

PATICCA SAMUPPĀDA (2nd Stage)

(Translated from Myanmar old Version and has not yet been edited.)

Paticca Samuppāda Vibhaṅga Pāli - Suttanta Bhājanīya Method

To be memorised in Pali:

Avijjāpaccayā Saṅkhārā
Saṅkhārapaccayā Viññāṇam
Viññāṇapaccayā NāmaRūparā
NāmaRūpapaccayā Saḷāyatanaṁ
Saḷāyatanaapaccayā Phasso
Phassapaccayā Vedanā
Vedanāpaccayā Taṇhā
Taṇhāpaccayā Upādānam
Upādānapaccayā Bhavo
Bhavapaccayā Jāti
Jātipaccayā JarāMaraṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti.
Evametassa kevalassa Dukkhakkhandhassa samudayo hoti.

- 1) **Avijjāpaccayā** = Because of the existence of the Cause, i.e. Avijjā (=not knowing the Four Noble Truth; wrong knowing), **Saṅkhārā** = Deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Sambhavanti** = come to arise.
- 2) **Saṅkhārapaccayā** = Because of the existence of the Cause, i.e. deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Viññāṇam** = Kamma Viññāṇa or (in another way) Vipāka Viññāṇa, **Sambhavanti** = comes to arise.
- 3) **Viññāṇapaccayā NāmaRūparā (sambhavanti)** = (i)Because of the existence of the Cause- Kamma Viññāṇa, Vipāka Nāma Kammaja Rūpa come to arise.
(In another way) = (ii) Because of the existence of the Vipāka Viññāṇa Cause, Vipāka Cetasika Nāma Cittaja Rūpa come to arise.
- 4) **NāmāRūpapaccayā Saḷāyatanaṁ (sambhavanti)** = Because of the existence of the NamāRūpa Cause, the (6) internal Āyatana come to arise.
- 5) **Saḷāyatanaapaccayā Phasso (sambhavanti)** = Because of the existence of the (6) internal Āyatana Cause, (6) Phassa come to arise.
- 6) **Phassapaccayā Vedanā (sambhavanti)** = Because of the existence of the (6) Phassa Cause, (6) Vedanā come to arise.
- 7) **Vedanā paccayā Taṇhā (sambhavanti)** = Because of the existence of the (6) Vedanā Cause, (6) Taṇhā come to arise.
- 8) **Taṇhāpaccayā Upādānam (sambhavanti)** = Because of the existence of the (6) Taṇhā, 4 types of clinging Upādāna come to arise.
- 9) **Upādānapaccayā Bhavo** = Because of the existence of these clinging Upādāna, Kamma Bhava-Upapatti Bhava come to arise.
- 10) **Bhavapaccayā Jāti** = Because of the existence of Kamma Bhava, the Jāti state which is the establishing of Paṭisandhi comes to arise.

11) **Jātipaccayā JarāMaraṇa Soka Parideva Dukkha Domanassupāyāsā**

sambhavantiEvametassa kevalassa Dukkhakkhandhassa samudayo hoti = Because of the establishing of Paṭisandhi, i.e because of the existence of Jāti, ageing-death-sorrow-wailing-pain-mental suffering-despair come to arise. In this way it is the arising of the aggregate of Dukkha Khandha (entirely without happiness).

1) **Tattha katamā avijjā? Dukkheaññāṇam, dukkhasamudaye aññāṇam, dukkhanirodhe aññāṇam, dukkhanirodhagāminiyā paṭipadāya aññāṇam. Ayam vuccati avijjā –**

In that Pāli Text (above) such as 'Avijjāpaccaya saṅkhāra....' etc, what is the 'Avijjā'? These 4 types are called Avijjā:

- I) Not knowing the Noble Truth of Suffering,
- II) Not knowing the Noble Truth of the Cause of Suffering,
- III) Not knowing the Noble Truth of Cessation of Suffering,
- IV) Not knowing the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases.

