṇābhāvanaṃ sampādeti. (Vism.xx. 705)
anukkamenāti udayabbayañāṇādhigamānukkamena paṇṇābhāvanaṃ sampādeti
arahattaṃ adhigacchati. (Vism, mahāūkā. II.405)

If the meditator meditates vipassanā by the 5 khandha method or if possible by the 12 āyatana
method, 18 dhātu method as well and by nāmarūpa method on -
1. Sometimes just rūpa only
2. Sometimes just nāma only
3. Sometimes rūpa and nāma paired together or in another way:
   1. Sometimes on just rūpa only
   2. Sometimes on just vedānā only
   3. Sometimes on just saññā only
   4. Sometimes on just sañkhāra only
   5. Sometimes on just viññāṇa only
   6. Sometimes on internal
   7. Sometimes on external
   8. Sometimes on past, future, present in internal and external
   9. Sometimes anicca characteristic
10. Sometimes dukkha characteristic
11. Sometimes anatta characteristic,

and if he practises vipassanā meditation like that according to the stages of vipassanā ānāṇa might
then paṇṇā bhāvanā can be accomplished = arahatta phala can be attained. If it is not yet
accomplished then it is necessary to meditate for many times, again and again.

If not able to accomplish it then one can switch to meditate by rūpasattaka method and arūpa
sattaka method.

RŪPASAṬTAKAVIPASSANĀ METHOD OF MEDITATION
ādānaniṃkhepanato, vayovuddhatthagāmito;
āhārato ca ututo, kammatto cāpi cittaṃ;
dhammatārūpato satta, viṭṭhārena vipassati. (Vism.xx. 706)

1. ĀDĀNANIṂKHEPARŪPA METHOD

Meditate vipassanā on the three characteristics alternately of rūpa that exist in the period between
paṭīsandhi and cuti, internally and externally.

2. VAYOVARUḌHATTHAGĀΝMA METHOD

It is to meditate on the cessation stage by stage of life, assuming the life span of the meditator is
100 years, generally (It may be more or less).
A. Dividing the 100 years into 3 periods as stages (33-34-33) years then it is 33 years in each
   (period/stage).
B. Dividing the 100 years into 10 periods then it is 10 years in each period.
C. Dividing the 100 years into 20 periods then it is 5 years in each period.
D. Dividing the 100 years into 25 periods then it is 4 years in each period.
E. Dividing the 100 years into 33 periods then it is 3 years in each period.
F. Dividing the 100 years into 50 periods then it is 2 years in each period.
G. Dividing the 100 years into 100 periods then it is 1 years in each period.
H. Dividing the 100 years into 300 periods then it is in the period of each individual season (there
   are 3 seasons in Burma/Myanmar)
I. Dividing the 100 years into 600 periods then it is 2 months in each period.
J. Dividing the 100 years into 2400 periods then it is one pakkha = 15 days in each period.

Meditate vipassanā on the three characteristics alternately of rūpas arising in each period, one period after another, gradually. Meditate to realize also that the rūpa existing in one period of life does not shift to go to the next period of life. Discern to realize that they perished at that moment.

After that divide the rūpas existing in one day:
1. into 2 periods namely day time and night time,
2. and into 3 periods for the day time namely morning, afternoon and evening and 3 periods for the night time namely night fall, midnight and before the break of dawn. (that means dividing into 6 periods for one day).

Meditate on the three characteristics alternately of the rūpa existing in each of these periods. (Assuming that the life span is 100 years, it is to meditate on the 6 periods in each and every day. It is not just to meditate on one day only). After meditating vipassanā like that then meditate on the 3 characteristics alternately of each of the following rūpa which exist in each of the 6 periods of one day:
1. the rūpas occurring while going forward
2. the rūpas occurring while returning
3. the rūpas occurring while looking straight
4. the rūpas occurring while looking aside. (It is to meditate on each day of the 100 years).

After that, in the moments of bodily postures (iriyāpatha) and comprehension of activities (sampajāna) involved in one day such as going for ward, returning etc., meditate vipassanā on the three characteristics of the rūpa occurring in each of the following 6 types;
1. rūpa occurring while lifting the foot from the ground,
2. rūpa occurring while pushing the raised foot forward (until where the other stationary foot is ),
3. rūpa occurring while pushing the foot forward, going beyond the stationary foot.
4. rūpa occurring while putting the foot down, after having gone beyond the other stationary foot.
5. rūpa occurring while touching the ground,
6. rūpa occurring while the foot is pressing on the ground just before lifting it again for the next step.

(Understand that the instruction to meditate vipassanā on the three characteristics of the rūpa occurring while in those postures, iriyāpatha and activities, sampajāna are by way of upalakkhāna and nidassana, just like ‘if shown just the shadow, one knows what it is’). Meditate on all bodily movements occurring daily during the 100 years.

3. ĀHĀRAMAYARPŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the catusantatirūpa (which are produced by the 4 Causes, kamma-citta-utu-āhāra) that are occurring in the following 2 types of period of each day:
1. Catusantati rūpa that are occurring when one is hungry;
2. Catusantati rūpa that are occurring after having enter food sufficiently.

4. UTUMAYARPŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the following rūpa occurring daily:
1. Catusantati rūpa that are occurring when it is hot.
2. Catusantati rūpa that are occurring when it is cold.

5. KAMMAJARPŪPA METHOD

Meditate vipassanā on the 3 characteristics, having discerned the arising and perishing of the following rūpa in one dvāra without changing to another dvāra;
1. Cakkhudvāra = 54 types of rūpa arising in the eye
2. Sotadvāra = 54 types of rūpa arising in the ear
3. Ghānadvāra = 54 types of rūpa arising in the nose
6. CITTASAMUṬṬHĀNARŪPA METHOD

Meditate vipassāna on the 3 characteristics alternately of all the catusantatirūpa occurring daily as follow;
1. Somanassita = rūpa that are arising when being glad.
2. Domanassita = rūpa that are arising when being sad.

7. DHAMMATĀRŪPA METHOD

The meditator most meditate on utujoaṭṭhamaka rūpa, saddanavaka rūpakalāpa existing in the world of inanimate things / non-living things such as iron, brass, lead, gold, silver, pearl, ruby, cat’s eye(gem), conch shell, crystal, coral, trees, water, earth, forest, mountains etc. which are anindriya baddha = not connected with indriya called kammajā rūpa such as jīvitindriya etc. Discern the 4 great elements existing in these inanimate things such as gold, silver, ruby, trees, water, earth, forest, mountains etc. by the light produced by vipassāna insight. When seeing the rūpakalāpa, discern the 8 or 9 types of ultimate reality paramattha rūpa existing in these kalāpa. Then meditate vipassāna on the three characteristics alternately of these ultimate reality rūpa.

Note: Rūpa from number 1 to 6 are rūpa of the animate or living world; meditate on both internal and external. ‘As for number 7 dhammatā rūpa, it is inanimate anupādinna sankhāradhamma; meditate on external inanimate world only.

ARŪPA SATTAKA METHOD

There are 7 methods in the vipassāna meditation method of arūpasattaka which are kalāpa, yamaka, khanika, paṭipāti, diṭṭhiugghaṭana, mānasamugghaṭana, nikkātāpariyādāna methods.

KALĀPA METHOD = METHOD IN GROUPING AS A WHOLE

The mind which is meditating vipassāna on the rūpa in the 7 rūpasattaka methods as anicca (or dukkha or anatta) alternately is meditated upon again by a subsequent vipassāna mind as anicca (or dukkha or anatta) alternately. this method is called kalāpa method.

Meditate as ‘anicca’ on the rūpa in the 7 rūpasattaka methods after having grouped then as a whole without separating the 7 methods such as ādānānikeha rūpa etc. That vipassāna mind which is meditating as ‘anicca’ is to be meditated upon again by a subsequent vipassāna mind as anicca; then by a subsequent vipassāna mind as ‘dukkha’; then by a subsequent vipassāna mind as ‘anatta’.

Also, meditate as ‘dukkha’ on the rūpa in the 7 methods (as a whole). That vipassāna mind which is meditating as dukkha is to be meditated upon again by a subsequent vipassāna mind as anicca; then meditate vipassāna as dukkha; then as anatta.

Further more meditate as anatta on the rūpa in the 7 methods (as a whole). That vipassāna mind which is meditating as anatta is to be meditated upon again by a subsequent vipassāna mind as anicca, then as dukkha, then as anatta. This method is called kalāpa method. It is the vipassāna meditation on the rūpa in the 7 methods, grouping then as a whole.

PREVIOUS VIPASSĀNA MIND, SUBSEQUENT VIPASSĀNA MIND

It is mentioned in the ānānavibhaṅga commentary (abhidhamma commentary) that the mind which is meditating vipassāna (for phuthujana and sekkha) is mahākusala manodvārikajavana viṭṭha mind process.

Sekkha vā phuthujana vā kusalāṁ aniccato dukkhato anattato vipassanti. kusale niruddhe vipāko tādārammaṇatā uppaṭṭhati. (Paṭṭhāna.I.133)
Sekkhaariya persons and puthujiya persons meditate vipassanā on kusala dhamma as anicca, dukkha, anatta. When the kusala dhamma = vipassanā kusalajavana ceased then subsequent to that vipassanā kusalajavana, kāmāvacara vipāka tadārammaṇa arise.

Tam kusalassā javanassā ārammaṇabūtām vipassitakusalaṁ ārammaṇaṁ katvā uppajjatiti attho. (Abhidhamma aṭṭhakathā.III.436)

Kāmāvacara vipāka citta arise, functioning as tadārammaṇa, taking as object the kusala dhamma which is the object of that vipassanā kusalajavana. (abhidhamma aṭṭhakathā.III.436)

Take note that in accordance with the above text, subsequent to the not matured yet taruna vipassanā javana, tadārammaṇa can arise.

