

PAṬICCA SAMUPPĀDA STAGE (5TH METHOD)

(English translation has not been edited yet.)

As taught in Mahā Nidāna Sutta:

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

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

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

Referring to the above Teaching, the Commentator taught as follows:

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

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

Three Lokaia Pariññā

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

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

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

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

Three Lokuttarā Pariññā

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

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

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

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

Anubodha And Paṭivedha Insights

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

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

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

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

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

These two insights:

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

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

Brief Notes On The 5th Method

Atīte hetavo pañca, idāni phalapañcakarṃ

Idāni hetavo pañca, āyati phalapañcakarṃ

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

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

In this case the causes are Samudaya Saccā and the effects are Dukkha Sacca group.

Therefore the meditator must meditate to realise penetratively by oneself that:

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

Samudaya Saccā

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

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

Therefore the Sammoha Vinodanī commentary mentioned - Tattha yasmā kusalākusalakammam avisesena samudaya saccanti sacca vibhaṅge vuttaṃ - that all Kusala Kamma and Akusala Kamma are Samudaya Sacca. Furthermore in Aṅguttara Pāḷi Tika Nipata taught that all the factors of Paṭicca Samuppāda causal relationships are Samudaya Sacca - Katamañca bhikkhave dukkhasamudayaṃ ariyasaccarṃ. Avijjāpaccayā Saṅkhārā, Saṅkhārapaccayā Viññāṇaṃ, Viññāṇapaccayā NāmaRūpaṃ, NāmaRūpapaccayā Saḷāyatanaṃ, Saḷāyatanaṃpaccayā Phasso, Phassaṃpaccayā Vedanā, Vedanāpaccayā Taṇhā, Taṇhāpaccayā Upādānaṃ, Upādānaṃpaccayā Bhavo, Bhavaṃpaccayā Jāti, Jātipaccayā JarāMaraṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti. Evametassa kevalassa Dukkhakhandhassa samudayo hoti. Idaṃ vuccati bhikkhave dukkhasamudayaṃ ariyasaccam. (Aṅguttara Nikāya-Vol.1-178, Burmese script).

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

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

Taṇhā Of Which Period?

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

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

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

A Teaching In Paṭisambhidā Magga

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

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

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

Saṅkhāra And Kamma Bhava

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

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

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

Asañkkheyya and 1 lakh Kappa for Sammā Sambodhi; for as long as 2 Asañkkheyya and 1 lakh Kappa for Paccekabodhi; for as long as 1 Asañkkheyya and 1 lakh Kappa for Agga Sāvakabodhi; and for as long as 1 lakh Kappa for Mahā Sāvakabodhi.

Anumāna And Paccakkha

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

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

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

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

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

Attaining Paccayapariggaha Ñāṇa

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

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

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

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

Abhiññā And Vipassanā

One can accept that past lives can be discerned by Pubbenivāsānussati Abhiññā and that future lives can be discerned by Anāgataṃsa ñāṇa which is a section of Dibba Cakkhu; but one may be

reluctant to accept that the pasts and futures Khandhas can be discerned by Vipassanā insight. The teachings of the Buddha and the explanations of the Commentary that past and future Upādānakkhandhā can be discerned by Vipassanā insight are as follows:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihitāṃ pubbenivāsāṃ anussaramānā anussaranti, sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ. Katame pañca?

"Evaṃ rūpo ahoṣiṃ atītamaddhāna"nti, iti vā hi bhikkhave anussaramāno rūpaṃ yeva anussarati...Evaṃ vedano...Evaṃ sañño...Evaṃ saṅkhāro...Evaṃ viññāṇo...

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

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, Vipassanāvasena pana pubbenivāsāṃ anussarante samaṇabrahmaṇe sandhāyesaṃ vuttaṃ.

Tenevāha...."sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññatara"nti.

Abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi khandhapaṭibaddhāpi paṇṇattipi ārammaṇaṃ hotiyeva. Rūpaṃ yeva anussaratīti evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandhameva anussarati. Vedanādisupi esevanayoti. (Saṃyutta Commentary-Vol.2-266 Burmese script).

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

In the above Pāli, by using the word "Pubbenivāsāṃ" the Buddha did not mean that it is the recollection of past existence Khandhā process by the power of Pubbenivāsānussati Abhiññā. What the Buddha really meant by the word "Pubbenivāsāṃ" is that the Samaṇas and Brahmaṇas recollect the past existence Khandhā processes by the power of Vipassanā insight. Therefore the Buddha taught it as "sabbete pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ..." - "...these Samaṇas and Brahmaṇas can recollect the 5 Upādānakkhandhā by insight. They can also recollect one of these 5 by insight..."

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

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

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

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

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

The Technique To Search For The Cause

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

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

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

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

Four Ways Of Teaching Paṭicca Samuppāda

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

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

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

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

Sending The Mind = The Insight Towards The Past

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

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

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

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

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

If One Is A Samatha Yānika Person

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

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

Kilesa Vaṭṭa And Kamma Vaṭṭa

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

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

The Avijjā, Taṇhā and Upādāna called Kilesa Vaṭṭa mostly arise as: Manodvārāvajjana-7 times Javana. If Kāma objects such as Rūpārammaṇa of monk life or woman life is taken as object, then Tadārammaṇa can arise. The Javana is of Lobha-Diṭṭhi group =20. As for Kamma Vaṭṭa which are Saṅkhāra and Kamma, they are the Saddhā-Paññā group Manodvārika Javana Vīthi mind process. If 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 Kiriya Nāma which perish away without leaving any Satti force. That Kamma Satti force is called Kamma. It is Nānakkhaṇika Kamma Satti.

2nd Example Of Aspiration

In making an aspiration for Brahmā life:

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

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

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

If The Appearance Appears

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

Towards Maraṇāsanna In The Past

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

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

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

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

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

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

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

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

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

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

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

Past Aspiration Of Princess Sumana

For better understanding of Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, the past aspiration of the famous Princess Sumana who is the daughter of King Kosala will be mentioned. During the time of Vipassi Buddha, after she had offered a kind of flower called Sumana and milk rice to Vipassi Buddha together with the Saṃghā she made this aspiration: "Bhavābhavābhiniḥḥattiyam me sati paritassanajīvitam nāma mā hotu, ayam sumanamālā viya nibbattanibbattaṭṭhāne 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 Saṃghā 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, Maraṅāsanna 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 Vīthi. As for '34', it is the Saddhā-Paññā group Nāma dhamma existing in each Javana of the Manodvārika Kusala Javana Vīthi in offering the fruits.

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

Another Example

When discerning the object of the near death moment, Maraṇāsanna Javana, in the past life, let's say that if the Kamma object of offering food at a pagoda (cetiya) appears, then after having discerned the 4 Great Elements on that appearance of offering food, further discern the NāmaRūpa. Discern especially the Hadaya Vatthu and Bhavaṅga Mind Clear Element. Having discerned the Bhavaṅga Mind Clear Element backward and forward between the period of Maraṇāsanna Javana and the period before it, discern the Manodvārika Javana Vīthi mind processes which arose in between these Bhavaṅga Mind Clear Elements. Search to be able to find the mind processes of making an aspiration and the mind processes of offering food. Discern them. The meditator must be able to find the Kilesa 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 dhamma such as Phassa, Vedanā, Saññā, Cetanā, Viññāṇa etc in one mind moment. They are mostly the 20 (Nāma dhamma) of Lobha-diṭṭhi group. (If Pīti is not included then it is 19). It can be Sasaṅkhārika or Asaṅkhārika accordingly.

According to the Vīthi mind process, it occurs mostly as:

Manodvārāvajjana-Javana (7 times); Tadārammaṇa may or may not arise.

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

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

In these Nāma:

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

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

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

(NOTES: As for Tadārammaṇa, Mahā Vipāka Tadārammaṇa and Ahetuka 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-Taṇhā-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 ñāṇa.