[The following is an example of the word by word translation:

Tattha = In that Pāli Text (above) such as 'Avijjāpaccayā saṅkhāra.....etc', **Avijjā** = the Avijjā, **katamā** = what is

- I) **Dukkhe** = on the Noble Truth of Suffering, **aññāṇam** = not knowing
- II) **dukkhasamudaye** = on the Noble Truth of the Cause of Suffering, **aññāṇam** = not knowing
- III) **dukkhanirodhe** = on the Noble Truth of Cessation of Suffering, **aññāṇam** = not knowing
- IV) **dukkhanirodhagāminiyā paṭipadāya** = on the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases, **aññāṇam** = not knowing.

Ayam = these 4 types of not knowing, **Avijjā** = as 'Avijjā' **vuccati** = is called.]

2) **Tattha katame avijjāpaccayā saṅkhārā? Puññābhisaṅkhāro apuññābhisaṅkhāro**

āneñjābhisaṅkhāro, kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro. Tattha katame puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā. Ayam vuccati puññābhisaṅkhāro.

Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā. Ayam vuccati apuññābhisaṅkhāro.

Tattha katamo āneñjābhisaṅkhāro? Kusalā cetanā arūpāvacarā. Ayam vuccati āneñjābhisaṅkhāro.

Tattha katamo kāyasaṅkhāro? Kāyasañcetanā kāyasaṅkhāro; vacīsañcetanā vacīsaṅkhāro; manosañcetanā cittasaṅkhāro. Ime vuccanti avijjāpaccayā saṅkhārā

In that Pāli Text what is the Saṅkhāra which is produced by Avijjā? It is:

- i) Puññābhisaṅkhāra,
- ii) apuññābhisaṅkhāra,
- iii) āneñjābhisaṅkhāra,
- iv) kāyasaṅkhāra,
- v) vacīsaṅkhāra,
- vi) cittasaṅkhāra.

- i) Among these Saṅkhāra, what is Puññābhisaṅkhāra? There exist Kusala Cetanā=Mahā Kusala Cetanā which is part of Kāmāvacara Sensual Realm, done with Dāna, Sīla, Bhāvanā (=Parikamma Bhāvanā, Upacāra Bhāvanā, Vipassanā Bhāvanā). In this case, Vipassanā Bhāvanā does not mean all Vipassanā Kamma but only the Vipassanā Bhāvanā which can produce another life Bhava); and also Kusala Cetanā=Rūpāvacara Kusala Cetanā which is part of Rūpāvacara Realm (in other words, that which mostly 'rotates' or arises in Rūpāvacara Realm) done with Samatha Bhāvanā or in other

words done with Appanā Bhāvanā. These Kāmāvacara Kusala and Rūpāvacara Kusala are called Puññābhisaṅkhāra.
(8 Mahā Kusala+5 Rūpāvacara=13 total).

- ii) Among these Saṅkhāra, what is Apuññābhisaṅkhāra? There exist Akusala Cetanā which is part of Kāmāvacara Realm. This Akusala Cetanā is Apuññābhisaṅkhāra.
- iii) Among these Saṅkhāra, what is Āneñjābhisaṅkhāra? There exist Arūpa Kusala Cetanā which is part of Arūpāvacara Realm. This Arūpa Kusala Cetanā is Āneñjābhisaṅkhāra.
- iv) Among these Saṅkhāra, what is Kāya Saṅkhāra? Kāyasañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Kāyadvāra are Kāya Saṅkhāra.
- v) Vacīsañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Vacīdvāra are Vacī Saṅkhāra.
- vi) Manosañcetanā=excluding the 2 types of Viññatti Rūpa (i.e. Kāya Viññatti and Vacī Viññatti) all the 30-1=29 Cetanā (which are 12 types of Akusala Cetanā, 8 types of MahāKusala Cetanā=KāmaKusala Cetanā, 5 types Rūpa Kusala Cetanā, 4 types of Arūpa Kusala Cetanā) are Citta Saṅkhāra.

These Saṅkhāra are the Saṅkhāra produced by Avijjā.

- 3) Tattha katamāṁ saṅkhārapaccayā viññāṇam? Cakkhuviññāṇam sotaviññāṇam
ghānaviññāṇam, jivhāviññāṇam kāyaviññāṇam manoviññāṇam. Idam vuccati
saṅkhārapaccayā viññāṇam.