Tilakkhaṇārammaṇikavipassanāya tadārammaṇaṁ na labbhati. vutthānagāminiya balavavipassanāya tadārammaṇaṁ na labbhati. (abhidhamma aṭṭhakathā.II.147)

According to the explanation of the above commentary, take note that subsequent to the powerful balavavipassanā javana, tadārammaṇa cannot arise. Therefore there are 2 types as to whether tadārammaṇa arise or do not arise subsequent to vipassanā javana. The vipassanā manodvārika javana vīthi mind processes are as follows:

<table>
<thead>
<tr>
<th>VIPASSANĀ MANODVĀRIKAJAVANA VĪTHI</th>
</tr>
</thead>
<tbody>
<tr>
<td>manodvāravaṇa (1)</td>
</tr>
<tr>
<td>accompanied with ānāna and pīti - 12</td>
</tr>
<tr>
<td>accompanied with ānāna but not with pīti - 12</td>
</tr>
<tr>
<td>accompanied with pīti but not with ānāna - 12</td>
</tr>
<tr>
<td>not accompanied with ānāna and pīti - 12</td>
</tr>
</tbody>
</table>

Take note that the whole manodvārika javana vīthi mind process together with the accompanying metal factors (cetasikas) are called as:
1. the mind which is meditating as anicca; the mind meditating as dukkha; the mind meditating as anatta.
2. the 1st mind, 2nd mind etc.
3. the previous mind, the subsequent mind, by means of ekatta method.

The reason is that the object of the 1st manodvārika vipassanā mind process is the rūpa dhamma of the 7 methods; and the object of the 2nd manodvārika vipassanājavana vīthi is the 1st manodvārika vipassanā javana mind process = nāma dhamma. It is extremely difficult that in the javana vīthi mind process which has only one āvajjana, one mind takes rūpa as object and another mind takes nāma as object. Therefore take note that the vīthi which takes rūpa as object is one vīthi and the vīthi which takes nāma as object is another vīthi. Take note that the whole of one vīthi mind process is called previous mind or subsequent mind etc. by the ekatta method. Tadārammaṇa may or may not arise. If tadārammaṇa arises then it may be ahetuka tadārammaṇa or sahetuka tadārammaṇa accordingly.

2. YAMAKA = METHOD BY PAIRS

After having meditated as anicca on the ādānanikkhapa rūpa, meditate vipassanā on that meditating mind by a subsequent mind as anicca, as dukkha, as anatta separately. (Note that it is similar for having meditated as dukkha and as anatta).

Take note that the method is the same in vayovuṭṭhatthaṅgama rūpa, āhāramaya rūpa, utumaya rūpa, kammaja rūpa, cittasamutṭhāna rūpa and dhammatā rūpa. In the kalāpa method, the rūpa in the 7 methods are meditated upon as a whole, without differentiately the method; but as for the yamaka method, meditate after having separated them into individual methods. This is the only difference.
However, although it is to meditate after having separated the individual methods, it is necessary to meditate thoroughly in each method. This is especially so in the vayovuḍṭṭhāṅgama rūpa of the rūpa sattaka; (meditate on the rūpa and then meditate on the meditating vipassanā mind thoroughly according to the divided stage of periods of life such as) meditate on the rūpa of the 1st periods of life then meditate again on the meditating insight = meditating mind; after that meditate on the rūpa of the 2nd periods of life then meditate again on the meditating insight = meditating mind; etc. Understand that the way is the same for the other rūpas.

3. METHOD BY KHAṆIKA

The meditator meditates on the ādānanikkhepa rūpa as anicca and then:
1. he meditates on that 1st meditating mind (1st vipassanā manodvārikajavana viṭṭhi) by a 2nd mind (= 2nd vipassanā manodvārikajavana viṭṭhi mind),
2. then on the 2nd mind by a 3rd mind,
3. then on the 3rd mind by a 4th mind,
4. then on the 4th mind by a 5th mind, as anicca. (Also meditate as dukkha and as anatta alternately.)

Note that the way is the same in meditating on ādānanikkhepa rūpa as dukkha and as anatta. Understand that it is similar for the other rūpa such as vayovuḍṭṭhāṅgama rūpa etc. Meditate on the rūpa according to the rūpasattaka methods and at each time (i.e. at each method), the vipassanā manodvārikajavana viṭṭhi meditating on the rūpa must be meditated upon in 4 sequences (as above). It is the meditation on a preceding vipassanā manodvārikajavana viṭṭhi mind process.

4. METHOD BY PAṬIṆPAṬI

After having meditated on ādānanikkhepa rūpa as anicca, then meditate as anicca:
1. on that 1st mind which is meditating like that by a 2nd mind
2. then on that 2nd mind by a 3rd mind
3. then on that 3rd mind by a 4th mind
4. then on that 4th mind by a 5th mind
5. then on that 5th mind by a 6th mind
6. then on that 6th mind by a 7th mind
7. then on that 7th mind by a 8th mind
8. then on that 8th mind by a 9th mind
9. then on that 9th mind by a 10th mind
10. then on that 10th mind by a 11th mind.

Also meditate as dukkha and as anatta. [Understand that the way is the same for meditating on ādānanikkhepa rūpa as dukkha and as anatta; and also for meditating on the other rūpa such as vayovuḍṭṭhāṅgama rūpa etc. as anicca or as dukkha or as anatta.]

5. DIṬṬHIUGGHĀṬANA = METHOD BY REMOVING WRONG VIEWS DIṬṬHI

If meditate vipassanā on the saṅkhāra dhammas states of anatta (= as anatta) thoroughly then it means the removal of diṭṭhi. [Anattānupassanāñāṇa which has the support of aniccānupassanāñāṇa and dukkānupassanāñāṇa by means of powerful upanissaya-paccaya-sattti force can remove diṭṭhi = attadiṭṭhi].

6. MĀNAUGGHĀṬANA = METHOD BY REMOVING MĀNA

If meditate vipassanā on the saṅkhāra dhamma's states of anicca (= as anicca) thoroughly then it means the removal of māna. [Aniccānupassanāñāṇa which has the support of dukkānupassanāñāṇa and anattānupassanāñāṇa by means of powerful upanissaya-paccaya-sattti force can remove māna].

7. NIKANTI PARĪYĀDĀṆĀ = METHOD SUCH THAT TAṆHĀ NIKANTI IS ENDED AND NOT TO ARISE
If meditate vipassanā on the saṅkhāra dhamma’s states of dukkha (= as dukkha ) thoroughly then it means the ending of nikāti which is the subtle taṇhā. [dukkhānupassanāna which gets the support of aniccaṇupassanāna and anattānupassanāna by means of powerful upanissaya-paccaya-satti can end taṇhā; therefore taṇhā does not arises.]

CAUTION: Meditating on just anatta only of saṅkhāra dhamma then anattānupassanāna cannot remove diṭṭhi; meditating on just dukkha only then dukkhaṇupassanāna cannot end taṇhā; meditating on just anicca only then aniccaṇupassanāna cannot remove māna. Only if one anupassanāna is supported by remaining 2 anupassanāna then that anupassanāna can remove the relevant defilements kilesa. (Look in Vism.xx. 721 and Mahāṭīkā. II. 415-416)

In accordance with the above instruction after having meditated vipassanā thorough on the three characteristics alternately of saṅkhāra dhamma existing in the 3 periods, internally and externally by means of rūpa nāma method, 5 khandha method, paṭiccasamupāda method then meditate;
1. on mainly anicca only
2. on mainly dukkha only
3. on mainly anatta only,

of these saṅkhāra dhamma for at least one sitting (meditation) on each. How could the perception of soul/atta in saṅkhāradhamma occur in the insight of the meditator whose insight of anattānupassanā on saṅkhāradhamma existing in the 3 periods past-future-present internally and externally is matured. Similarly, how could the perception of permanency (nicca) in saṅkhāradhamma occur in the insight of the meditator whose insight of aniccaṇupassanā on saṅkhāradhamma is matured. Similarly, how could the conceited māna view as ‘I, I’ occur. Māna views arise only in those who have the perception of permanency. Similarly, how could the perception of happiness (suka) in saṅkhāradhamma occur in the insight of the meditator whose insight of dukkhaṇupassanā on saṅkhāradhamma is matured. Attachment, taṇhānīkanti can occur in the mental process of those who have the perception of happiness, sukha in saṅkhāradhamma. Therefore taṇhānīkanti, attachment cannot occur in the meditator whose insight of dukkhaṇupassanā is matured.

BECAME PROFICIENT
Ettāvatā panassa rūpakammaṭṭhānaṃpi arūpakammaṭṭhānaṃpi paguṇaṃ hoti.
(Vism.xx. 721)

If able to meditate skilfully by means of both rūpasattaka and arūpasattaka methods internally and externally then the meditator becomes proficient in rūpa kammaṭṭhāna and nāma kammaṭṭhāna.
It is much better if able to meditate on past-future-present internally and externally.

SAMMASANAṬṭĀNA STAGE IS FINISHED
UDAYABBAYA-ṆĀṆA STAGE

RŪPA AND NĀMĀ METHOD + 5 KHANDHA METHOD

The objects of udayabbaya-ṆāṆa are khadāḥa, āyatana, dhātu, sacca, paṭiccasamuppāda factors. As for the paṭiccasamuppāda factors, only the factors from avijjā to bhava are included in the list of the objects of udayabbayaṇupassanā-ṆāṆa. (paṭīsam. 52)

Those who want to try to attain udayabbayaṇupassanā-ṆāṆa firstly meditate vipassanā thoroughly sometimes on anicca lakkhāna, sometimes on dukkha lakkhāna, sometimes on anatta lakkhāna of the present (paccauppanna).
1. of just rūpa only (internally and externally alternately)
2. then of just nāma only (internally and externally alternately)
3. then of just nāma and rūpa together (internally and externally alternately)

In meditating on just rūpa only or on just nāma only in every line of all the 6 types of vīthi such as cakkhuvāra vīthi, meditate until attaining khaṇaṇapaccuppanna. Similarly meditate vipassanā thoroughly by means of the 5 khandha method, sometime on anicca characteristics, sometimes on dukkha characteristic, sometimes on anatta characteristic until attaining khaṇaṇapaccuppanna of:
1. just rūpa only
2. then just vedanā only
3. then just saññā only
4. then just saṅkhāra
5. then just viññāṇa only.

Meditate one round on internal, then one round on external.

Similarly meditate vipassanā on three characteristics alternately of the paṭiccasamuppāda factors namely avijjā-saṅkhāra-viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-ṭaññā-upādāna-bhava (= kamabhava + upapatibhava), having taken as object only the arising and perishing of these factors, without linking the causes and effects.