Two In Kamma Vaṭṭa

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

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

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

There are:

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

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

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

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

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

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

Paccaya Pariggaha Stage

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

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

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

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

Therefore in searching for the past Kamma, it is possible that the meditator may find the Janaka Kamma first; or the Upatthambhaka Kamma first because he happened to bypassed (the Maraṅāsanna Javana). Therefore, in discerning, the meditator must check and link again and again. Be able to 'catch' the object of Maraṅāsanna 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 Kammās which appeared around the time of near death before Maraṅāsanna Javana can sometimes be changed according to Right Attention (Yoniso Manasikāra), Wrong Attention (Ayoniso Manasikāra), etc. There was a monk who was the father of Venerable Arahant Soṇa. After the appearing of Hell nimitta in his mind firstly, then as he changed it and was able to take the offering of flowers at a pagoda as object, the deity world Nimitta (female deity) appeared. According to the incident of that monk, it should be noted that the Maraṅāsanna Nimitta can be changed in accordance with the arising of Right Attention = Yoniso Manasikāra or Wrong Attention = Ayoniso Manasikāra. Due to such changes in Nimitta, it could happened that in the insight of the meditator who is investigating and searching for the past causes, the Upatthambhaka Kamma may appeared first and not Janaka Kamma. In discerning the past life and searching for the causes, sometimes the meditator may bypassed the object of

Maraṇāsanna Javana and happened to discern the objects in the past life Nāma processes which were arising before the occurrence of Maraṇāsanna Javana. In such cases, after having found Upatthambhaka Kamma first, the Janaka Kamma is found later by checking.

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

Discernment Of Causes And Effects

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

Because of the arising of Avijjā (20), Paṭisandhi Kammaja Rūpa arise. Avijjā is the cause; Paṭisandhi 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 ñ āṇa.

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 (Ṭhīti) in almost every Rūpa Kalāpa.

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

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

(NOTES: Refer again as to how Kabaḷīkārāhāra 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 PañcaViññāṇa (such as CakkhuViññāṇa...etc), Sampāṭicchana, Santīraṇa and Tadārammaṇa are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma. The present causes of these Nāma dhamma are:

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

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

1) Ekatta Ways

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

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

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

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

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

Three Or Four Persons

Sometimes for some meditators there are 3 or 4 persons doing Kusala wholesome deeds in the object (nimitta) of doing Kusala wholesome deed. If that is so, discern their 4 Great Elements and then their NāmaRūpa, one person after another. Then discern especially the Bhavaṅga Mind Clear Element of each person. The meditator can easily understand whether the Bhavaṅga Mind Clear Element is his or not. The reason is that when the meditator realises penetratively himself by the Paññā-eye insight that the present life Bhavaṅga Mind Clear Element and the past life Bhavaṅga Mind Clear Element are occurring in a single sequential

process as a Nāma continuity, then he can easily understand that the past Bhavaṅga Mind Clear Element is his. However, if the past Bhavaṅga Mind Clearness which he has discerned is not his own then he can easily understand that it is not his Bhavaṅga Mind Clearness. The reason is that the Nāma continuity processes are not connected. If the past Nāma Rūpa is not one's own then the NāmaRūpa continuity process of others in the past and the meditator's NāmaRūpa continuity process are not occurring in a single sequential process; the continuity processes are not connected.

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

Uccheda And Sassata (Views)

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

2) Nānatta Way

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

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

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

3) Abyāpāra Way

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

Fixed Natural Law - Sabhāva Niyāma

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

4) Evaṃ Dhammatā Way

As curd is produced from milk only, similarly when effect is to arise because of the cause, Avijjā, then only the effect, Saṅkhāra, comes to arise. No other effect arises. In other words, when effects are to arise because of the causes, Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma, then only the effects, Viññāṇa-NāmāRūpa-Saḷāyatana-Phassa-Vedanā, come to arise. No other effects can arise. This is called Evaṃ Dhammatā way. If the meditator realises the Evaṃ Dhammatā well and rightly, then as he realises penetratively by the 'eyes' of insight the arising of effect according to the appropriate cause, he can remove both wrong views of Ahetuka 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 Ahetuka diṭṭhi and Niyata Vāda. (Vism., XVII)

Niyata Vāda

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

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

Important Notes

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

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

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

Grouping The 5 Khandhā

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

'Khandhā' means aggregate.

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

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

- 1) the Basis Vatthu Rūpa and object Rūpa are Rūpakkhandhā;
- 2) the Vedanā is Vedanākkhandhā;
- 3) the Saññā is Saññākkhandhā;
- 4) excluding Vedanā-Saññā-Viññāṇa, all the remaining Cetasikas in one mind moment is Saṅkhārakkhandhā;
- 5) the consciousness = Viññāṇa is Viññāṇakkhandhā.

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

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

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

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

- (2nd way) excluding Vedanā-Saññā-Viññāṇa in the 34 Nāma dhamma of Paṭisandhi, the remaining 31 Nāma dhamma are Saṅkhārakkhandhā;
 5) the consciousness = Viññāṇa in the 34 Nāma dhamma of Paṭisandhi is Viññāṇakkhandhā.

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

Discernment Of Causal Relationships Between Causes And Effects

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

Paṭisandhi Rūpakkhandhā

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

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

Similarly, in Nāma Khandhā such as Vedanākkhandhā, firstly discern to see by insight that 'because of the apparent arising = apparent existence of the cause, the effect arises'. Only when

one realised it penetratively by oneself with the SammāDit̥ṭhi Paññā 'eyes', then discern the causes and effects as follows:

Paṭisandhi Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Because of the arising of Vatthu = Hadaya Vatthu Rūpa (=30), Paṭisandhi Vedanākkhandhā arises.
Vatthu = Hadaya Vatthu Rūpa (=30) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 7) Because of the arising of object (=____), Paṭisandhi Vedanākkhandhā arises.
Object (=____) is the cause, Paṭisandhi Vedanākkhandhā is the effect.
- 8) Because of the arising of Phassa (34-Vedanā=33), Paṭisandhi Vedanākkhandhā arises.
Phassa (34-Vedanā=33) is the cause, Paṭisandhi Vedanākkhandhā is the effect.

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

Paṭisandhi Vedanākkhandhā

The five past causes:

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

The three present causes:

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

Explanation

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

Furthermore, the Hadaya Dasaka Kalāpa can only arise simultaneously with KāyaDasaka Kalāpa and Bhāva Dasaka Kalāpa.

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

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

3) **PHASSA:-** Take note that in such teachings as "Phassa samudayā vedanā samudayo = Because of the arising of Phassa, Vedanā arises", Phassa is taught as being the predominant mainly. In Paṭṭhāna it is taught as:
Cattāro khandhā arūpino aññamaññaṃ saha-jātapaccayena paccayo
Cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo
--the 4 Nāma Khandhā support each other by means of Sahajātapaccaya Satti and Nissayapaccaya Satti (Paṭṭhāna-Vol.1-pg.5 Burmese script).
Thus it is taught. Nāma dhammas, being dependent upon each other mutually, support each other; just like the (Burmese) idiom, "the island exist dependent upon land, the land exist dependent upon island".

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

take note that if Phassa is mentioned then the accompanying Sampayutta dhamma are also included.

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

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

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

Paṭisandhi - Saññākkhandhā

The five past causes:

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

The three present causes:

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

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

The five past causes:

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

The three present causes:

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

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

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

The five past causes:

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

The three present causes:

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

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

Paṭisandhi Viññāṇakkhandhā

The five past causes:

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

The three present causes:

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

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

Because of the arising of NāmaRūpa, Paṭisandhi Viññāṇakkhandhā arises.
NāmaRūpa is the cause, Paṭisandhi Viññāṇakkhandhā is the effect.}

Then subsequent to Paṭisandhi, after 15 times or 16 times of Bhavaṅga had arisen, the Vīthi Citta processes which are: Manodvārāvajjana (1 time)-Bhava Nikantika Lobha Javana (7 times)(= Lobha Javana which is attachment to the new state of existence) begin to arise. At the moment of Bhavaṅga Citta, such as the 1st Bhavaṅga Citta, Cittaja Rūpa and Utuja Rūpa already arose. There is a teaching in the Text that Utuja Rūpa begin to arise at the static moment of Paṭisandhi. Āhāraja Rūpa begin to arise when food/Āhāra eaten by the mother spread to the foetus. Therefore if the meditator wants to discern the Bhavaṅga 5 Khandhā

subsequent to Paṭisandhi, then after having linked the causal relationships, add and discern the following two more present cause & effect in Rūpakkhandhā:

- 1) Because of the arising of mind, Cittaja Rūpa arises.
Mind is the cause, Cittaja Rūpa is the effect.
- 2) Because of the arising of Utu, Utuja Rūpa arises.
Utu is the cause, Utuja Rūpa is the effect.