In that Pāli Text, what is the Viññāṇa which is produced by Saṅkhāra? These 6 types of Viññāṇa:

- i) Cakkhuviññāṇa
 - ii) Sotaviññāṇa
 - iii) Ghānaviññāṇa,
 - iv) Jivhāviññāṇa
 - v) Kāyaviññāṇa
 - vi) Manoviññāṇa
- are the Viññāṇa which are produced by Saṅkhāra.
- 4) Tattha katamāṁ viññāṇapaccayā nāmarūpam? Atthi nāmarūm, atthi rūparūm. Tattha katamāṁ nāmarūm? Vedanākkhandho saññākkhandho saṅkhārakkhandho, idam vuccati nāmarūm. Tattha katamāṁ rūparūm? Cattāro mahābhūtā catunnañca mahabhūtānam upādāya rūparūm, idam vuccati rūparūm. Iti idañca nāmarūm idañca rūparūm, idam vuccati viññāṇapaccayā nāmarūpam.

In that Pāli Text, what is the NāmaRūpa which is produced by Viññāṇa?

- (A) There are Nāma,
(B) there are Rūpa.
- (A) Among NāmaRūpa, what is Nāma? The following 3 Kandhās:
- (i) Vedanākkhandhā,
 - (ii) Saññākkhandhā and
 - (iii) Saṅkhārakkhandhā
- are the Nāma.
- (B) Among NāmaRūpa, what is Rūpa? The followings:
- (i) the 4 Great Primary and
 - (ii) the 24 types of Upādā Rūpa which arise having 'grasped' to the 4 Great Primary are the Rūpa.

Thus, these Nāma and these Rūpa are the NāmaRūpa produced by Viññāṇa.

5) Tattha katamārūpapaccayā sañāyatanaṁ? Cakkhāyatanaṁ sotāyatanaṁ
ghānāyatanaṁ jivhāyatanaṁ kāyāyatanaṁ manāyatanaṁ. Idam vuccati nāmarūpapaccayā
sañāyatanaṁ.

In that Pāli Text, what is the Sañāyatana which is produced by NāmaRūpa? The following 6 Āyatana:

- (i) Cakkhāyatana
- (ii) Sotāyatana
- (iii) Ghānāyatana
- (iv) Jivhāyatana
- (v) Kāyāyatana
- (vi) Manāyatana

are the Sañāyatana produced by NāmaRūpa.

6) Tattha katamo sañāyatanaṁpaccayā phasso? Cakkhusamphasso sotasamphasso
ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. Ayam vuccati
sañāyatanaṁpaccayā phasso.

In that Pāli Text, what is the Phassa which is produced by Sañāyatana? The following 6 Phassa:

- (i) Cakkhusamphassa
- (ii) Sotasamphassa
- (iii) Ghānasamphassa
- (iv) Jivhāsamphassa
- (v) Kāyasamphassa
- (vi) Manosamphassa

are the Phassa which is produced by Sañāyatana.

7) Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā
vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā,
manosamphassajā vedanā. Ayam vuccati phassapaccayā vedanā.

In that Pāli Text, what is the Vedanā which is produced by Phassa? The following 6 types of Vedanā:

- (i) Cakkhusamphassajā vedanā = Vedanā produced by Cakkhusamphassa
- (ii) Sotasamphassajā vedanā = Vedanā produced by Sotasamphassa
- (iii) Ghānasamphassajā vedanā = Vedanā produced by Ghānasamphassa
- (iv) Jivhāsamphassajā vedanā = Vedanā produced by Jivhāsamphassa
- (v) Kāyasamphassajā vedanā = Vedanā produced by Kāyasamphassa
- (vi) Manosamphassajā vedanā = Vedanā produced by Manosamphassa

are the Vedanā produced by Phassa.

8) Tattha katamā vedanāpaccayā tañhā? Rūpatañhā saddatañhā gandhatañhā rasatañhā
phoṭṭhabbatañhā dhammatañhā. Ayam vuccati vedanāpaccayā tañhā.