PAST, FUTURE, PRESENT, INTERNAL, EXTERNAL

If the meditator is able to meditate vipassanā thoroughly until attaining khaṇaṇapaccuppanna on the saṅkhāra dhamma of the present and if the insight is also clear then meditate vipassanā thoroughly
1. sometimes on anicca characteristics
2. sometimes on dukkha characteristics
3. sometimes on anatta characteristics,

From the successive past till the present, from the present till the last future by the nāma rūpa method and 5 khandha method, one round internally, one round externally of:
1. just rūpa only
2. just nāma only
3. nāma and rūpa together and then
1. of just rūpa only
2. of just vedanā only
3. of just saññā only
4. of just saṅkhāra only
5. of just viññāna only.

It is necessary to meditate for many times on anicca, then for many times on dukkha, then for many times on anatta. After meditated for many times like that the meditator can meditate for a rather long time, mainly on one of the characteristics which is best for him. If the meditator is satisfied and if the arising and perishing appear very clearly and quickly to the insight, attaining khaṇaṇapaccuppanna then he can switch to meditate by the udayabbaya-ṆāṆa detailed method.
UDAYABBAYA-ÑĀNA DETAILED METHOD OF MEDITATION

1. SAMUDAYA-DHAMMĀNUPASSĪ = UDAYADASSANA = MEDITAION ON JUST ARISING ONLY

In Mahāsatiṭṭhāna-sutta taught to meditate in 3 ways at every satiṭṭhāna as:
1. samudayadhàhammānupassi
2. vayadhàhammānupassi
3. samudayavayadhàhammānupassi.

Venerable Sāriputta, the general of the dhamma taught the meaning of that teaching in Paṭisambhidāmagga as 'avijjā samudayā, rūpa samudayo' etc. The meditator must practise the udayabbaya detailed method in accordance with those instructions. As an example, the rūpa khandhā and 4 nāma khandhā such as vedanā khandhā (in paṭisandhi) are show here. The meditator who has already completed the discernment of causal relationships = paṭicca samuppāda 5th method, will be able to meditate on the 5 khandhā in each mind moment (= in each mind shown in the tables of nāma kammaṭṭhāna). As in the discernment of causal relationship paṭiccasamuppāda 5th method, here it is to meditate to realize the causal relation ships by insight.

RŪPAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi (kammaja) rūpa arises.
2. Because of the arising of taṇhā (20), paṭisandhi (kammaja) rūpa arises.
3. Because of the arising of upādāna (20), paṭisandhi (kammaja) rūpa arises.
4. Because of the arising of saṅkhāra (34), paṭisandhi (kammaja) rūpa arises.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi (kammaja) rūpa arises.
   * the arising of kammaja-rūpa
   * the arising of cittaja-rūpa
7. Because of the arising of utu, utuja-rūpa arise.
   * the arising of utuja-rūpa
8. Because of the arising of āhāra, āhārajā-rūpa arise.
   * the arising of āhārajā-rūpa

*NOTE: There is only kammaja-rūpa at the time of paṭisandhi, especially at the time of the arising upāda of paṭisandhi. There are no cittaja-rūpa, utuja-rūpa, āhāra-rūpa yet; they are shown only for the rūpakkhandhā existing in the subsequent mind moment.

PAṬISANDHI VEDANĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi vedanā arise.
2. Because of the arising of taṇhā (20), paṭisandhi vedanā arise.
3. Because of the arising of upādāna (20), paṭisandhi vedanā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi vedanā arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi vedanā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi vedanā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi vedanā arise.
8. Because of the arising of phassa (= 34-vedanā = 33), paṭisandhi vedanā arise.
   * The arising of paṭisandhi vedanā.

PAṬISANDHI SAṆṆĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi saṅkā arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkā arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkā arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi saṅkā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saṅkā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saṅkā arise.
8. Because of the arising of phassa (= 34-saññā = 33), paṭisandhi saññā arise.
   * The arising of paṭisandhi saññā.

PAṬISANDHI SAṄKHĀRAKKHANDHĀ (Cetanā)
1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vattthu (≡ hadayavattthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (≡ object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of phassa (≡ 34-cetanā = 33), paṭisandhi saṅkhāra arise.
   * The arising of paṭisandhi saṅkhāra.

PAṬISANDHI SAṄKHĀRAKKHANDHĀ (≡ 34-vedanā-saññā-viññāna = 31)
1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vattthu (≡ hadayavattthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (≡ object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of the remaining 3 nāma khandā, paṭisandhi saṅkhāra arise.
   * The arising of paṭisandhi saṅkhāra.
   
   (The remaining 3 nāma khandā means vedanākkhandhā-saññākkhandhā-viññāna kkhadā. In nāma 34, leaving out these 3 khandā, the 31 cetasika are the effectis. Therefore the remaining 3 vedanā, saññā, viññāna are the cause.)

PAṬISANDHI VIṄṆĀṆAKKHANDHĀ
1. Because of the arising of avijjā (20), paṭisandhi viññāna arise.
2. Because of the arising of taṇhā (20), paṭisandhi viññāna arise.
3. Because of the arising of upādāna (20), paṭisandhi viññāna arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi viññāna arise.
5. Because of the arising of kamma (kammasatti force of 34), paṭisandhi viññāna arise.
6. Because of the arising nāma rūpa, paṭisandhi viññāna arise.
   * The arising of paṭisandhi viññāna.
   nāma = accompanied cetasika (33)
   rūpa = hadayavattthu( = rūpa 30) + (object rūpa)

   Base on this method, meditate on the 5 khandā of every mind moment shown in the nāma kammatthāna tables such as bhavanga 5 khandā, cuti 5 khandā, pañcadvāravajjana 5 khandā, cakkhuviññāna 5 khandā etc. For those who are already skillful in discerning the cause and effects by the paṭiccasamuppāda 5th method, the discernment here are usually not difficult.

   NOTE: Here, avijjā-taṇhā-upādāna is shown as (20) and saṅkhāra as (34) are taken as an example only. Discern and meditate according to that which had arise, is arising, will arise in the nāma-rūpa process of one self. The quantity of citta cetasika may vary; it may be kusala saṅkhāra or akusala saṅkhāra. Discern as much as one can, from the successive pasts till the last future.

2. VAYADHAMMĀṆUPASSĪ = VAYADASSANA = MEDITATION ON JUST PERISHING ONLY

   Avijjānirodhā rūpanirodhoti paccayanirodhāṭṭhena rūpakkhandhassa vayaṁ passati.
   (paṭisam. 54)
Avijjānirodhā rūpanirodhoti aggamaggaññena avijjāya anuppādaniruddhato anāgatassa rūpassa anuppādaniruddho hoti paccayābhāve abhāvato.

(Vism, mahāṭikkā.Π.421)

The meditator who realizes clearly that the arising of the effects such as rūpa is produced by the causes such as avijjā by vipassanā insight ‘eye’ can easily discern that “because of the cessation of the cause such as avijjā in which there is no more arising due to arahattamagga = anuppādaniruddha cessation, then the effects such as rūpa ceased in which there is no more arising = anuppādaniruddha cessation”, if he discerns with vipassanā insight the period when attaining arahattamagga in future and the period after parinibbānacuti. In this case the meditator should know about uppādaniruddha and anuppādaniruddha.

Uppādaniruddha - The cause saṅkhāra dhamma as well as the effect saṅkhāra dhamma are just saṅkhāra dhamma which perish away after arising. The successive perishing after arising (arising & perishing), being the states of anicca is called uppādaniruddha. As long as the cause are supporting successively, the effect will exist in this way successively arising & perishing away = uppādaniruddha. (Note that the cause is also effect saṅkhāra dhamma which arise because of its respective cause). After perishing away, as the cause is not yet ended or exhausted, it arises and perishes again is called uppādaniruddha. It is the cessation which still has arising. It is also called khaṇḍaniruddha.

Anuppādaniruddha - Each sotāpattimagga, sakadāgāmagga, anāgāmagga totally eradicate the kilesa concerned. Arahattamagga called aggamaggaññas = the noblest magga totally eradicate the remaining kilesa such as avijjā. When the ariyamaggaññas up till arahattamagga totally eradicate the kilesa concerned then these kilesa do not arise again in the nāma-rūpa khandhā process at all. They totally ceased without arising again, such cessation is called anuppādaniruddha.

When causes such as avijjā totally ceased without arising again, i.e. anuppādaniruddha then the group of effects such as rūpa which could further arise if causes are not exhausted yet also ceased without arising again, having no condition to further arise in the future after parinibbānacuti. It is also called anuppādaniruddha. They ceased because when there are no cause then effects also cannot arise.

The meditator must meditate to discern the nature of that of that anuppādaniruddha, having sent the vipassanā insight = by vipassanā insight towards the future till attaining arahatta-magga and towards the future till parinibbānacuti. Only when realized by vipassanā insight “eye” precisely that “because of the cessation of the causes as anuppādaniruddha, the effects also ceased as anuppādaniruddha”, then further meditate on the followings.

MEDITATION ON RŪPAKKHANDHĀ

1. Because of the cessation of avijjā, (kammajā) rūpa cease.
2. Because of the cessation of taṇhā, (kammajā) rūpa cease.
3. Because of the cessation of upādāna, (kammajā) rūpa cease.
4. Because of the cessation of saṅkhāra, (kammajā) rūpa cease.
5. Because of the cessation of kamma, (kammajā) rūpa cease.

(This is anuppādaniruddha. It is the cessation of future rūpa which ceased without arising again)
* Cessation of kammajā-rūpa = perishing away. (uppādaniruddha)

6. Because of the cessation of citta, cittajā-rūpa cease. (anuppādaniruddha)
* Cessation of cittajā-rūpa = perishing away. (uppādaniruddha)

7. Because of the cessation of utu, utujā-rūpa cease: (anuppādaniruddha)
* Cessation of utujā-rūpa = perishing away. (uppādaniruddha)

8. Because of the cessation of āhāra, āhārajā-rūpa cease: (anuppādaniruddha)
* Cessation of āhārajā-rūpa = perishing away. (uppādaniruddha)

In these discernment the meditator must meditate to realize clearly the two types of cessation, anuppādaniruddha = cessation in which there is no arising again subsequently and uppādaniruddha = cessation in which there is arising again subsequently. In pātisambhidāmagga pāli on page 53 (Burmese script) uppādaniruddha is called as viparītāmalakkhana. It is the momentary perishing of
saṅkhāradhamma. In this discernment also, discern all kusala and akusala javāna viṭṭhi as shown in
nāma kammathāna tables of the 6 lines such as rūpārammaṇa line, forming 5 khandhā in every
mind moment (as mentioned in the pāṭiccasamuppāda 5th method). Meditate on internal and
external alternately. In discerning like that, the discernment of cakkhuviññāna vedanakkhandhā is
shown as follows based on that in the nāmakkhandhā stage.