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

Manodvārāvajjana 5 Khandhā

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

Manodvārāvajjana Rūpakkhandhā

The five past causes:

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

The two present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.

Manodvārāvajjana - Vedanākkhandhā

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

The 3 present causes:

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

Explanation

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

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

3) **PHASSA:** Only when that new state of existence ārammaṇa appears in the Bhavaṅga = Manodvāra then the Bhavaṅga stops and Manodvārāvajjana can arise. If that new state of existence ārammaṇa does not appear or does not impinge on the Bhavaṅga = Manodvāra, then Manodvārāvajjana which reflects and decides on that new state of existence cannot arise. Furthermore, when that new state of existence ārammaṇa impinges on Bhavaṅga = Mind Clear Element, the Nāma dhamma where Phassa (= Bhavaṅga Manosamphassa) is predominant stopped after quivering. (These are Bhavaṅga Calana-Bhavaṅgupaccheda).

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

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

It is in accordance with such teachings as "yampidaṃ manosamphassa paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ...etc", taught in Āditta Pariyāya Sutta and "phassasamudayā vedanā samudayo".

Manodvārāvajjana - Saññākkhandhā

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

Manodvārāvajjana - Saṅkhārakkhandhā (Cetanā - 1st Way)

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

Manodvārāvajjana - Saṅkhārakkhandhā (9 Nāma Dhamma - 2nd Way)

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

Manodvārāvajjana - Viññāṇakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṇakkhandhā is the effect.
- 2) NāmāRūpa is the cause, Viññāṇakkhandhā is the effect.
(In this case, 'Nāma' means the 11 Cetasika; 'Rūpa' means the Basis Vatthu Rūpa and the object Rūpa which is part of the new state of existence).

5 Khandhā In Bhava Nikantika Lobha Javana

- 1) The Basis Vatthu Rūpa (5 = 46) which exist in Hadaya is Rūpakkhandhā.
- 2) The Vedanā present in Javana is Vedanākkhandhā.
- 3) The Saññā present in Javana is Saññākkhandhā.
- 4) The Cetanā present in Javana is Saṅkhārakkhandhā (1st way);
The remaining Cetasika present in Javana is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness, Viññāṇa present in Javana is Viññāṇakkhandhā.

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

Bhava Nikantika Lobha (1st) Javana - Vedanākkhandhā

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

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

Bhava Nikantika Lobha (1st) Javana - Saññākkhandhā

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

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

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

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

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

Bhava Nikantika Lobha (1st) Javana - Viññāṅakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṅakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Viññāṅakkhandhā is the effect.
- 3) Ayoniso Manasikāra (12) is the cause, Viññāṅakkhandhā is the effect.

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

Bhava Nikantika Lobha (2nd) Javana - Vedanākkhandhā

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

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

Significant Points

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

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

Bhavaṅga 5 Khandhā

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

Bhavaṅga Rūpakkhandhā

The five past causes:

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

The three present causes:

- 6) Mind is the cause, Bhavaṅga (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, Bhavaṅga (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, Bhavaṅga (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Bhavaṅga - Vedanākkhandhā

The five past causes:

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

The three present causes:

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

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

Bhavaṅga Saññākkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

- 8) Phassa:
 - (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saññākkhandhā is the effect.
 - (ii) The 'subsequent' Bhavaṅga Manosamphassa (34-Saññā=33) is the cause, Bhavaṅga Saññākkhandhā is the effect.

Bhavaṅga - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

- 8) Phassa:
 - (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.
 - (ii) The 'subsequent' Bhavaṅga Manosamphassa (34-Cetanā=33) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

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

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

- 8) Phassa:

- (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.
- (ii) The remaining Nāma Khandhā is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

Bhavaṅga Viññāṇakkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

- (i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.
- (ii) Nāma+Rūpa is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.
(‘Nāma’ = the accompanying 33 Cetasika;
‘Rūpa’ = the Basis Vatthu Rūpa (and object Rūpa, if applicable).

Rupārammaṇa = Colour Line:- Pañcadvārāvajjana 5 Khandhā

- 1) The 54 types of Rūpa in Hadaya which is the Basis of Pañcadvārāvajjana and the Rupārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in Pañcadvārāvajjana 11 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Pañcadvārāvajjana 11 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in Pañcadvārāvajjana 11 Nāma dhamma is Saṅkhārakkhandhā (1st way).
The remaining 8 Cetasika in Pañcadvārāvajjana 11 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in Pañcadvārāvajjana 11 Nāma dhamma is Viññāṇakkhandhā.

Pañcadvārāvajjana = Reflecting - Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 4) 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) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Vedanākkhandhā

The 3 present causes:

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

Pañcadvārāvajjana = Reflecting - Saññākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.

- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- (ii) Pañcadvārāvajjana Manosamphassa (11- Saññā=10) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.

**Pañcadvārāvajjana = Reflecting - Saṅkhārakkhandhā
(Cetanā - 1st Way)**

The 3 present causes:

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

**Pañcadvārāvajjana = Reflecting - Saṅkhārakkhandhā
(8 Cetasikas - 2nd Way)**

The 3 present causes:

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

Pañcadvārāvajjana = Reflecting - Viññāṇakkhandhā

The 2 present causes:

- 1) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect. ('Nāma' = accompanying 10 Cetasikas; 'Rūpa' = Hadaya Vatthu [=54] and Rūpārammaṇa.)

Rūpārammaṇa = Colour Line: CakkhuViññāṇa = Seeing - 5 Khandhā

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

CakkhuViññāṇa = Seeing - Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 4) 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) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Vedanākkhandhā

The five past causes:

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

The five present causes:

- 6) Vatthu = CakkhuVatthu (=54) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 8) Cakkhusamphassa (= 8-Vedanā=7) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 9) Āloka = Light is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Reflecting = 11 is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.

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

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

CakkhuViññāṇa = Seeing - Saññākkhandhā

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Saññā=7) is the cause, CakkhuViññāṇa Saññākkhandhā is the effect.

CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Cetanā=7) is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā (Regarding It As 5 Cetasikas - 2nd Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) The remaining three Nāma Khandhā is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Viññāṇakkhandhā

(Causes from 1 to 5 are similar to that of the Vedanākkhandhā).

Three present causes:

6) NāmaRūpa is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

7) Āloka is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

8) Manasikāra (Reflecting = 11) is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

'Nāma' = the accompanying 7 Cetasika; 'Rūpa' = Basis Vatthu Rūpa and Rūpārammaṇa.

(Phassa is included in the 7 accompanying Cetasika).

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

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

2) The Vedanā in the Sampāṭicchana 11 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Sampāṭicchana 11 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Sampāṭicchana 11 Nāma dhamma is Sañkhārakkhandhā (1st way).

The remaining 8 Cetasika in the Sampāṭicchana 11 Nāma dhamma is Sañkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Sampāṭicchana 11 Nāma dhamma is Viññāṇakkhandhā.

Discern the Sampāṭicchana Rūpakkkhandhā in the same way as that of Pañcadvārāvajjana.