In that Pāli Text, what is the Tañhā which is produced by Vedanā? The following 6 Tañhā:

- (i) Rūpatañhā = attachment to Rūpārammaṇa
- (ii) Saddatañhā = attachment to Saddārammaṇa
- (iii) Gandhatañhā = attachment to Gandhārammaṇa
- (iv) Rasatañhā = attachment to Rasārammaṇa
- (v) Phoṭṭhabbatañhā = attachment to Phoṭṭhabbārammaṇa
- (vi) Dhammatañhā = attachment to Dhammārammaṇa

are the Tañhā produced by Vedanā.

9) Tattha katamārūpapaccayā upādānaṁ? Kāmupādānaṁ diṭṭhupādānaṁ
sīlabbatupādānaṁ attavādupādānam. Idam vuccati tañhāpaccayā upādānaṁ.

In that Pāli Text, what is the Upādāna produced by Taṇhā? The following 4 Upādāna:

- (i) Kāmupādāna = clinging to sensual pleasures
- (ii) Diṭṭhupādāna = clinging to wrong views, Miccha diṭṭhi
- (iii) Sīlabbatupādāna = clinging to wrong practice such as Ox Practice, Dog Practice ...etc
- (iv) Attavādupādāna = clinging to the belief in Atta

are the Upādāna produced by Taṇhā.

10) **Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena atthi kammabhavo atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro. Ayam vuccati kammabhavo. Sabbampi bhavagāmikammaṁ kammabhavo.**

Tattha katamo upapattibhavo? Kāmabhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo nevasaññānāsaññābhavo ekavokārabhavo catuvokārabhavo pañcavokārabhavo. Ayam vuccati upapattibhavo. Ayam vuccati upādānapaccayā bhavo.

In that Pāli Text what is the Bhava which is produced by Upādāna? There are 2 types of Bhava, namely (A) Kamma Bhava and (B) Upapatti Bhava.

(A) Among these 2 types, what is Kamma Bhava? The following 3 types of Saṅkhāra:

- (i) Puññābhisaṅkhāro
- (ii) apuññābhisaṅkhāro
- (iii) āneñjābhisaṅkhāro

are KammaBhava=the cause of arising. All Kamma which can cause to reach a state of existence (Bhava) is KammaBhava.

(B) Among these 2 types, what is Upapatti Bhava? The following 9 types of existence:

- (i) Kāma Bhava = Kāma state of existence in 11 Kāma Realm,
- (ii) Rūpa Bhava = Rūpa state of existence in 16 Rūpa Realm,
- (iii) Arūpa Bhava = Arūpa state of existence in 4 Arūpa Realm,
- (iv) Saññā Bhava = the state of existence with perception (11 in Kāma Realm, 15 in Rūpa Realm -i.e. excluding Asaññā, 3 in Arūpa realm excluding nevasaññānāsaññāyatana realm; a total of 29 Realms),
- (v) Asaññā Bhava = Asaññā state of existence without perception,
- (vi) Nevasaññānāsaññā Bhava = Nevasaññānāsaññā state of existence,
- (vii) Ekavokāra Bhava = Ekavokāra state of existence which has only one Ru/pakkhandha (Asaññā Realm),
- (viii) Catuvokāra Bhava = Catuvokāra state of existence which has only 4 Nāma Khandha (i.e. the 4 Arūpa Realm),
- (ix) Pañcavokāra Bhava = Pañcavokāra state of existence which has 5 Khandha (11 in Kāma realm and 15 in Rūpa realm excluding Asaññā; a total of 26 Realms)

are the Upapatti Bhava. These Kamma Bhava and Upapatti Bhava are the Bhava produced by Upādāna.

11) **Tattha katamā bhavapaccayā jāti? Yā tesarī tesarī sattānarī tamhi tamhi sattanikaye jāti sañjāti okkanti abhinibbatti khandhānarī patubhāvo āyatanānarī paṭilābho. Ayam vuccati bhavapaccayā jāti.**

In that Pāli Text, what is the Jāti produced by Bhava (=Kamma Bhava)? There is the birth, arising, entering into mother's womb, becoming a new being, appearing of the Khandhā, acquiring of the Āyatana of various living beings in various groups of living beings. These are the Jāti produced by Bhava.