MEDITAION ON CAKKHUVIÑÑĀNA-VEDANĀKKHANDHĀ
1. Because of the cessation of avijjā, cakkhuviññāna vedanā cease.
2. Because of the cessation of taṇhā, cakkhuviññāna vedanā cease.
3. Because of the cessation of upādāna, cakkhuviññāna vedanā cease.
4. Because of the cessation of saṅkhāra, cakkhuviññāna vedanā cease.
5. Because of the cessation of kamma, cakkhuviññāna vedanā cease.
6. Because of the cessation of cakkhuvatthu rūpa, cakkhuviññāna vedanā cease.
7. Because of the cessation of rūpārammaṇa, cakkhuviññāna vedanā cease.
8. Because of the cessation of cakkhusamphassā (= 7), cakkhuviññāna vedanā cease.
9. Because of the cessation of āloka (= light), cakkhuviññāna vedanā cease.
10. Because of the cessation of manasikāra (= pañcadvāravajjana = 11), cakkhuviññāna vedanā cease.
   (anuppādanirodha)
   * Cessation of cakkhuviññāna vedanā. (uppaṭaṇirodha)
   Meditate in the same way, from the successive pasts till the last future as far as one can.

3. SAMUDAYA-VAYA-DHAMMĀNUPASSĪ
UDAYA-VAYADASSANA = DISCERNING ARISING AND PERISHING

Samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati.
   (mahāsatisaṭṭhāna sutta, maghīma nikāya.I.71)
   Avijjāsamudaya rūpasamudayo ...pe... avijjānirodhā rūpanirodho.
   (paṭisam. 53-54)

Tesāṃ vasena evampi rūpassa udayo evampi rūpassa vayo, evampi rūpaṃ udeti, evampi
rūpaṃ vetūti paccayato ceva khaṇato ca viṭṭhārena manasikāraṃ karoti. (Vism. II.267,
§724)

In accordance with the instructions of pāli and commentary as above, the meditator who is trying
to practise the udayabbaya detailed method must meditate linking cause and effect again and again,
having discerned by vipassanā insight that ‘because of the arising of the cause, effect arise; because
of the cessation of the cause, effect cease’.

In meditating like that, it is mentioned:
Sappaccayaṇāmarāpavasena tilakkhaṇaṃ āropetvā vipassanāpatipātiyā “aniccaṃ dukkham
anattā” ti sammassanto vicaratāti. (mūlaṇapīṭha, commentary.I.281).

In accordance with this instruction of the commentary, the meditator must meditate on the three
characteristics alternately of both the cause and effect. Therefore, here having linked the cause and
effects, the vipassanā meditation on their anicca characteristic is shown as follows. Understand that
the method is the same for the vipassanā meditation on their dukkha and anatta characteristics.

UDAYA-VAYA-DASSANA RŪPAKKHANDHĀ
1. Because of the arising of avijjā, (kammajā) rūpa arise.
   Because of the cessation of avijjā, (kammajā) rūpa cease.
   avijjā = (arising-perishing) anicca; (kammajā) rūpa = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (kammajā) rūpa arise.
   Because of the cessation of taṇhā, (kammajā) rūpa cease.
   taṇhā = (arising-perishing) anicca; (kammajā) rūpa = (arising-perishing) anicca.
3. Because of the arising of upādāna, (kammajā) rūpa arise.
   Because of the cessation of upādāna, (kammajā) rūpa cease.
upādāna = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.

4. Because of the arising of saṅkhāra, (kammaja) rūpa arise.
Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
saṅkhāra = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.

5. Because of the arising of kamma, (kammaja) rūpa arise.
Because of the cessation of kamma, (kammaja) rūpa cease.
kamma = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.

6. Because of the arising of citta, (cittaja) rūpa arise;
Because of the cessation of citta, (cittaja) rūpa cease.
citta = (arising-perishing) anicca; (cittaja) rūpa = (arising-perishing) anicca.

7. Because of the arising of utu, (utuja) rūpa arise.
Because of the cessation of utu, (utuja) rūpa cease.
uto = (arising-perishing) anicca; (utuja) rūpa = (arising-perishing) anicca.

8. Because of the arising of āhāra, (āhāraja) rūpa arise.
Because of the cessation of āhāra, (āhāraja) rūpa cease.
āhāra = (arising-perishing) anicca; (āhāraja) rūpa = (arising-perishing) anicca.

MEDITATION ON CAKKHUVIÑÑĀNA-VEDANĀKKHANDHĀ

1. Because of the arising of avijjā, (cakkhuviññāna) vedanā arise.
Because of the cessation of avijjā, (cakkhuviññāna) vedanā cease.
avijjā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

2. Because of the arising of tanhā, (cakkhuviññāna) vedanā arise.
Because of the cessation of tanhā, (cakkhuviññāna) vedanā cease.
tanhā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

3. Because of the arising of upādāna, (cakkhuviññāna) vedanā arise.
Because of the cessation of upādāna, (cakkhuviññāna) vedanā cease.
upādāna = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

4. Because of the arising of saṅkhāra, (cakkhuviññāna) vedanā arise.
Because of the cessation of saṅkhāra, (cakkhuviññāna) vedanā cease.
saṅkhāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

5. Because of the arising of kamma, (cakkhuviññāna) vedanā arise.
Because of the cessation of kamma, (cakkhuviññāna) vedanā cease.
kamma = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

6. Because of the arising of cakkhuvatthu, (cakkhuviññāna) vedanā arise.
Because of the cessation of cakkhuvatthu, (cakkhuviññāna) vedanā cease.
cakkhuvatthu = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

7. Because of the arising of rūparammaṇa, (cakkhuviññāna) vedanā arise.
Because of the cessation of rūparammaṇa, (cakkhuviññāna) vedanā cease.
rūparammaṇa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

8. Because of the arising of cakkhusamphassa, (cakkhuviññāna) vedanā arise.
Because of the cessation of cakkhusamphassa, (cakkhuviññāna) vedanā cease.
cakkhusamphassa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

Because of the cessation of āloka, (cakkhuviññāna) vedanā cease.
āloka = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

10. Because of the arising of manasikāra (pañcadvāravajjana), (cakkhuviññāna) vedanā arise.
Because of the cessation of manasikāra, (cakkhuviññāna) vedanā cease.
manasikāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

EXPLANATION

Meditators who are already skillful and proficient in the paṭiccasamuppāda-5th method can
meditate based on the above shown to this extent. This udayabbaya detailed method must practised on every mind moment shown in the nāma kammaññhāna tables, having formed the 5 khandhā.

In this meditation the meditator can meditate, having discerned by vipassanā insight the causal relationships between the 1st past life causes and present life effects. He can also meditate after having discerned by vipassanā insight the causal relationships between the 2nd past life causes and the 1st past life effects; and the causal relationships between the present life causes and futures life effects. These are the meditation where the meditator can meditate on the successive past lives and successive future lives, having discerned by vipassanā insight the causal relationships between the respective causes and effects as mentioned in the paticcasamuppāda 5th method.

If the meditator wants he can meditate by dividing into 2 groups: i.e. one group of avijjā- tanhā-upādāna which is the same as kilesavatta and one group of saṅkhāra-kamma which is the same as kammaññhāta.

Say, if the causes are the causes that occurred in the 1st past life then the meditator firstly discern the bhavanga mind clearness (= manodvāra) of the 1st past life and then he must discern to realize by vipassanā insight the arising and perishing = anicca of the causes which occurred in between those bhavanga mind clear element. Understand that the method is similar for the successive past lives and successive future lives. As shown in the paticcasamuppāda stage, avijjā- tanhā-upādāna mostly occur as the following manodvāra vithi.

<table>
<thead>
<tr>
<th>manodvāraññhāna (1)</th>
<th>javana (7)</th>
<th>sahetukatadārammanā (2)</th>
<th>ahetukatadārammanā (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>20</td>
<td>34/</td>
<td>12</td>
</tr>
</tbody>
</table>

Piti may or may not accompanied, and tadārammanā may or may not arise. If tadārammanā arise, ahetukatadārammanā or sahetukatadārammanā can arise accordingly. The avijjā- tanhā-upādāna for puthujjana are mostly lobha-diṭṭhi group javana. Having discerned by vipassanā insight the arising and perishing anicca nature of the nāma dhammas in these vithi until khaṇṇapaccuppāna = realizing the arising and perishing of every mind moment, meditate on their three characteristics alternately. Furthermore, the saṅkhāra-kamma group mostly occur as the following vithi process.

<table>
<thead>
<tr>
<th>manodvāraññhāna (1)</th>
<th>javana (7)</th>
<th>sahetukatadārammanā (2)</th>
<th>ahetukatadārammanā (2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>34</td>
<td>34/</td>
<td>12</td>
</tr>
</tbody>
</table>

In this manodvāra-vithi, if it is somanassasahagata aññasampayutta mahā kusala then both piti and añña are accompanied; there are 34 nāma dhamma. If it is upekkhāsahagata aññasampayutta then only añña is accompanied, without piti, there are 33 nāma dhammas. Tadārammanā may or may not arise. Sahetukatadārammanā or ahetukatadārammanā may arise accordingly. Having discerned the arising and perishing of these saṅkhāra-kamma nāma dhamma in every mind moment until khaṇṇapaccuppāna, meditate vipassanā on their three characteristics alternately.

SAṆṆKHĀRA AND KAMMA-BHAVA

Kammaññhāta force is not the object of vipassanā meditation. In vipassanā meditation on the 3 characteristics it is mainly to meditate on that of the kusala saṅkhāra group. Therefore the meditator should known about the saṅkhāra and kammabhava which are the object of vipassanā. Dāṇa-kusala will be shown as an example:

1. The pubba-cetanā which arise before doing the kusala wholesome deed = before donating is saṅkhāra.

The mūca-cetanā which arise at the time of doing the kusala wholesome deed = while donating is kammabhava.

2. Among the 7 javana that arose while doing the kamma, the cetanā that accompanies with the 1st till 6th javana is saṅkhāra. The 7th javana’s cetanā is kammabhava.

3. In the javana mind moments that occur while doing the kamma, the cetanā is kamma bhava, the accompanied sampayuttadhamma group is saṅkhāra.