Sampāṭicchana (= Receiving) - Vedanākkhandhā

The five past causes:

1) Avijjā (=20) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

2) Taṇhā (=20) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

4) Sañkhāra (34) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

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

The three present causes:

6) Vatthu = HadayaVatthu (=54) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

8) (i) Cakkhusamphassa (8) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

(ii) Sampāṭicchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

Sampāṭicchana (= Receiving) - Saññākkhandhā

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8) (i) Cakkhusamphassa (8) is the cause, Sampāṭicchana Saññākkhandhā is the effect.

(ii) Sampāṭicchana Manosamphassa (= 11-Saññā = 10) is the cause, Sampāṭicchana Saññākkhandhā is the effect.

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

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8) (i) Cakkhusamphassa (8) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.

(ii) Sampāṭicchana Manosamphassa (= 11-Cetanā = 10) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.

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

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8) (i) Cakkhusamphassa (8) is the cause, Sampāṭicchana Sañkhārakkhandhā is the effect.

(ii) The remaining three Nāma Khandhā is the cause, Sampaṭicchana Saṅkhārakkhandhā is the effect.

Sampaṭicchana (= Receiving) - Viññāṇakkhandhā

(Discern the five past causes from 1 to 5 as in Vedanākkhandhā.)

6) Cakkhusamphassa (8) is the cause, Sampaṭicchana Viññāṇakkhandhā is the effect.

7) Sampaṭicchana Nāma+Rūpa is the cause, Sampaṭicchana Viññāṇakkhandhā is the effect.

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

1) The 54 types of Rūpa which are together with the Basis Hadaya Vatthu of Santīraṇa and the Rūpārammaṇa are Rūpakkhandhā.

2) The Vedanā in the Santīraṇa 12 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Santīraṇa 12 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Santīraṇa 12 Nāma dhamma is Saṅkhārakkhandhā (1st way).

The remaining 9 Cetasika in the Santīraṇa 12 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Santīraṇa 12 Nāma dhamma is Viññāṇakkhandhā.

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

Santīraṇa (= Investigating) - Vedanākkhandhā

The five past causes:

1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

2) Taṇhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

4) Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

6) Vatthu = HadayaVatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.

8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(ii) Sampaṭicchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Vedanā=11 or 11-Vedanā =10) is the cause, Santīraṇa Vedanākkhandhā is the effect.

Santīraṇa (= Investigating) - Saññākkhandhā

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Saññākkhandhā is the effect.

(ii) Sampaṭicchana Manosamphassa (11) is the cause, Santīraṇa Saññākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Saññā=11 or 11-Saññā=10) is the cause, Santīraṇa Saññākkhandhā is the effect.

Santīraṇa (= Investigating) - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(ii) Sampaṭicchana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Cetanā=11 or 11-Cetanā=10) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

**Santīraṇa (= Investigating) - Saṅkhārakkhandhā
(9 or 8 Cetasika - 2nd Way)**

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

- 8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.
- (ii) Sampaṭicchana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.
- (iii) The remaining three Nāma Khandhā is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

Santīraṇa (= Investigating) - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

- 6) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.
- (ii) Sampaṭicchana Manosamphassa (11) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.
- 7) Santīraṇa Nāma+Rūpa is the cause, Santīraṇa Viññāṇakkhandhā is the effect.
'Nāma' = the accompanying Cetasika (if it is Somanassa then 11; if it is Upekkhā then 10).
'Rūpa' = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

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

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

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

Votthapana (= Deciding) - Vedanākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, Votthapana Vedanākkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Vedanākkhandhā is the effect.
(iii) Votthapana Manosamphassa (=12-Vedanā=11) is the cause, Votthapana Vedanākkhandhā is the effect.

Votthapana (= Deciding) - Saññākkhandhā

The three present causes:

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

Votthapana (= Deciding) - Saṅkhārakkhandhā (Cetanā - 1st Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(iii) Votthapana Manosamphassa (=12-Cetanā=11) is the cause, Votthapana Saṅkhārakkhandhā is the effect.

Votthapana (= Deciding) - Saṅkhārakkhandhā (9 Cetasika - 2nd Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(iii) The remaining three Nāma Khandhā is the cause, Votthapana Saṅkhārakkhandhā is the effect.

Votthapana (= Deciding) - Viññāṇakkhandhā

The two present causes:

- 1) (i) Cakkhusamphassa (8) is the cause, Votthapana Viññāṇakkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Viññāṇakkhandhā is the effect.
- 2) Votthapana Nāma+Rūpa is the cause, Votthapana Viññāṇakkhandhā is the effect.
'Nāma' = 11 Cetasika which accompany with Votthapana.
'Rūpa' = Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

Javanapaṭipādaka - Manasikāra

If the decision of this Votthapana on the object is of such type: 'pleasant (iṭṭha)', 'unpleasant (aniṭṭha)'...etc., then -- as it is wrong attention = Ayoniso Manasikāra -- Akusala Javana will arise accordingly. However, Votthapana in Pañcadvāra Vīthi cannot actually decide that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc (iṭṭha, aniṭṭha, nicca, sukha, atta, subha...etc). After having decided on the object as pleasant, unpleasant, permanent, happiness, atta, beautiful...etc for many times by preceding Manodvāra Vīthis, then -- as the arising of the subsequent Pañcadvāra Vīthis are supported by those preceding Manodvāra Vīthis by means of powerful dependence, Upanissaya paccayasatti -- the Votthapana included in those subsequent Pañcadvāra Vīthis arise as if deciding that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc. This is Ayoniso Manasikāra. With that Ayoniso Manasikāra as the fundamental cause, Akusala Javanas arise subsequent to that Votthapana. Furthermore, if the decision of Votthapana is of such types as 'Rupārammaṇa-Colour'...etc., then -- as it is Yoniso Manasikāra -- Kusala Javana will arise subsequent to that Votthapana. In this case also, take note that Votthapana cannot actually decide; but is as if deciding. Therefore, Votthapana is called JavanaPaṭipādaka Manasikāra = the attention on the object which is the fundamental cause of Javana (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). Here the discernment in Kusala Javanas, after having linked the causal relationships, which has Yoniso Manasikāra as the fundamental cause will be shown first.

(The above are from the new guide book while the followings are from the old guide book under the same heading:)

If the decision of the Votthapana decides it as 'permanent-happiness-atta-beautiful..etc', then -- as that is wrong attention = Ayoniso Manasikāra -- subsequent to the Votthapana, Akusala Javana will occur. If the decision of Votthapana decides it as 'Rūpārammaṇa-Colour...etc', then - - as it is Yoniso Manasikāra -- Kusala Javana will occur subsequent to the Votthapana. Therefore Votthapana is called JavanaPaṭipādaka Manasikāra = the attention which is the fundamental cause of Javana. The discernment in Kusala Javana, having linked the causal relationships, which fundamental cause is Yoniso Manasikāra will be shown first.

Rūpārammaṇa = Colour Line Kusala 1st Javana 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Kusala 1st Javana; and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in the 1st Javana 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the 1st Javana 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 31 Cetasika in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the 1st Javana 34 Nāma dhamma is Viññāṇakkhandhā.

(NOTES: Discern the above Kusala 1st Javana Rūpakkhandhā as in the Pañcadvārāvajjana Rūpakkhandhā. As Javana Nāma dhamma are not produced by past causes but is produced by present causes only, there is no past causes in Javana Nāma dhamma; only present causes exist.)

Mahākusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

Mahākusala 1st Javana - Saññākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Saññākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Saññākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Saññākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Saññā=33) is the cause, 1st Javana Saññākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Saññākkhandhā is the effect.

Mahākusala 1st Javana - Sañkhārakkhandhā (Cetanā - 1st Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Cetanā=33) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.

Mahākusala 1st Javana - Saṅkhārakkhandhā (31 Cetasika - 2nd Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Saṅkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Saṅkhārakkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Saṅkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, 1st Javana Saṅkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Saṅkhārakkhandhā is the effect.