- 12) Tattha katamārā jātipaccayā jarāmaranārā? Atthi jarā atthi maranārā. Tattha katamā jarā? Yā tesārā tesārā sattānārā tamhi tamhi sattanikāye jarā jīraṇatā khaṇ dīccarā pāliccarā valittacatā āyuno saṁhāni indriyānārā paripāko. Ayārā vuccati jarā.

In that Pāli Text, what is the JarāMarana produced by Jāti? There are Jarā and Marana; among these two what is Jarā? There is the old age, decaying, having broken teeth, greying of hair, wrinkling of skin, deteriorating of life, ripening of the sense faculties of various living beings in various groups of living beings. These are Jarā.

- 13) Tattha katamārā maraṇārā? Yā tesārā tesārā sattānārā tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānārā maccumaraṇārā kālakiriyā khandhānārā bhedo, kalevarassa nikkhēpo jīvitindriyassupacchedo. Idārā vuccati maraṇārā. Iti ayañca jarā idañca maraṇārā. Idārā vuccati jātipaccayā jarāmaranārā.

Among that JarāMarana, what is Marana? There is the Cuti(='shifting'), Cavana, breaking up, passing away, dying in death, death, breaking up of the Khandhā, discarding the body, cutting off of the life faculty of various living beings from various groups of living beings. These are Marana. Thus these Jarā and Marana exist. These are the JarāMarana produced by Jāti.

- 14) Tattha katamo soko? Nātibyananena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā sociattarāntosoko antoparisoko cetaso parijjhāyanā domanassārām sokasallārā. Ayārā vuccati soko.

In that Pāli Text, what is Soko? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist sorrow, being sorrowful, sorrowfulness, inner sorrow, wholly inner sorrow, burning of mind entirely, not happy, being pierced by the thorn of sorrow. These are Soka.

- 15) Tattha katamo paridevo? Nātibyananena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa phuṭṭhassa ādevo paridevo ādevanāparidevanā ādevitattarāparidevitattarām vācā palāpo vippalāpo lālappo lālappanā lālappitattarā. Ayārā vuccati paridevo.

In that Pāli Text, what is Paridevo? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist wailing, wailing again and again, the state of wailing, the state of wailing again and again, being in wailing, being in wailing again and again, utterance in wailing (such as, "Oh, my son; Oh, my daughter..."), utterance in wailing again and again, utterance in wailing in various ways again and again, the state of uttering in wailing, state of uttering in wailing again and again. These are Paridevo.

- 16) Tattha katamārā dukkharā? Yaṁ kāyikārā asātarā, kāyikārā dukkharā, kāyasamphassajā asātarā dukkharā vedayitārā kāyasamphassajā asātarā dukkhā vedanā. Idārā vuccati dukkharā.

In that Pāli Text, what is Dukkha? There exist unpleasant bodily suffering in the body, the experience of unpleasant pain caused by Kāyasamphassa, unpleasant painful feeling caused by Kāyasamphassa. These are Dukkha.

- 17) Tattha katamārā domanassārā? Yaṁ cetasikārā asātarā cetasikārā dukkharā cetosamphassajārā asātarā dukkharā vedayitārā cetosamphassajārā asātarā dukkhā vedanā. Idārā vuccati domanassārā.

In that Pāli Text, what is Domanassa? There exist unpleasant mental suffering in the mind, the experience of unpleasant affliction caused by cetosamphassa(=Manosamphassa), unpleasant suffering feeling caused by cetosamphassa(=Manosamphassa). These are Domanassa.

18) **Tattha katamo upāyāso? Nātibyananena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyananena vā phuṭṭhassa ditthibyananena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattam upāyāsitattam. Ayarū vuccati upāyāso.**

In that Pāli Text, what is Upāyāsa? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist mental despair, great mental despair, being in despair, being in great despair. These are Upāyāsa.

19) **Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti. Samāgamo hoti. Samodhānam hoti. Patubhāvo hoti. Tena vuccati Evametassa kevalassa dukkhakkhandhassa samudayo hotīti** (Abhidhamma Bk.II-142-145)

Suttanta Bhājanīyam niṭṭhitam.