In accordance with the above definition, if one can meditate vipassanā on all nāma dhamma in every mind moment of the above manodvārika kusalajavana vithi mind process which had arisen or
will arise, until attaining khaṇḍapaccuppanna, then it can be said that both sāṅkhāra and kammaḥavaya are already being meditated upon.

MEDITATE VIPASSANĀ ON ALL

Meditate vipassanā as above after forming 5 khandha in every mind moment that exist in viṭhi such as cakkhuviṭhi which are paṭisandhi 5 khandha, bhavaṅga 5 khandha, cuti 5 khandha, manodvāravajjana 5 khandha, cakkhuviṇāṇa 5 khandha. Meditate on both internal and external. In meditating like that:  
1. The meditator can meditate on it after having linked the causal relationships between past and present. 
2. The meditator can meditate on it after having linked the causal relationships between past lives. 
3. The meditator can meditate on it after having linked the causal relationships between present and future. 
4. The meditator can meditate on it after having linked the causal relationships between future lives.

PAṬĪCCASAMUPPĀDA FIRST METHOD

Nāyaṇ, bhikkhave, kāyo tumhākaṃ napi ānaṃsaṃ, purāṇamidaṃ, bhikkhave, kammaṇ abhisāṭikkhatam abhisāṭikīṣayitaṃ vedaniyaṃ daṭṭhabbaṃ. 

utra kho, bhikkhave, sutavā ariyasaṅvako paṭīccasamuppādaṇṇeva sādhukan yoniso manasi karoti iti imasmim sati idaṃ hoti, imassuppadā idaṃ uppajjati; imasmim asati idaṃ na hoti, imassa nirodha idaṃ nirujjhati, yadidaṃ avijjapaccaya sāṅkhāra; sāṅkhārapaccayā viṇāṇaṃ pe evametassa kevalassa dukkhakhakhandhassa samadayo hoti. avijjāya tveva asessavirāgaṇirodha sāṅkhāranirodho; sāṅkhāranirodhā viṇāṇanirodho pe evametassa kevalassa dukkhakhakhandhassa nirodho hoti.

(samyuttanikkāya.I.294-295, natumhasutta.)

Monks, these rūpakāya, nāmakāya = all rūpa, all nāma are not yours (it means it is not your atta = because there is no atta) and not the belonging of others (= it is not the atta of others). These rūpakāya and nāmakāya are the states caused by past old kamma. It is formed by kusala kamma and akusala kamma, kusala cetanā and akusala cetanā are the fundamental cause. It is the basis (vattu) of vedanā, feeling.

Monks, in this case the ariyasaṅvaka who is knowledgeable in āgamasutta = learning knowledge and adhiyagasutta = practical knowledge or my disciple who is ariyā meditates well on the causal relationship, paṭīccasamuppāda:

“If this cause exist, this effect arise. Because of the arising of this cause, this effect arise. If this cause does not exist, this effect does not arise. Because of the cessation of this cause, this effect cease.” That causal relationships paṭīccasamuppāda is like this:

“Because of the arising of avijjā, sāṅkhāra arise; Because of the arising of sāṅkhāra, (vipāka) viṇāṇa arise” etc. “In this way the heap of only suffering, lack of happiness occur”

“Because of the total cessation of avijjā (due to arahattamagga), sāṅkhāra cease; Because of the cessation of sāṅkhāra, (vipāka) viṇāṇa cease” etc. “In this way, it is the cessation of the heap of only suffering, lack of happiness.”

In accordance with such teachings the meditator can and should meditate also by the paṭīccasamuppāda 1st method on just samadaya only then on just vaya only and then on both samadaya and vaya.

SAMUDAYA-DHAMMĀNUPASSĪ

After having discerned the causal relationships as mentioned in the paṭīccasamuppāda 1st method, meditate on just the arising only, such as follows:

1. Because of the arising of avijjā, sāṅkhāra arise;
2. Because of the arising of sāṅkhāra, paṭisandhi viṇāṇa arise;
3. Because of the arising of sāṅkhāra, bhavaṅga viṇāṇa arise;
4. Because of the arising of sāṅkhāra, cuti viṇāṇa arise;
Because of the arising of saṅkhāra, cakkhuviññāna arise, etc.

Meditate on both internal and external. Liking the causal relationships between 3 lives meditate from the successive past lives till the present life from the present life till the last future life. It is not difficult anymore for the meditator who is already skillful in discerning the causal relationships of paṭiccasamuppāda 1st method.

VAYA-DHAMMĀNUPASSĪ

The meditator whose insight is clear on causal relationships such as ‘because of the arising of avijjā, saṅkhāra arise etc,’ until the last future life must meditate on the following discernment, after having discerned by vipassanā insight the anuppādaniruddha state at the time when arahattamagga will be attained in the future such that, due to that arahattamagga, according to the ekatta way, “because of the cessation without arising again of all kilesa such as avijjā, all effects such as saṅkhāra ceased without arising again”.

1. Because of the cessation of avijjā, saṅkhāra cease.
2. Because of the cessation of saṅkhāra, paṭisandhiviññāna cease.
   - Because of the cessation of saṅkhāra, bhavaṅgaviññāna cease.
   - Because of the cessation of saṅkhāra, cuti viññāna cease.
   - Because of the cessation of saṅkhāra, cakkhuviññāna cease.
   
   Meditate like that on just cessation only. Meditate on the three periods, internally and externally.

SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

After having discerned by vipassanā insight both the arising and cessation = such as ‘Because of the arising of avijjā, saṅkhāra arise, Because of the cessation avijjā, saṅkhāra cease’ etc., meditate on the followings:

1. Because of the arising of avijjā, saṅkhāra arise.
   - Because of the cessation of avijjā, saṅkhāra cease.
   - avijjā (arising-perishing) - anicca; saṅkhāra (arising-perishing) - anicca.

2. Because of the arising of saṅkhāra, paṭisandhiviññāna arise.
   - Because of the cessation of saṅkhāra, paṭisandhiviññāna cease.
   - saṅkhāra (arising-perishing) - anicca; paṭisandhi viññāna (arising-perishing) - anicca.

3. Because of the arising of saṅkhāra, bhavaṅgaviññāna arise.
   - Because of the cessation of saṅkhāra, bhavaṅgaviññāna cease.
   - saṅkhāra (arising-perishing) - anicca; bhavaṅgaviññāna (arising-perishing) - anicca.

4. Because of the arising of saṅkhāra, cakkhuviññāna arise.
   - Because of the cessation of saṅkhāra cakkhuviññāna cease.
   - saṅkhāra (arising-perishing) - anicca; cakkhuviññāna (arising-perishing) - anicca.

   To this extent, the meditator who is already proficient in discerning the causal relationships by the paṭiccasamuppāda first method will be able to meditate based on the above examples. Meditate until bhava, namely kammabhava and upapattihava. As shown in the paṭiccasamuppāda first method, in any of the (paṭiccasamuppāda) factors where all 6 lines is to be meditated upon then meditate on all 6 lines there. Meditate on the three periods of past, future, present internally and externally. Meditate on their 3 characteristics from the successive past lives till the last future life throughout for at least one times.
   - the benefits attainable
   - the four noble truths becomes clear
   - lokiya maggasaccacca = five lokiya magga
   - the paṭiccasamuppāda becomes clear
   - the four ways become clear
   - five lakkhaṇa becomes clear

THE PROGRESSION OF UDAYABBAYA VIPASSANĀ MEDITATION

Santativasena hi rūpāpāpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle nānassa tikkhavisadabhāavappattiya khaṇato udayabbayā
The rūpa and nāma that exist in one life from paṭissandhi to cuti is called addhīna- paccuppanna-dhamma. The nāma that exist in a vīthi mind process is called santati- paccuppanna-dhamma. A single rūpa process occurring in four or five or six stages caused by tejodhātu-utu existing in a rūpakalāpa is called ‘one rūpa process produced by one utu’; and when the oja existing in rūpakalāpa gets the support of āhāra-oja, it causes a single rūpa process occurring in four or five or six stages then this process is called ‘rūpa process produced by one āhāra’. The single catu-samuṭṭhānika rūpa process of one utu and one āhāra is santati paccuppanna-dhamma. Nāma occurring in one mind moment which has three moments arising-duration-perishing (uppāda-thiti-bhaṅga) and rūpa occurring during the three minor moment of arising-duration-perishing (u-t-b) are the nāma rūpa called khaṇa- paccuppanna.

Firstly, the meditator must meditate on the arising and the perishing of nāma and of rūpa as santati-paccuppanna by vipassanā insight. Then if meditate like that progressively and when the vipassanā bhāvanā insight becomes powerful being sharper and clearer then the successive uninterrupted arising and perishing of sakkhāradhamma becomes clear to the insight of the meditator until attaining khaṇa-paccuppanna.

It is true that the meditator firstly meditate on paccayato udayabbaya-dassana = the arising and perishing by means of cause such as because of the arising of avijjā, rūpa arise; because of the cessation of avijjā, rūpa cease. Then after having put aside the cause such as avijjā (= putting aside the discernment of ‘because of the arising of cause such as avijjā, effect such as rūpa arise’), he discern by vipassanā insight, the cause khandhā and effect khandhā which have the nature of arising and perishing; that is, firstly by paccayato udayabbayadassana = discerning by vipassanā insight that ‘because of the arising of cause, the effect arise’, because of the cessation of cause, the effect cease’, the meditator then meditate on the momentary arising and perishing = udayabbaya of these khandha.

(It means the meditation such as:
Because of the arising of avijjā, rūpa arise.
Because of the cessation of avijjā, rūpa cease.
avijjā - arising-perishing - anicca
rūpa - arising-perishing - anicca etc.)

If meditate like that for many times, the insight of the meditator becomes sharp and clear. Then the nāma rūpa being arising and perishing in every moment becomes clear to the insight of the meditator. If it becomes clear like that the ‘tender’ taruṇa-vipassanā insight called udayabbayānupassanā is attained. Such meditator is called āraddha-vipassaka person (mahāṭīkā, subcommentary)

UPAKKILESA

While meditating vipassanā thoroughly until attaining taruṇa-vipassanā by means of these two vipassanā method:
1. paccayato udayabbaya-dassana = meditating on arising and perishing by means of cause,
2. khaṇa udayabbaya-dassana = meditating on arising and perishing by means of moment,

and also after having meditated like that while meditating vipassanā again on the five upādānakhandha of the past, future, present , internal, external etc. it is natural that ten kinds of defilement of vipassanā = vipassanupakkilesa occur.