Mahākusala 1st Javana - Viññāṇakkhandhā

- 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 Ñāṇa, then subtract Ñāṇa. If both Ñāṇa and Pīti are not included, then subtract both. Except Vedanā-Saññā-Viññāṇa, the remaining Cetasika, be it a few or many, are called Saṅkhārakkhandhā.

As for the 2nd Javana -- as the Buddha taught in Paṭṭhāna that **Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantara paccayena paccayo...**etc (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- the preceding Javana is the Anantara cause of the subsequent Javana. In other words, **Yesāṃ yesāṃ dhammānaṃ anantarā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo** (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- in accordance with this teaching, the preceding Citta = the preceding Nāma dhamma group is the Anantara cause of the subsequent Citta = the subsequent Nāma dhamma group. One must also discern the Anantara cause in 2nd Javana...etc and Tadārammaṇas. If that is so, one may ask "Isn't there Anantara cause for the 1st Javana?". There is. Votthapana is the Anantara cause of 1st Javana. However, as Votthapana is called Yoniso Manasikāra here, it is not mentioned again. In the following only Mahā Kusala 2nd Javana Vedanākkhandhā will be shown as an example. Discern the remaining Nāma Khandhā and the remaining Javanas and Tadārammaṇa base on this method. Do not forget that it is to discern after having grouped into 5 Khandhas in every Javana mind moment, as well as every Tadārammaṇa mind moment.)

Mahākusala 2nd Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = 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 Anantara cause in the 3rd Javana is 2nd Javana,
- 2) the Anantara cause in the 4th Javana is 3rd Javana,
- 3) the Anantara cause in the 5th Javana is 4th Javana,
- 4) the Anantara cause in the 6th Javana is 5th Javana,
- 5) the Anantara cause in the 7th Javana is 6th Javana,

- 6) the Anantara cause in the 1st Tadārammaṇa is 7th Javana,
- 7) the Anantara cause in the 2nd Tadārammaṇa is 1st Tadārammaṇa.

Rūpārammaṇa = Colour Line - Tadārammaṇa 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Tadārammaṇa; and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (1st way).
The remaining 31 Cetasika in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Viññāṇakkhandhā.

Discern Tadārammaṇa Rūpakkhandhā in the same way as Pañcadvārāvajjana Rūpakkhandhā.

Mahā Vipāka 1st Tadārammaṇa - Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu (=54) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 8) (i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
(ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
(iii) 1st Tadārammaṇa Manosamphassa (34-Vedanā=33) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

Discernment for the remaining Nāma Khandhā will be the same as Vedanākkhandhā except for the following differences:

In 1st Tadārammaṇa Saññākkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Saññā=33.

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Cetanā=33 (1st way).

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is the remaining three Nāma Khandhā (=Vedanā, Saññā and Viññāṇa).

Mahā Vipāka 1st Tadārammaṇa - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

- 6) (i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.
(ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.
- 7) 1st Tadārammaṇa NāmaRūpa is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.

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

If the MahāVipāka Tadārammaṇa is of Upekkhā Vedanā then Pīti is not included; it is 33 Nāma dhammas. If it is not accompanied by Nāṇa, then as Nāṇa is not included it is 33 Nāma dhamma. If both Nāṇa and Pīti are not accompanying then it is 32 Nāma dhamma. The differences in the

quantity of Cetasika is according to whether it is Somanassa or Upekkhā or Ñāṇasampayutta or Ñāṇavippayutta. In Saṅkhārakkhandhā 2nd way the quantity of Cetasika may be increased or decreased accordingly. If the Tadārammaṇa is Ahetuka Kusala Vipāka Somanassa Santīraṇa Tadārammaṇa then there are 12 Nāma dhamma. If it is Ahetuka Kusala Vipāka Upekkhā Santīraṇa Tadārammaṇa, then there are 11 Nāma dhamma. If it is Ahetuka Tadārammaṇa then the quantity of Cetasika in Saṅkhārakkhandhā 2nd way can vary. Discern base on these methods. As the Anantara cause of the 2nd Tadārammaṇa is the 1st Tadārammaṇa, in the Manosamphassa which is cause No. 8(ii), the quantity of Nāma dhamma can be changed accordingly as 34 or 33, or 33 or 32, or 12 or 11, or 11. Bear it in mind and discern base on these methods.

Manodvāra Vīthis Which Take Rūpārammaṇa As Object

The methods of discerning causal relationships in the 5 Khandhā of every Vīthi mind moment in Kusala Javana Cakkhudvāra Vīthi are now already shown as an example. Based on these methods one should be able to discern the causes and effects in other Kusala Javana Cakkhudvāra Vīthis Nāma dhamma groups in the same way. Then, subsequent to Cakkhudvāra Vīthi, after Bhavaṅga occurred in between, the Manodvāra Vīthi mind processes which continue to take Rūpārammaṇa as the object arise. In this case, discern the Bhavaṅga 5 Khandhā in the same way as in the Bhavaṅga 5 Khandhā mentioned earlier. Only the Vedanākkhandhā of Manodvārāvajjana and Javana will be further shown as an example. The grouping of the 5 Khandhā in Manodvārāvajjana is similar to the grouping of the 5 Khandhā in Votthapana. The grouping of the 5 Khandhā in Javana and Tadārammaṇa is similar to the grouping of the 5 Khandhā in Cakkhudvāra Vīthi Javana and Tadārammaṇa.

Manodvārāvajjana - Vedanākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
(ii) Bhavaṅga Manosamphassa (= 34) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
(iii) Manodvārāvajjana Manosamphassa (=12-Vedanā=11) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.

Mahā Kusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = 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.

Mahā Kusala 2nd Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(ii) Bhavaṅga Manosamphassa (34) is the cause, 2nd Javana Vedanākkhandhā is the effect.

- (iii) 1st Javana Manosamphassa (=34) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- (iv) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Discern the remaining Khandhā as well as the remaining Javana and Tadārammaṇa base on the these methods. One should have already understand about it.

Explanations

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ va (Saṃyutta Nikāya-Vol.2-pg.248 Burmese script).

Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṃ mūlapaccayaṃ katvā uppannā sampañcchana-santīraṇa-voṭṭhabbana-javanavedanā.

Cakkhuvīññāṇasampayuttāya pana vattabbameva natthi. Sotadvārādivedanāpaccayādīsipi eseva nayo (Saṃyutta Commentary-Vol.3-pg.5).

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Saṃyutta-Vol.2-pg.248).

Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti javanasahajātā vedanā. Sahāvajjanena bhavaṅgasahajātāpi vaṭṭati yeva...

Yamidaṃ = (yampidaṃ) cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ (Majjhima Nikāya-Vol.3-pg.325 Burmese script).

Yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ (Majjhima Nikāya-Vol.3-pg.326 Burmese script).

Sahāvajjanavedanāya javanavedanā "vedayita"nti adhippetā.

Bhavaṅgasampayuttāya pana vedanāya gahaṇe vattabbameva natthi (Saṃyutta sub-commentary Tīka-Vol.2-pg.286).

In accordance with the above Pāli Text, commentary and sub-commentary, the Vedanas of CakkhuVīññāṇa, Sampañcchana, Santīraṇa, Voṭṭhabbana, Javana and Tadārammaṇa which arise having Cakkhusamphassa as the fundamental cause are Cakkhusamphassapaccayā vedanā. In accordance with Cuḷa Rahulovāda Sutta mentioned above, Cakkhusamphassa produce not just Vedanā only but all 4 Nāma Khandhā which are Vedanā, Saññā, Saṅkhāra and Viññāṇa -- Yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ. Therefore take note that the Cakkhusamphassa accompanying CakkhuVīññāṇa supports so that the 4 Nāma Khandhā of each respective CakkhuVīññāṇa, Sampañcchana, Santīraṇa, Votthapana, Javana and Tadārammaṇa arises. Although the Commentary mentioned that in Cakkhusamphassa supporting the Nāma dhamma produced by Cakkhusamphassa, it supports only in SamānaVīthi = same Vīthi = Cakkhudvāra Vīthi, the Commentary also did not reject that -- "Cakkhusamphassapaccayā vedanākkhandho atthi anupādinna anupādāniyo asaṃkiliṭṭha asaṃkilesiko avitakka avicāro" -- Cakkhusamphassa supports Nānā = different Vīthi = the Manodvāra Vīthi which continue to take the Rūpārammaṇa as object. As the supporting of Cakkhusamphassa to the Nāma dhamma group in the SamānaVīthi = same Vīthi = Cakkhudvāra Vīthi is certain, the Commentary mentioned that Cakkhusamphassa support the Cakkhudvāra Vīthi Nāma dhamma group (Mūla Tīka-Vol.2-pg.30). The research on meditators supports the explanation of the sub-commentary. Take note that it is similar that Sotasamphassa support Sotadvāra Vīthi and Manodvāra Vīthi which take Saddārammaṇa as object.