Thus it is the arising of the aggregate of suffering (entirely without happiness). In other words, thus it is the Cause of the grouping, the gathering, the appearing of the mass of suffering (entirely without happiness). Therefore it is mentioned as *Evametassa kevalassa dukkhakkhandhassa samudayo hoti*.

The above are the Paṭicca Samuppāda Pāli and its translation which should be memorized in advance before meditating by the meditator who wants to meditate on the Paṭicca Samuppāda teachings systematically and to realize it well by Anubodha
ñāṇa and Paṭivedha ñāṇa. The meditator who has already memorized these Pāli together with its meaning should then practise the Paṭicca Samuppāda 1st Method.

12 Factors Of Paṭicca Samuppāda

In the Anuloma Paṭicca Samuppāda Teaching called Paṭicca Samuppāda 1st Method there are some facts about it which one should know: there are 12 Factors, 3 Periods, 3 Links, 4 Groups, 20 States. The 12 Factors are:

- 1) Avijjā
- 2) Saṅkhāra
- 3) Viññāna
- 4) NāmāRūpa
- 5) Saṭṭayatana
- 6) Phassa
- 7) Vedanā
- 8) Taṇhā
- 9) Upādāna
- 10) Bhava
- 11) Jāti
- 12) JarāMaraṇa

Three Periods

Putting the Present life in the centre (of the Paṭicca Samuppāda cycle), then:

- 1) Avijjā and Sankhāra are of the Past life Period,

- 2) Viññāna, NāmāRūpa, Sañayatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the Present life Period,
- 3) Jāti, Jarā-Maraṇa are of the Future life Period.

If put the 1st Past life in the centre (of the Paṭicca Samuppāda cycle), then:

- 1) Avijjā and Saṅkhāra are of the 2nd Past life Period,
- 2) Viññāna, NāmāRūpa, Sañayatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Past life Period,
- 3) Jāti, Jarā-Maraṇa are of the Present life Period.

Understand that it is based on the same method for the successive Past lives.

If put the 1st Future life in the centre (of the Paṭicca Samuppāda cycle), then:

- 1) Avijjā and Saṅkhāra are of the Present life Period,
- 2) Viññāna, NāmāRūpa, Sañayatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Future life Period,
- 3) Jāti, Jarā-Maraṇa are of the 2nd Future life Period.

Understand that for the successive Future lives is based on the same method.

Three Links

The 'place' where Cause and Effect are linking is called 'link'.

- 1) Linking Past Cause with Present Effect, there is one link between Saṅkhāra the Past Cause and Viññāna the Present Effect.
- 2) Linking Cause with Effect, there is one link between Vedanā the Present Cause and Taṇhā the Present Cause.
- 3) Linking Cause with Effect, there is one link between Kamma Bhava the Present Cause and Jāti the Future Effect.

Altogether there are 3 links between the 12 factors. (Understand that it is the same for the successive Past lives and successive Future lives.)

Four Groups

- 1) As the Avijjā in the Past life period group is taken (as the object), then the Taṇhā and Upādāna (which are of the same Kilesa Vaṭṭa with Avijjā) should also be taken. As the Saṅkhāra is taken, then the Kamma (which is of the same Kamma Vaṭṭa with Saṅkhāra) should also be taken. Therefore there are 5 Past Causes: Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Past Causes group.
- 2) Viññāna, NāmāRūpa, Sañayatana, Phassa, Vedanā are the 5 Present Effect that come to arise because of the 5 Past Causes. They are one Present Effects group.
- 3) In the Present Causes, as the Taṇhā and Upādāna are taken, then the Avijjā (which is of the same Kilesa Vaṭṭa) should also be taken. As the Kamma Bhava (=Kamma) is taken, then the Saṅkhāra (which is of the same Kamma Vaṭṭa) should also be taken. Therefore there are 5 Present Causes which are Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Present Causes group.
- 4) Jāti is the Future Paṭisandhi NāmaRūpa group produced by the 5 Present Causes. In other words, it is the Vipāka Vaṭṭa NāmaRūpa which are Viññāna, NāmāRūpa, Sañayatana, Phassa, Vedanā. They are one Future Effects group.