Vipassanupakkilesa hi paṭivedhappattassa ariyasāvakassa ceva vipatipannakkassa ca nikkhitakkamatthānassa kusītapuggalassassa nuppajjanti. Sammāpaṭipannakkassa pana yuttapayuttassa āraddhavipassakassa kulapputtassa uppaṭjāntiyeva. (Vism. II.269, §732)

Take note that these ten types of defilements of vipassanā upakkilesa do not occur in the
following four types of person.
1. in ariya sāvaka who have already attained ariya-magga and phala and in meditators who have attained the powerful balava vipassanā such as nibbidānupassanā etc. (mahāṭikā, subcommentary)
2. in persons who are practising wrongly such as loss of morality (sīla), broken concentration (samādhi), wrong practice of wisdom (pañña)
3. in those who, although are practising vipassanā, they are dejected and shrink from the vipassanā meditation putting aside their vipassanā meditation.
4. in those who do not practise vipassanā meditation although their morality sīla are fulfilled as they are lazy.

Also, take note that they will surely arise in good meditators, the saṃmāpaṭipannakas persons who have the right practice, whose sīla, samādhi, pañña practices are not wrong and are called āraddhāvipassaka who practise the paññabhāvanā continuously with great effort.

1. obhāsa = the light (the basis of upakkilesa states) - why is it explained again
- turning to the right path
2. nāṇa = vipassanānāṇa
3. pīṭi = vipassanāpīṭi
4. passaddhi = vipassanāpassaddhi
5. sukha = vipassanāsukha
6. adhimokkha = saddhā
7. paggaha = vīrya
8. upaṭṭhāna = sati
9. upekkhā = vipassanāupekkhā + āvajjanupekkhā

Among these upakkilesa, those from the second which is nāṇa till the 9th which is upekkhā are not upakkilesa states. They are the basis of upakkilesa states. These eight states which are nāṇa, pīṭi, passaddhi, sukha, adhimokkha, paggaha, upaṭṭhāna, upekkhā are the cetasika saṅkhāradhamma that arise accompanying with the vipassanā insight while meditating vipassanā. They are part of the 34 citta and cetasika nāmadhamma which arise accompanying with vipassanā insight in one mind moment. For puthujjana and sekkha persons, as these states are only vipassanā kusalajavana cittuppāda, they are not upakkilesa. However, having taken these states as object, if one holds on to the view that “these states are mine, these states are me, these states are my atta (soul)” - “etaṃ mama, esohamasmī, eso me attā” (my nāṇa, my pīṭi...), then taṇhā, māna, diṭṭhi arise. These taṇhā, māna, diṭṭhi are the upakkilesadhamma.

If one holds on to the view that any of these nāṇa, pīṭi etc. are magga-nāṇa, phala-nāṇa then one has strayed from the path of vipassanā because he is sitting in delight of one of these states which are not real magga phala and thinking that they are real magga-phala, giving up his mūlamatīthāna which is vipassanā meditation.

THE METHOD TO OVERCOME THEM

These nāṇa, pīṭi etc. which accompany with vipassanājavana that takes the anicca, dukkha, anatta of saṅkhāradhamma as object; and also some states such as āvajjanupekkhā which accompany with the manodvāravajjana that exist just before vipassanā javana citta arise as in the following manodvārikajavana vīthi mind process:

<table>
<thead>
<tr>
<th>manodvārvajjana(1)</th>
<th>javana(7)</th>
<th>sahetuka tadārammaṇa/ahetuka tadārammaṇa (2)</th>
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<tbody>
<tr>
<td>12</td>
<td>34</td>
<td>34</td>
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<td></td>
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<td>12</td>
</tr>
</tbody>
</table>

Tadārammaṇa may or may not arise. After having broken down by insight each compactness (nāma-ghana) of these vipassanā manodvārikajavana vīthi mind processes and then after having discerned by vipassanā insight, the arising and perishing in every mind moment, meditate vipassanā
on their three characteristics alternately.

10. NIKANTI = VIPASSANĀ-NIKANTI

Nikanti is vipassanānikanti = the subtle attachment to vipassanā.
As nikanti is the state accompanied with lobha-mūla somanassaavedanā, it may be of lobha- diṭṭhi group or lobha-māna group. As māna is the cetasika which is sometimes (= kadāci) accompanying, it is possible that māna is not included. As somanassa-vedanā is accompanying, pīti is included.

<table>
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<tr>
<th>manodvāraavajjana(1x)</th>
<th>javana (7x)</th>
<th>sahetuka tadārammanā/sahetuka tadārammanā(2x)</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>20/19</td>
<td>34-33 / 12</td>
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</table>

Tadārammanā may or may not arise. If it arises then it can mahāvipāka somanassa tadārammanā or ahetuka somanassa santāna-tadārammanā accordingly. Breaking down each compactness (nāmaghana) of the manodvārikajavana viṭṭhi mind process where the subtle nikanti is included, meditate vipassanā on the three characteristics alternately of the discerned nikanti together with the nāmadhammas. This nikanti not only is an upakkilesa but also is the basis of upakkilesa whereby after having taken this nikanti as object when one grasped it as ‘mine, I, my atta/soul’ then more upakkilesa such as taṅhā, māna, diṭṭhi can arise. Therefore nikanti is both an upakkilesa and a basis of upakkilesa (From Vism.II.269 §732 and Vism, mahātīka.II.427, 434)

PAṬIPADĀṆĀNAḌASSANA VISUDDHI STAGE = HIGHER VIPASSNĀ INSIGHT

Having discerned by clear insight the arising and perishing away of ultimate reality until khaṇa-paccuppanna of the states from obhāsa till nikanti; and of the rūpa and nāma in rūpa sattaka and arūpasattaka methods; and of the rūpa and nāma discerned according to ayatana dvāra shown previously, meditate on their three characteristics alternately thoroughly by one of the following methods which one prefers:
1. rūpa and nāma method
2. five khandha method
3. twelve ayatana method
4. eighteen dhātu method.

Meditate on the 3 periods of past, future, present in internal and external. It is necessary to meditate again and again for many times. Try to realize clearly the khaṇa-paccuppanna of saṅkhāradhamma. Try to have the insight on the three characteristics clearer and clearer, repeatedly for many times.

FOUR ANUPASSANĀ = PART OF FOUR SATIPAṬTHĀNA

1. After having meditate vipassanā mainly on rūpa only and then further meditate vipassanā on nāma also is practising kāyānupassanā satipaṭṭhāna.
2. Another point is that in meditating vipassanā on nāma,
   the meditator who is going to practise the three satipaṭṭhāna such as vedanānupassanā must discern together the object rūpa and basis vatthu rūpa of the nāmadhamma where vedanā is predominant in accordance with the discipline mentioned in the earlier nāma kammatthāna stage that (samkhittena vā viṭṭhārena vā paripramite rūpakammatthāne) the meditator must have already discerned the rūpa kammatthāna by the brief or detailed methods. It is only after having discerned like that if he meditates vipassanā on the nāmadhamma where vedanā is predominant then he is practising vedanānupassanā satipaṭṭhāna.

The discernment is to meditate on this three:
(i) vatthu
(ii) object
(iii) vedanā (= all the nāma where vedanā is predominant) of every viṭṭhi citta mind moment discerned according to ayatanaddvāra and of every bhavaṅga citta mind moment as -
   (i) vatthu - arising and perishing away - anicca
   (ii) object - arising and perishing away - anicca
   (iii) vedanā - arising and perishing away - anicca

12
In this discernment, meditate as anicca after having discerned the arising and perishing of:
(i) just basis, vatthu rūpa only, then
(ii) just object, rūpa only, then
(iii) just vedanā (i.e. nāmadhamma where vedanā is predominant only)
    in every mind moment, throughout from pañcavāsajjana till manodvāra vihi tadārammaṇa as
    shown in the nāma kammaṭṭhāna table. Meditate similarly for dukkha and anatta characteristics.
    Meditate on the three periods, in internal and external. Meditate as much as the insight can.
3. Also among the three methods of discerning nāma, if one mediates vipassanā after having
    discerned nāmadhamma where consciousness = viññāna is predominant then one is practising
    cittānupassanā satipaṭṭhāna. In the discernment:
(i) basis vatthu
(ii) object
(iii) consciousness, viññāna (= it is to meditate vipassanā, having discerned all nāma dhamma in
    which consciousness is predominant)
4. Also, if meditate vipassanā after having discerned the nāmadhammas where phassa (cetanā) is
    predominant then one is practising dhammānupassanā satipaṭṭhāna. In the discernment:
(i) basis vatthu
(ii) object
(iii) phassa (all nāmadhamma in which phassa is predominant)
    In another way, in the vipassanā meditation by means of the rūpa and nāma method, after
    meditated vipassanā on rūpa, when meditate vipassanā on nāmadhamma, if meditate vipassanā
    having discerned the nāmadhamma beginning with vedanā then it is included as vedanānupassanā
    satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with
    consciousness then it is included as cittānupassanā satipaṭṭhāna; if meditate vipassanā having
    discerned the nāmadhamma beginning with phassa then it is included as dhammānupassanā
    satipaṭṭhāna.
Furthermore if meditate vipassanā by means of the following method:
1. having grouped the nāmarūpa into five groups, by five khandha method.
2. by 12 āyatana method, having grouped the nāma rūpa into 12 groups.
3. by 18 dhātu method, having grouped the nāma rūpa into 18 groups.
4. by pañcicasamuppāda method, having grouped the nāma rūpa into 12 factors.
5. by 5 nīvaraṇa method
6. by 7 bojjhānga method
7. by sacchādesanā method, having grouped two groups as dukkha sacca and samudaya sacca, then it
    is practising dhammānupassanā satipaṭṭhāna.