MANOSAMPASSA:- The Phassa accompanying with the Bhavaṅga close to Manodvārāvajjana which support the Manodvārāvajjana by means of Anantara Satti is Manosamphassa. This Manosamphassa also supports so that the Manodvāra Vīthi Nāma dhamma group, which are Manodvārāvajjana-Javana-(Tadārammaṇa), arise. If it is Appanā Vīthi, the Manosamphassa support so that Manodvārāvajjana and Upācāra Samādhi Javana-Appanā Javana arise. Therefore it is shown that Cakkhusamphassa, Bhavaṅga Manosamphassa and

the Sampayutta Manosamphassa support the Manodvāra Vīthi Nāma dhamma group which take Rūpārammaṇa as object are shown. In 2nd Javana...etc., the Anantara Manosamphassa causes are added.

That being so, discern the causes and effects, after having seen by insight the causal relationships between the causes and effects in Cakkhusamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa supporting the appropriate Nāma Khandhā; as well as in the support by Cakkhusamphassa, Bhavaṅga Manosamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa in Manodvārika Nāma dhamma group which continue to take the Rūpārammaṇa as object.

Now the discernment of causes and effects by the 5 Khandhā method in every mind moment of the Cakkhudvāra- and Manodvāra- Akusala Javana Vīthis which take Rūpārammaṇa as object will be further shown.

Rūpārammaṇa Colour Line - Akusala Group

In the Cakkhudvāra and Manodvāra Akusala Vīthis which take Rūpārammaṇa as the object, the discernment of Pañcadvārāvajjana, Cakkhu Viññāṇa, Sampaticchana, Santīraṇa, Votthapana, Tadārammaṇa, (Bhavaṅga), Manodvārāvajjana...etc are the same with the discernment of Kusala Javana Vīthis. As there are a little differences in Javana only, the Lobha-Diṭṭhi group (20 Nāma dhamma) will be shown as an example. In the Akusala Javana Nāma dhamma group, like the Kusala Javana Nāma dhamma group, there is no past cause; there is only present causes.

Rūpārammaṇa = Colour Line: (Lobha-Diṭṭhi Group) Javana - 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Javana and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (1st way).
The remaining 17 Cetasika in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Viññāṇakkhandhā.

Discern the Javana Rūpakkhandhā base on the methods in Pañcadvārāvajjana Rūpakkhandhā.

Lobha-Diṭṭhi Group 1st Javana - Vedanākkhandhā (Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20-Vedanā=19) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

(If the attention and decision of the Votthapana on Rūpārammaṇa is as 'permanent or happy or atta or beautiful...etc', then -- as it is Ayoniso Manasikāra -- Akusala Javana will occur accordingly.)

Lobha-Diṭṭhi Group 1st Javana - Viññāṇakkhandhā (Cakkhudvāra Vīthi)

- 1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.

3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

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

Lobha-Diṭṭhi Group 2nd Javana - Vedanākkhandhā (Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3) (i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Lobha-Diṭṭhi Group 2nd Javana - Viññāṇakkhandhā (Cakkhudvāra Vīthi)

The three present causes:

- 1) (i) Cakkhusamphassa (8) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 2) Nāma+Rūpa is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

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

Take Note Of These

One can understand the discernment of the causes and effects by 5 Khandhā method in every mind moment in the Akusala Javana Vīthis which are Cakkhudvāra Vīthi and Manodvāra Vīthi in the Rūpārammaṇa line, linking the causal relationships based on the above methods. If the meditator understands the said discernment for both the Kusala Javana Vīthi and Akusala Javana Vīthi in Rūpārammaṇa line then he can change to discern another line such as Saddārammaṇa line. It is assumed that the meditator will be able to understand the increasing or decreasing of the quantity of Cetasika according to the number of accompanying Cetasika. Take note that according to quantity of accompanying Cetasika in each mind moment, there are changes in Saṅkhārakkhandhā and Sahajāta Manosamphassa. If the meditator has only little basic knowledge of Abhidhamma or has not study Abhidhamma before, then the help of a teacher is necessary. Therefore, some of the differences will be shown.

Changes

- 2) In Saddārammaṇa line: as for 'Object', change it to Saddārammaṇa in place of Rūpārammaṇa; and as for 'Cakkhusamphassa' change it to Sotasamphassa.
- 3) In Gandhārammaṇa line: in 'Object', change it to Gandhārammaṇa; and in 'Phassa' change it to Ghānasamphassa.
- 4) In Rasārammaṇa line: in 'Object', change it to Rasārammaṇa; and in 'Phassa' change it to Jivhāsamphassa.
- 5) In Phoṭṭhabbārammaṇa line: in 'Object', change it to Phoṭṭhabbārammaṇa; and in 'Phassa' change it to Kāyasamphassa.

Saddārammaṇa = Sound Line: Pañcadvārāvajjana - Vedanākkhandhā

The three present causes:

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

To this extent, the meditator can understand it for the remaining Nāma Khandhā. Only one or two Khandhās in some mind moment will be further shown so as to know the method. However at the time of meditation it is to discern all 5 Khandhā in every mind moment completely.

Saddārammaṇa = Sound Line: SotaViññāṇa (= Hearing) - Vedanākkhandhā

The five past causes:

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

The five present causes:

- 6) Vatthu = SotaVatthu (=54) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 8) Sotasamphassa (= 8-Vedanā=7) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 9) Ākāsa = space is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, SotaViññāṇa Vedanākkhandhā is the effect.

{**ĀKĀSA:** There must be Ākāsa = space between Sota Pasāda and Saddārammaṇa. Only if that Ākāsa dhātu is being dependent upon then SotaViññāṇa can come to arise. Without that Ākāsa dhātu then SotaViññāṇa cannot arise. It is right that in the one whose ears are blocked or being blocked SotaViññāṇa cannot arise. Therefore Ākāsa dhātu is also one of the causes for the arising of SotaViññāṇa Nāma dhamma group. (Abhidhamma Commentary-Vol.2-pg.322 Burmese script)}

Saddārammaṇa = Sound Line: 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: Sampāṭicchana (= Receiving)
Viññāṇakkhandhā**

The five past causes:

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

The two present causes:

- 6) (i) Sotasamphassa (8) is the cause, Sampāṭicchana Viññāṇakkhandhā is the effect.
- 7) Nāma+Rūpa is the cause, Sampāṭicchana Viññāṇakkhandhā is the effect.
'Nāma' = the accompanying 10 Cetasika;
'Rūpa' = Hadaya Vatthu together with 54 types of Rūpa and Saddārammanā.

**Saddārammaṇa = Sound Line: Santīraṇa (= Investigating)
Vedanākkhandhā**

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8) (i) Sotasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(ii) Sampāṭicchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(The above are shown as examples only, so that one can understand it. To this extent, it is assumed that the meditator can understand the discernment in Saddārammaṇa line. The discernment of the causes and effects in the mind moments of Gandhārammaṇa line by the 5 Khandhā method, linking the causal relationships, will be further shown as follows.)