20 States

There are altogether 20 states which are:

- 1) 5 Past Causes

- 2) 5 Present Effects
- 3) 5 Present Causes
- 4) 5 Future Effects

Understand that it is the same for the successive Past lives and successive Future lives.

Discernment To Know In Advance

PaccayaPariggaha Ñāna stage:- In the discernment of Causes and Effects in PaccayaPariggaha Ñāna stage, it is to discern as:

"Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā is the Cause, Saṅkhāra is the Effect.....etc"

Sammasana Ñāna stage and the early Udayabbaya Ñāna stage:- In the Sammasana Ñāna and the early Udayabbaya Ñāna stages of taking the arising and perishing away of the 12 factors of Paṭicca Samuppāda as object and meditating on their Three Characteristics, it is to discern as:

"Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā (arising and perishing away) -- Anicca (Dukkha, Anatta).
Saṅkhāra (arising and perishing away) -- Anicca (Dukkha, Anatta).

Matured Udayabbaya Ñāna stage:- In the matured Udayabbaya Ñāna stage's detailed method of Vipassanā meditation on the Three Characteristics of the Paṭicca Samuppāda factors it is to meditate as:

- 1) Paccayato Udayadassana = In meditating on "Because of the arising of the Cause, Effect arises" it is to meditate as: "Because of the arising of Avijjā, Saṅkhāra arises; Because of the arising of Saṅkhāra, Viññāna arises....etc".
- 2) Paccayato Vayadassana = In meditating on "Because of the cessation of the Cause, Effect ceases" it is to meditate as "Because of the cessation of Avijjā, Saṅkhāra ceases; Because of the cessation of Saṅkhāra, Viññāna ceases....etc".
- 3) Khaṇato Udayadassana = In the stage of meditating on momentary arising, it is to meditate, having taken as object only the arising phase of the Paṭicca Samuppāda factors such as: the arising phase of Avijjā, the arising phase of Saṅkhāra....etc.
- 4) Khaṇato Vayadassana = In the stage of meditating on momentary perishing, it is to meditate, having taken as object only the perishing phase of the Paṭicca Samuppāda factors such as: the perishing phase of Avijjā, the perishing phase of Saṅkhāra....etc.
- 5) In the Paccayato Udayabbaya Dassana, Khaṇato Udayabbaya dassana stage it is to meditate as "Because of the arising of Avijjā, Saṅkhāra arises; Because of the cessation of Avijjā, Saṅkhāra ceases; Avijjā (arising and perishing) - Anicca; Saṅkhāra (arising and perishing) - Anicca.....etc".

Bhaṅga Ñāna stage:- In the higher Vipassanā Ñāna stages such as Bhaṅga Ñāna stage of meditating on the Three Characteristics of these Paṭicca Samuppāda factors after having discerned only their perishing away, without paying attention on "because of the arising of the Cause, Effect arises" called UpādinnakaPavatta, it is to meditate on their Three Characteristics alternately as follows:

"Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta);
Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc"

Only when the perishing away appears quickly to the insight, it is to meditate as:

"Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta);
The Meditating Insight Ñāna (perishing away, perishing away) - Anicca (-Dukkha, -Anatta);
Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta);
The Meditating Insight Ñāna (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc"

In that discernment it is to meditate on the Vīthi Citta process that arose, arise and will arise in the Causes and Effects; and also to meditate on the meditating insight by insight to break up the compactness of NāmaRūpa.

Each Own

Every living being has their own respective Avijjā and respective Saṅkhāra. Avijjās are not the same between living beings; Saṅkhāra also are not the same between living beings. One had done and accumulated Saṅkhāra-Kamma 'surrounded' by the Avijjā-Tanhā-Upādāna of the aspiration to become a male; another had done and accumulated Saṅkhāra-Kamma 'surrounded' by the Avijjā-Tanhā-Upādāna of the aspiration to become a female. Therefore Avijjā are not the same between living beings. Then again, in one being Dāna Kamma produced the Effect; in another, Sīla Kamma produced the Effect and yet in another Bhāvanā Kamma produced the Effect. Furthermore, in Dāna Kamma, the Kamma of offering food produced the Effect in one while the Kamma of offering flowers produced the Effect in another. Therefore Avijjā and Saṅkhāra are not the same between living beings. There is each own Avijjā and each own Saṅkhāra. Even in the NāmaRūpa continuity process of oneself, the Avijjā and Saṅkhāra are not the same between existences; the differences exist accordingly.