MEDITATION ON BODILY POSTURES AND COMPREHENDING BODILY ACTIVITIES
(iriyāpatha and sampajañña)

The discernment of the five khandha = nāma-rūpa that occur while in bodily postures (iriyāpatha)
such as walking, standing, sitting, lying down and while in bodily activities such as going forward,
returning, bending, stretching etc., is already shown in the earlier nāma kammaṭṭhāna stage. Having
discerned these five khandha/nāma rūpa again meditate vipassanā on them by the following method.
1. by nāma and rūpa method, having grouped into 2 groups or
2. by 5 khandha method, having grouped into 5 groups or
3. by 12 āyatana method, having grouped into 12 groups or
4. by 18 dhātu method, having grouped into 18 groups or
5. by pañcicasamuppāda method, having grouped into 12 factors.
    If the meditator wants to meditate vipassanā by nāma rūpa method, he meditates vipassanā on the
three characteristics of;
1. just rūpa only, then
2. just nāma only, then
3. rūpa and nāma paired together.
Meditate on the three periods, in internal and external. If able to discern the arising and perishing away of five khandha = nāma rūpa that occur while in bodily postures and bodily activities such as walking till attaining khaṇa-paccuppanna of the 3 periods of past, future, present in internal and external and if able to meditate vipassanā on their three characteristics, then further meditate vipassanā by paṭiccasamuppāda method.

After having meditated thoroughly on the following
1. on “Because of the arising of cause, effect arise” then
2. on “Because of the cessation of cause, effect cease” then
3. on “Because of the arising of cause, effect arise; Because of the cessation of cause, effect cease”; after having discerned the arising and perishing of both of these cause and effect meditate vipassanā on the three characteristics alternately of each of them. Meditate on the 3 periods, in internal and external.

Then sometime meditate on the asubha nature of these nāma rūpa saṅkhāradhamma. After meditated on the three characteristics thoroughly, the meditator can meditate mainly on one of the characteristics which he prefers. Among the various methods such as nāma-rūpa method, 5 khandha method etc. meditate mainly by the method which one prefers for many times, again and again.

UDAYABBAYAÑĀNA STAGE IS FINISHED
TOWARDS BHAÑGAṆĀṆA

As the meditator meditate vipassanā on the saṁkhāradhamma in the four bodily postures thoroughly like that and as the preceding bhāvanā insight and subsequent bhāvanā insight is continuous, the vipassanā insight becomes very strong, powerful, sharp and clear. If the vipassanā insight becomes sharp and clear like that and if without giving attention on the arising of saṁkhāra dhamma anymore but gives attention on their perishing away only, then -

Nibbāna tikkhe vahante saṁkhāresu lahun upaṭṭhahantesu uppādam va ṭhitiṃ va pavattāṃ va nimmittāṃ va na sampāpuṇāti khaya-vaya-bheda-nirodheyeva sati santiṭhathai. (Vism xxi, §741)

Na sampāpuṇāti aggahānato. (Mahātiṃka)

- his vipassanā insight does not reach (ie. is not extended) to the following any more;

(i) uppāda = arising phase of saṁkhāradhamma
(ii) ṭhiti = static (duration) phase of saṁkhāradhamma
(iii) nimmittā = saṁkhāra nimmitta such as rūpa kalāpa
(iv) pavatta = upādinnakapavatta = the occurrence of ‘because of the arising of the cause, effect arise’, because he does not give attention to them.

The mindfulness (sati) accompanied with the subsequent vipassanā insight, being supported by the powerful upanissaya-peccaya-satti force of the preceeding vipassanā insight is well established on the exhaustion, perishing away, breaking up, cessation of saṁkhāradhamma (It means the insight nāṇa lead by sati). At that time:

(i) Aniccam khayaṭṭhena = having discerned by insight and having taken as object the exhaustion, perishing away, breaking up, cessation of saṁkhāradhamma, meditate as ‘anicca, anicca ...’
(ii) dukkham bhayaṭṭhena = having discerned by insight and having taken as object the fearfulness in the constant perishing away of saṁkhāradhamma, meditate as ‘dukkha, dukkha...’
(iii) anattā asārakāṭṭhena = having discerned by insight and having taken as object the non-existence of a permanent essence, atta in the saṁkhāradhamma, meditate as ‘anatta, anatta...’
(iv) sometimes, meditate on the nature of asubha also.

CAUTION

Having taken as object only the perishing away of saṁkhāradhamma, in meditating vipassanā on the three characteristics like that, the occurrence of the perishing away may be quick but the meditation on anicca characteristic (also dukkha and anatta characteristics) must be moderately slow. Although the meditator is seeing the perishing away of many viṭṭhi, or many mind moments (cittakkhaṇa) or many moments of rūpadhamma, it is not to catch every perishing away of every mind moment and every rūpa moment to meditate as ‘anicca...’. Having taken as object the perishing away of many mind moments and of many rūpa moment, meditate on the characteristics such as anicca, anicca ...’ moderately slow. Note that the method is the same on dukkha and anatta. Meditate on the three periods, in internal and external again and again, for many times by methods such as nāma rūpa method, 5 khandha method etc.

RŪPA-KALĀPA DISAPPEARED

nimittanti saṁkhāranimittam. yaṁ saṁkhārānam samūḥdighanavasena, sakiccaparicchedatāya ca savigghaṇam viya upaṭṭhānam, taṁ saṁkhāranimittam. (Mahātiṃka)

Breaking down the compactness of rūpa (rūpa-ghanha) and compactness of nāma (nāma-gaṇha) beginning from nāma-rūpa-pariccheda-nāṇa of diṭṭhi visuddhi stage, the meditator has now reached the bhaṅga nāṇa state. At the stages before attaining bhaṅga nāṇa, each:

(i) uppāda - the arising phase (uppaḍa) of saṁkhāra dhamma ie. of cause nāma rūpa saṁkhāra and of effect nāma rūpa saṁkhāra is still being seen.
(ii) ṭhiti - the static/duration moment (ṭhiti) of saṁkhāra = jara(aging) is still being seen.
(iii) pavatta - the arising of a state of existence (bhava) which is the arising of effects because of
the arising of causes, being upādinnaka pavatta (bhavapavatti) is still being seen.

(iv) nimitta - although meditating so that the insight attain ultimate reality paramattha having broken down rūpa compactness and nāma compactness by insight, sometimes there are still some rūpa-kalāpa, nāma-kalāpa which have not been discerned and cannot be discerned. It is because of the great amount of rūpa-kalāpa and nāma-kalāpa and because of their very quick arising. As the rūpa compactness and nāma compactness such as aggregation compactness (samūhaghaṇa) function compactness (kicca ghana) etc. of the undiscerned and the unable to be discerned rūpa-kalāpa, nāma-kalāpa are not broken down, they are still being seen as rūpa-kalāpa, nāma-kalāpa = as the smallest mass. It is seeing the nimitta. They are the sign nimitta where saṅkhāra occur.

However at the time the meditator reaches this bhāṅga nāṇa stage, when the saṅkhāradhamma appear to his insight very quickly as the vipassanā insight is very sharp and clear then:

(i) uppāda - the insight cannot catch the arising phase (uppāda) of saṅkhāradhamma.
(ii) thitī - the insight cannot catch the static (duration) phase = jarā (aging) of saṅkhāradhamma.
(iii) pavatta - the insight is not able to catch the bhava-pavatti = the arising of a state of existence = the arising of the effect vipāka 5 khandha such as viññāna, nāma rūpa, sa āyatana, phassa, vedanā etc. because of the arising of the causes such as avijjā-taṇhā-upādāna-saṅkhāra-kamma. The reason is: The insight can no longer be on the arising phase and static duration phase of cause saṅkhāradhamma and effect saṅkhāradhamma but is well established only on the perishing away phase called khanika-nirodha, the incessant successive perishing away of these cause and effect saṅkhāradhamma. As the vipassanā insight can no longer be on the arising uppāda of causes and the arising uppāda of effects, the vipassanā insight can no longer also be on the upādinnaka-pavatti = paccayato udayadassana = "because of the arising of cause, effect arise".

(iv) nimitta - As the meditator's vipassanā become very sharp, in this bhāṅga nāṇa stage, rūpa compactness which are samūha ghana, kicca ghana not broken down yet are no longer seen. The reason is - As the small particles rūpa kalāpa which are the smallest mass that seems to have a form called saviggaha and the nāma kalāpa are the sign by which they can be known as saṅkhāra, they are called saṅkhāra nimitta. The vipassanā insight no longer discern these saṅkhāra nimitta; because the bhāṅgāniyapassanā insight is seeing just rūpa only and just nāma only, attaining khanika nirodha, the exhaustion - perishing away - cessation. Although the compactness mass rūpakalāpa nāmakalāpa are not seen by the vipassanā insight in this bhāṅga nāṇa stage the meditator is seeing the rūpa ultimate reality paramattha and nāma ultimate reality paramattha very clearly and very apparently, unlike previous stage's insight. It attains to just the ultimate reality totally.

At that time the meditator who attains this stage, seeing the very quick perishing away, meditates vipassanā thoroughly on the three characteristics alternately of:

(i) just rūpa only, then
(ii) just nāma only, then
(iii) rūpa and nāma paired together,

in 3 period, internally and externally. Similarly meditate vipassanā thoroughly on the three characteristics alternately by the 5 khandha method, separating the 5 upādānakhandha into individual khandha that exist in 11 ways such as past, future, present, internal, external etc.

[NOTE: Take note that it does not mean that saṅkhāradhamma are arising very quickly only at this bhāṅga nāṇa stage. Saṅkhāradhamma has the nature that, within a blink of eyes or a strike of the lightning or snap to the fingers, they can arise and perish away for many 10 millions of times. It means that before the vipassanā insight is sharp, the true primary nature of these saṅkhāradhamma is not seen yet; but only now when one reaches the bhāṅga nāṇa stage as the vipassanā insight becomes sharp, the very quick perishing away of saṅkhāradhamma is seen by vipassanā insight. Another point is that as the meditator does not give attention to the uppāda (arising phase) - thitī (static duration phase) - pavatta - nimitta of these saṅkhāradhamma, the insight is not able to catch them. Take note that this implies that one can still catch these if he gives attention to them]
VIPASSANĀ MEDITATION ALSO ON THE INSIGHT WHICH IS MEDITATING
VIPASSANĀ = PATI-VIPASSANĀ

Nhānaṃ nānaṃca ubhiopi vipassati. (Vism.II.278)

When the meditator is seeing just the perishing away of saṁkhāradhamma by vipassanā insight like that he must meditate vipassanā on the saṁkhāradhamma called fiṭṭa which are the rūpadhamma, nāmadhamma, causes, effects that exist in the 3 periods, internally and externally and the vipassanā insight called nāna which is meditating vipassanā on these fiṭṭa; he must meditate vipassanā on these two states called fiṭṭa and nāna. The insight called nāna which is meditating vipassanā, is also a manodvārika javana viṭṭi mind process. Tadārammaṇa may or may not arise. However as this stage is close to the powerful balava vipassanā insight like nibbidānāna, tadārammaṇa mostly does not arise.