**Gandhārammaṇa = Smell Line: Pañcadvārāvajjana (= Reflecting)
Vedanākkhandhā**

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Gandhārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

**Gandhārammaṇa = Smell Line: GhānaViññāṇa
Vedanākkhandhā**

The five past causes:

- 1) Avijjā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

- 4) Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = GhānaVatthu (=54) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 8) Ghānasamphassa (= 8-Vedanā=7) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 9) VāyoDhātu is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

{**VĀYO-DHĀTU:** Only if the air = Vāyo Dhātu -- which carries the smell (Gandhārammaṇa) into the nostril where Nose Transparent Element exists -- goes in, then GhānaViññāṇa together with the Nāma dhamma group which know and take as object the smell (Gandhārammaṇa) can arise. If the air = Vāyo Dhātu which carries smell (Gandhārammaṇa) does not exist then GhānaViññāṇa Nāma dhamma group together with the Sampayutta dhamma cannot arise. Therefore Vāyo Dhātu is a cause.}

Gandhārammaṇa = Smell Line: Sampaticchana (= Receiving) Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 8) (i) Ghānasamphassa (8) is the cause, Sampaticchana Vedanākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Gandhārammaṇa = Smell Line: Santīraṇa (= Investigating) Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8) (i) Ghānasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

SIGNIFICANT POINTS: Concerning the 'Nāma+Rūpa' cause among the present causes of Viññāṇakkhandhā in GhānaViññāṇa, Sampaticchana, Santīraṇa...etc, take the accompanying Cetasika that arise together with the consciousness, Viññāṇakkhandhā in one mind moment as 'Nāma'; and take the Basis Vatthu Rūpa and Gandhārammaṇa as 'Rūpa'. In the other remaining

lines, take their respective Cetasika, respective Basis Vatthu and respective Object (as 'Nāma+Rūpa') accordingly.

Rasārammaṇa Line: - Pañcadvārāvajjana (= Reflecting) Vedanākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Rasārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Rasārammaṇa Line: JivhāViññāṇa Vedanākkhandhā

The five past causes:

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

The five present causes:

- 6) Vatthu = JivhāVatthu Rūpa (=54) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 8) Jivhāsamphassa (= 8-Vedanā=7) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 9) ĀpoDhātu is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

ĀPO-DHĀTU: JivhāViññāṇa and Sampayutta dhamma group can arise only when there is ĀpoDhātu, water which wets the tongue. They cannot arise without ApoDhātu, water. Although you put dried edibles on the dried tongue of the person with dried tongue, JivhāViññāṇa cannot arise (Abhidhamma Commentary-Vol.1-pg.322 Burmese script).

Among the present causes of Viññāṇakkhandhā in JivhāViññāṇa, take the appropriate accompanying Cetasika as 'Nāma' and take the appropriate Basis Vatthu Rūpa and Rasārammaṇa as 'Rūpa'.

Rasārammaṇa Line: 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 Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
- 8) (i) Jivhāsamphassa (= 8) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.
(ii) Sampaṭicchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaṭicchana Vedanākkhandhā is the effect.

**Rasārammaṇa Line: Santīraṇa (= Investigating)
Vedanākkhandhā**

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8) (i) Jivhāsamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(ii) Sampāṭicchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

**Phoṭṭhabbārammaṇa Line: Pañcadvārāvajjana (= Reflecting)
Vedanākkhandhā**

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Phoṭṭhabbārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

**Phoṭṭhabbārammaṇa Line: KāyaViññāṇa
Vedanākkhandhā**

The five past causes:

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

The five present causes:

- 6) Vatthu = KāyaVatthu Rūpa (=54) is the cause, KāyaViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Phoṭṭhabbārammaṇa) is the cause, KāyaViññāṇa Vedanākkhandhā is the effect.
- 8) Kāyasamphassa (= 8-Vedanā=7) is the cause, KāyaViññāṇa Vedanākkhandhā is the effect.
- 9) PathavīDhātu is the cause, KāyaViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, KāyaViññāṇa Vedanākkhandhā is the effect.

{**PATHAVĪ-DHĀTU:** When Phoṭṭhabbārammaṇa impinges on Kāya Pasāda = Body Transparent Element, it impinges not only on the Kāya Pasāda but also on the Great Elements in the same Kalāpa which are the Dependence, the Nissaya cause, of KāyaPasāda. Out of these Great Elements in the same Kalāpa, Pathavī-Dhātu is the main cause of Kāya Pasāda. KāyaViññāṇa can arise only when it gets to be dependent upon Pathavī Dhātu which is the real fundamental cause of Kāya Pasāda. It cannot arise without Pathavī dhātu. It is true that as the external Great Elements object (= external Pathavī, Tejo, Vāyo) impinges on the internal Kāya Pasāda, the Great Elements of the same Kalāpa -- i.e. the Basis which are the causes of KāyaPasāda -- are

also being impinged upon. Therefore Pathavī Dhātu is one of the causes of the arising of KāyaViññāna (Abhidhamma Commentary-Vol.1-pg.322).}

Among the present causes of Viññāṇakkhandhā in the 'NāmaRūpa' cause, take the appropriate accompanying Cetasika as 'Nāma' and take the 44 types of Rūpa dhamma which are together with Kāya Vatthu Rūpa and the object Rūpa which are Pathavī, Tejo & Vāyo called Phoṭṭhabbārammaṇa as 'Rūpa'.

Phoṭṭhabbārammaṇa Line: Sampāṭicchana (= Receiving) Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.
- 7) Object (=Phoṭṭhabbārammaṇa) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.
- 8) (i) Kāyasamphassa (= 8) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.
(ii) Sampāṭicchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampāṭicchana Vedanākkhandhā is the effect.

Phoṭṭhabbārammaṇa Line: Santīraṇa (= Investigating) Vedanākkhandhā

The five past causes:

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

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Phoṭṭhabbārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8) (i) Kāyasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(ii) Sampāṭicchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

Dhammārammaṇa Line - Kusala Javana Vīthi (Object = Eye Transparent Element) 1st Javana - Vedanākkhandhā (Manodvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Eye Transparent Element as object) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3) (i) 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 (= Manodvārāvajjana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

2nd Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Eye Transparent Element as object) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (=34) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(iii) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Dhammārammaṇa Line - 1st Jhāna Samāpatti Vīthi (Ānāpāna Paṭibhāga Nimitta As Object) 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Ānāpāna Paṭibhāga Nimitta as object) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) 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 (= Manodvārāvajjana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

The only difference in 2nd Javana and etc... is that there is one more cause, that is the Anantara cause which is the preceding Nāma dhamma such as the 1st Javana Nāma dhamma cause for the 2nd Javana ...etc.

In the 'NāmaRūpa' cause of this Jhāna Samāpatti Vīthi Javana Viññāṇakkhandhā take only the 54 types of Rūpa that include Hadaya Vatthu which is the Basis Vatthu Rūpa as 'Rūpa'; the object, which is Ānāpāna Paṭibhāga Nimitta, is a Paññatti object. In discerning the causes and effects in the Jhāna Nāma dhamma which takes a Samatha Nimitta as object such as Skeleton Paṭibhāga Nimitta or White Kasiṇa Paṭibhāga Nimitta, after having linked the causal relationships by insight, in the 'Object' cause change it to the object of the Jhāna Nāma dhamma group which one is discerning. For example, change it to 'White Kasiṇa Paṭibhāga Nimitta as object'. As there are 34 Nāma dhamma in 1st Jhāna; 32 in 2nd Jhāna; 31 in 3rd Jhāna; and 31 in 4th Jhāna respectively, in the 'Javana Manosamphassa' cause, decrease the quantity of Cetasika accordingly. Tadārammaṇa does not arise subsequent to Appanā Javana = Jhāna Javana.

Dhammārammaṇa Line - Rūpa Dhamma As Object

Among the Rūpa dhamma that are part of Dhammārammaṇa line which are Pasāda Rūpa = 5 Transparent Rūpa and Sukhuma Rūpa = 16 subtle Rūpa, when the meditator takes any one of those Rūpa as object, if there is Yoniso Manasikāra then Kusala Javana will arise; if there is Ayoniso Manasikāra then Akusala Javana will arise accordingly. If pay attention to it as 'Rūpa dhamma' or 'Anicca' or 'Dukkha' or 'Anatta' or 'Asubha' or 'Eye Transparent Element'...etc then it is Yoniso Manasikāra. Concerning the arising of Ayoniso Manasikāra, refer to that in Nāma Kammaṭṭhāna. The arising of the 10 Saṃyojana are already explained then. The remaining causes are the same (as above). To this extent it is sufficient to understand the linking of causes and effects in Akusala Javana Vīthi. If Tadārammaṇa arises then discern it base on the Tadārammaṇa discernment mentioned earlier.

Partially

Having grouped into 5 Khandhās, discern the causes and effects in every mind moment of Kusala Javana Vīthi and Akusala Javana Vīthi in all 6 lines which are Rūpārammaṇa line, Saddārammaṇa line, Gandhārammaṇa line, Rasārammaṇa line, Phoṭṭhabbārammaṇa line and Dhammārammaṇa line by 5 Khandhā method, after having linked the causal relationships. In discerning like that, it is mentioned in Visuddhimagga that -- Vipassakena pana kammantaraṇca vipākantaraṇca ekadesato jānitabbaṃ (Vism.-Ch.XIX-17) -- one must further discern to realise some of the Kamma and their effects. Not every Pavatti Vipāka Viññāṇa (which are PañcaViññāṇa, Sampaṭicchana, Santīraṇa and Tadārammaṇa) existing in the 6 types of Vīthi such as Cakkhudvāra Vīthi is produced by the same Kamma that produces Paṭisandhi-Bhavaṅga-Cuti Vipāka Viññāṇa. Only some of the Pavatti Vipāka Viññāṇa are produced by the Kamma which produces Paṭisandhi-Bhavaṅga-Cuti Vipāka dhammas. There are also some other Pavatti Vipāka Viññāṇa which are not produced by that Kamma. Refer to the 12 Vipāka of Buddha. Therefore, the meditator is to discern the past 5 Khandhā thoroughly. In discerning like that, if the meditator happened to discern some Kusala Kamma and some Akusala Kamma, then he is discern also the good effects or bad effects which occurred during the duration of life (Pavatti) in this present life, linking the causal relationships.

Externally And Towards The Successive Pasts & Successive Futures

After having linked the causal relationships and having discerned the causes and effects in all 6 lines as mentioned above between the past 5 causes and present effects, then discern externally (Bahiddha) in the same way based on those methods. However, as they are the same externally, discern them as a whole.

If successful, then having sent the mind towards the successive pasts, discern the causes and effects such as 2nd past life causes and 1st past life effects; 3rd past life causes and 2nd past life effects...etc. Similarly discern the present causes and future effects, after having linked the causal relationships. Having sent the insight towards the successive futures until the last future discern the causes and effects as far as possible. Discern externally similarly as in the discernment of causes and effects internally in the three periods of Past-Present-Future.

Caraṇa 'Seed' And Vijja 'Seed'

In discerning like that, discern by insight emphasising on the Caraṇa 'seeds' and Vijja 'seeds' done and fulfilled in past lives with the aspiration for attainment of Nibbāna such as:

- 1) Dāna, Sīla and Samatha practices which were Caraṇa 'seeds',
- 2) (i) had discerned 4 Great Elements,
(ii) had discerned Rūpa dhamma until attainment of ultimate reality,
(iii) had discerned Nāma dhamma until attainment of ultimate reality,
(iv) had discerned Rūpa-Nāma until attainment of ultimate reality,
(v) had discerned causes and effects,
(vi) had meditated Vipassanā on the 3 Characteristics of Rūpa-Nāma-causes-effects which were some of the Vijja 'seeds'.

Also discern by insight that those Caraṇa 'seeds' and Vijja 'seeds' are supporting successively by means Upatthambhaka Satti and Janaka Satti.

Anantara Cause Of Bhavaṅga

The mind which is arising as the cause of life so that the mental process continuity does not break in one life is called Bhavaṅga. It is already explained earlier that Bhavaṅga is produced by the appropriate causes such as Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma, Vatthu, Object, Phassa...etc. As Bhavaṅga is the mind which mostly occur throughout the whole life, there may be variety of Anantara causes in Bhavaṅga. The essential point to take note is that the mind moment which is nearest to the Bhavaṅga Citta which one is discerning is the Anantara cause; in other words, the mind moment preceding to that Bhavaṅga without interval is the Anantara cause of that Bhavaṅga. Therefore:

- 1) Paṭisandhi supports the 1st Bhavaṅga by means of Anantara Paccayasatti,
- 2) 1st Bhavaṅga supports the 2nd Bhavaṅga by means of Anantara Paccayasatti,
- 3) preceding Bhavaṅga supports the subsequent Bhavaṅga by means of Anantara Paccayasatti,
- 4) if Bhavaṅga arise subsequent to Votthapana, then Votthapana supports that Bhavaṅga by means of Anantara Paccayasatti,
- 5) if Bhavaṅga arise subsequent to Javana, then the last Javana supports that Bhavaṅga by means of Anantara Paccayasatti,
- 6) if Bhavaṅga arise subsequent to Tadārammaṇa, then the 2nd Tadārammaṇa supports that Bhavaṅga by means of Anantara Paccayasatti.

Subsequent to Bhavaṅga if Bhavaṅga arises again, then the preceding Bhavaṅga supports the subsequent Bhavaṅga by means of Anantara paccayasatti.

Attainment Of NātaPariññā

So "idaṃ nāmarūpaṃ na ahetu na appaccayā nibbattam, sahetu sappaccayā nibbattam. Ko panassa hetu, ko pana paccayo"ti upaparikkhanto "Avijjāpaccayā taṇhā paccayā kamma-paccayā āhārapaccayā cā"ti tassa paccayaṃ vavatthapetvā "atītepi paccayā ceva paccayasamuppannadhammā ca, anāgatepi etarahipi paccayā ceva paccayasamuppannadhammā ca, tato uddham satto vā puggalo vā natthi, suddhasaṅkhārapuñjā evā"ti tīsu addhāsu kaṅkham viharati. Ayaṃ pana vipassanāsāṅkhārasallakkaṇā nātapariññā nāma.

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

For the meditator who has already discerned the Rūpa and Nāma, i.e. the 5 Khandhās in all 6 lines according to Āyatana dvāra completely, if he investigates and contemplates, "These NāmaRūpa do not arise without Hetu cause = Janaka cause which produces directly and not without Upatthambhaka cause = Paccaya cause which supports. They arise only because of Hetu cause = Janaka cause which produces directly and because of Upatthambhaka cause = Paccaya cause which supports. What are the Hetu cause and Paccaya cause of these NāmaRūpa?", then he realises by insight, "They arise because of causes such as Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma, Āhāra...etc.". Having distinguished the causes of those NāmaRūpa (such as 'because of the arising of Avijjā, Paṭisandhi KammajaRūpa arises. Avijjā is the cause, Paṭisandhi KammajaRūpa Rūpakkhandhā is the effect'....etc.), then Vicikiccha, the doubts on the three periods of Past-Future-Present can be eradicated by realising that:

- "1) There are only causes and effects in the Past;
- 2) there are only causes and effects in the Future;
- 3) there are only causes and effects in the Present also;

and apart from these causes and effects there is no Being who creates and there is no Being who is created; there are only Rūpa-Nāma-causes-effects-Saṅkhāra dhamma groups". This is called Nāta Pariññā, realising well the Saṅkhāra dhamma which are the object of Vipassanā insight, which are:

- 1) Rūpa dhamma,
- 2) Nāma dhamma,
- 3) causes,
- 4) effects.

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

However, these Rūpa, Nāma, causes and effects - Saṅkhāra dhamma must be thoroughly discerned again by means of Lakkhana-Rasa-Paccupaṭṭhāna-Padaṭṭhāna (characteristic-function-manifestation-proximate cause).

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