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The meditator meditates vipassanā on the three characteristics alternately of the meditating vipassanā insight also, which is the above manodvārika javana viṭṭi mind process.

SOME EXAMPLES OF THE DISCERNMENT

1. Meditate on rūpa, rūpa perish away - anicca.
   The meditating insight also perish away - anicca.
2. Meditate on nāma, nāma perish away - anicca.
   The meditating insight also perish away - anicca.
   (Meditate in the same way for dukkha and anatta.)
   In this manner, meditate vipassanā on the three characteristics alternately;
   1. sometimes in internal
   2. sometimes in external, and in these (two);
   3. sometimes rūpa
   4. sometimes nāma
   5. sometimes cause
   6. sometimes effect.

   Meditate vipassanā in the same way on the pasts and futures. Similarly, meditate vipassanā by 5 khandha method also on the upādānakkhanda, having formed the 5 khandha into 5 groups that exist in 11 ways. In this stage the discernment of the 5 khandha mentioned in anattalakkhaṇa sutta is very precious for the meditator; it is the discernment which makes the vipassanā insight mature.

   In the bhaṅga nāña stage of meditating vipassanā on causes and effects, although the upādinnaka-pavatta states which are 'because of the arising of cause, effect arise' are not seen after having not paid attention to them, as the vipassanā insight has already meditated and realized this upādinnaka-pavatta states well and rightly in paccaya-pariggahaṇāna, sammasanaṇāna and udyabbayaṇāna stages, if the causes such as avijjā and the effects such as saṅkhāra is taken as object by the vipassanā insight in this bhaṅgaṇāna stage then they will be easily realized and seen. The perishing away of these causes and effects will be seen by the vipassanā insight.

THE POWER OF SEEING PERISHING AWAY

It is not that the meditator who has just reached and is beginning to practise this bhaṅgaṇupassanānāna stage is always seeing just the perishing away of saṅkhāradhamma as soon as he sits to meditate when his insight is not matured yet. At the beginning, before attaining bhaṅgaṇāna, both arising and perishing away will still be seen to some extent. When the insight becomes sharp meditating vipassanā, the arising phase of saṅkhāradhamma is not longer seen but just the perishing phase only is being seen then. When the bhaṅgaṇāna insight reaches its peak then just the perishing away only of saṅkhāradhamma is always seen (mahāṭīkā-II.441)

Tato pana pubbahāge anekākāravokārā anupassanā icchitabbāva. (Mahāṭīkā.II.441)
For the maturity of bhaṅgañāṇa, in the previous stage before attaining the peak of bhaṅga-ñāṇa, it is necessary to meditate vipassanā by various methods.

**CAN MEDITATE MAINLY ON ANY PREFERRED STATES**

In this bhaṅgañāṇa stage of meditating vipassanā on the perishing away of saṅkhāradhamma, if meditating vipassanā on rūpa is better then one can meditate mainly on rūpa. If meditating vipassanā on nāma is better then one can meditate mainly on nāma. It is to meditate like that only after having meditated vipassanā in the discernment (above) completely for many times, say for nāma, if the perishing away (insight) is very powerful and the discernments (above) are completed, the meditator can meditate vipassanā mainly on kusalajavana vīthi wholesome group nāmadhamma only if he wants to. In this case, meditate mainly on the manodvārika kusalajavana vīthi nāmadhamma; and if the meditator is a Samatha-yānikika person then meditate mainly on the jhānasamāpatti vīthi. As for the three characteristics, if the meditator has meditated on all three characteristics thoroughly then he can meditate mainly on one of the characteristics which is preferred, which is better in being meditated upon. The meditator can meditate on the discernments vatthu + object + vedanā, vatthu + object + viññāna, vatthu + object + phassa with the perishing away of the meditating insight together.

The discernment is:

(i) Meditate on vatthu, vatthu perish away - anicca.
   The meditating insight also perish away - anicca.
(ii) Meditate on object, object perish away - anicca.
   The meditating insight also perish away - anicca.
(iii) Meditate on vedanā, vedanā perish away - anicca.
   The meditating insight also perish away - anicca.

Further meditate on the discernments vatthu + object + viññāna, vatthu + object + phassa similarly. Meditate on all six dvāra both internally and externally, in the three periods.

In the discernment of iriyāpatha and sampajāññā, meditate vipassanā by taking the perishing away of the saṅkhāradhamma that exist at the time of being in the bodily posture and bodily activities, as object.

Meditate vipassanā on the characteristics by taking the perishing away of the pāṭiccasamuppāda factors as object. In the case meditate vipassanā having taken as object the perishing away only, without taking the causal relationships such as “avijjā produce saṅkhāra” as object any more. Meditate on the 3 periods, internally and externally. Sometimes meditate vipassanā on the meditating insight also; It is paṭiṭvipassanā.

Beginning from this stage until the attainment of ariyamagga the meditator must meditate vipassanā just on the perishing away only of nāma rūpa, causes, effects, saṅkhāradhamma in the 3 periods both internally and externally; and sometimes on the perishing away of the meditating vipassanā insight.

In meditating like that, in the list of nāmadhamma, jhāna nāmadhamma is included, especially the 4 ānāpāna jhānas. If able to meditate vipassanā on these 4 jhānas thoroughly until bhaṅgañāṇa then the four ānāpāna catukka practice are included. However for those whose insight is not matured yet, these 4 catukka will be shown in brief.

**ĀNĀPĀNA - FIRST CATUKKA**
**ĀNĀPĀNA - SECOND CATUKKA**
**ĀNĀPĀNA - THIRD CATUKKA; ONE POINT TO BE CAUTIONED**
**ĀNĀPĀNA - FORTH CATUKKA**
**BENEFICIAL RESULT**

* There seems to be a skip in the title!!!
FROM BHAYA-ÑĀNA TO SAÑKHĀRUPEKKHĀ-ÑĀNA

In the meditator whose object is khaṇikaniruddha, the perishing away of all past-future-present internal and external tebhumaka sankhāradhamma in the 3 realms.
- and who is meditating with bhāgāṇupassānanāna insight many times, again and again,
- and who is continuously, constantly seeing the perishing away of sankhāradhamma by bhāgāṇupassānanāna that has reached the higher stage.
- then, because the dukkha nature in these sankhāra or in the nāma-rūpa-khandhas of the 3 realms of being constantly, incessantly oppressed by perishing away is very clear,
- even the rūpa and arūpa state of existence which are considered as calm sukha appear as fearful dukkha. This insight is bhayatupatthāna-ñāna.

Then, the vipassanā insight which is seeing the faults thoroughly, i.e. the anicca fault, the dukkha fault, the anatta fault, the vipariṇāma fault in being subjected to change of the sankhāradhamma in the 3 realms of the 3 periods, internal and external is ādīnavānupassānā-ñāna.

When one comes to see the faults like that thoroughly, then the vipassanā insight which is wearied and disgusted with all sankhāradhamma in the three realms at the 3 periods is nibbidānupassanā-ñāna.

In the mind of the meditator who is wearied and disgusted, without attachment even to any single sankhāradhamma among the sankhāradhamma group in the 3 relams of the 3 periods, there arise the wish to be free from all sankhāradhamma. The vipassanā insight the wish to be free from all sankhāradhamma of the past and future is mūnicittukamyatā-ñāna.

With the mind wishing to be free from all these sankhāradhamma, then having distinguished and discerned all sankhāradhamma again by vipassanā insight, the meditator meditates on these sankhāradhamma as anicca, as dukkha, as anatta, as asubha. That meditating vipassanā insight is paṭisankhānupassānanā. The 40 types of discernment shown in the earlier sammasanañāna stage can also be practised again in this stage. (see visuddhimagga for other methods.)

If meditate vipassanā thoroughly on the sankhāradhamma existing in the 3 periods, in 3 realms alternately as a whole such as internally and externally alternately, causes and effects alternately, as anicca, dukkha, anatta alternately then the perishing away of these sankhāradhamma will appear very clearly and very quickly to the vipassanā insight (the perishing away becomes very rough). On that perishing away, continue meditating vipassanā on the three characteristics alternately.

If able to meditate like that, gradually the vipassanā bhāvanā mind will reach the stage where there is no worry and no wish for the sankhāradhamma but is neutral on it. The vipassanā meditation mind will be established calmly only on the object which is the perishing away of sankhāradhamma.

When the meditating mind is calm like that, the pañcadvāravithī minds which knows the five object of colour, sound, smell, taste, touch do not arise; on the side of the nāma which is being meditated upon, manodvārikajavana vīthi minds arise and on the side of the vipassanā insight which is meditating, manodvārikajavana vīthi minds arise only.

At that time while meditating vipassanā on the 3 characteristics alternately of rūpa and nāma alternately, internally and externally alternately:

(1) if the vipassanā bhāvanā mind is stable calmly on internal sankhāra object while meditating vipassanā on internal sankhāradhamma then continue to meditate vipassanā on internal sankhāradhamma only, or

(2) if the vipassanābhāvanā mind is stable calmly on external sankhāra object while meditating vipassanā on external sankhāradhamma then continue to meditate vipassanā on external sankhāradhamma only. If change internal and external again and again the vipassanā samādhi may decline.

Here also:

(1) if, while meditating vipassanā on rūpadhamma, the vipassanābhāvanā mind is stable calmly on those rūpasankhāra object (= on the perishing away of those rūpa sankhāra as object) then continue to meditate vipassanā on those rūpadhamma only, or
vipassanā method.)

One can attain magga-phala-ñīṇa through the practice of anupadadhamma vipassanā method also. If unable to attain then meditate vipassnā by kalāpasammasana vipassanā method again, as mentioned above from sammasanañīṇa till sankhārupekkhāñīṇa. One can be successful according to pārami.

DISCERN TO SEE SUÑÑATA (THE VOID)

Suññato lokaṁ avekkhassu, mogharāja sadā sato.
attānudittihim ṭhacca, evaṁ maccutaro siyā
evaṁ lokaṁ avekkhantaṁ, maccurājā na passati.

VIPASSANĀ KAMMAṬṬHĀNA IS FINISHED