Therefore it is to discern by insight the Avijjā, Saṅkhāra which arose, arise and will arise in one's own NāmaRūpa process only. As the technique to search for Avijjā-Tanhā-Upādāna-Saṅkhāra-Kamma has been explained sufficiently in the Paṭicca Samuppāda 5th Method it will not be mentioned here again; but only the discernment will be shown. In this booklet it is shown as "Because of the arising of Avijjā, Saṅkhāra arises....etc". Base on these statements, meditate in the PaccayaPariggaha Nāṇa, Udayabbaya Nāṇa and Bhaṅga Nāṇa stages according to that mentioned above.

AVIJJĀPACCAYĀ SAṄKHĀRĀ **(Because of the arising of Avijjā, Saṅkhāra arise.)**

Having seen by insight that "because of the Kilesa Vaṭṭa which is Avijjā (Tanhā, Upādāna) accumulated in the Past life, the Kamma Vaṭṭa which is Saṅkhāra (Kamma) also accumulated in the Past life arises" then it is to discern the Cause and Effect as follows:

'Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā is the Cause, Saṅkhāra is the Effect.'

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

ManodvāraVīthi

	manodvāravajjana	javana 7x	tadārammaṇa 2x
avijjā	12	20	12\34 ---
saṅkhārā	12	34	34\12 ---

NOTES: Avijjā arises mostly as Lobha-Ditṭhi group 20 (Citta cetasika). Sometimes it may arise as 19 (Citta cetasika) being accompanied with Upekkhā Vedanā, without Pīti. Sometimes it may arise as 22 or 21 which is together with Thina+Middha. These are the 4 types of Lobha Mūla Ditṭhigatasampayutta Citta. Tadārammaṇa may or may not arise. If Tadārammaṇa arises and Pīti is included in the Javana then pīti is also included in the Tadārammaṇa. Sahetuka Tadārammaṇa or Ahetuka Tadārammaṇa can arise accordingly. Take note that the method is similar for Saṅkhāra. It is especially the Saṅkhāra of human beings that is being shown as an example above. In that Saṅkhāra, Nāṇa and Pīti can arise accordingly. As shown in the Nāma Kammatṭhāna Tables, it may arise as 34 or 33 or 33 or 32 accordingly. Tadārammaṇa may or may not arise. When the meditator has reached the Vipassanā meditation stage, he is to meditate on the Three Characteristics of the

Cause and Effect, after having discerned their arising and perishing away according to the Vīthi mind process shown. Break down each compactness (ghana) by insight. As Pañcadvāra Vīthis cannot produce the Pañsandhi Effect (but can only produce Pavatti Effect), only the Manodvāra Vīthi type is shown.

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SAṄKHĀRAPACCAYĀ VINNANAM **(Because of the arising of Saṅkhāra, Vipāka Viññāna arise.)(Vism., XVII, 121)**

NOTES: In "Because of Avijjā, Saṅkhāra arises" and "Because of Saṅkhāra, Viññāna arises", it refers to the natural force, Atthi Bhāva, of Avijjā and Saṅkhāra. Avijjā and Saṅkhāra are mostly separated by many mind moments (Cittakkhaṇa) or many Vīthi Citta mind processes. Sometimes Avijjā and Akusala Saṅkhāra may arise in one mind moment or in one Vīthi mind process together. But it (the Avijjā) may be separated by many Vīthi mind processes from the Kusala Saṅkhāra which can produce Kusala Vipāka Viññāna such as Pañsandhi Vipāka Viññāna of the Present human life. Similarly, in "Because of Saṅkhāra, Vipāka Viññāna arise" the Saṅkhāra and Vipāka Viññāna are separated by life. Therefore at the time of the arising-static (duration)-perishing phases of the Effect, the arising-static-perishing phases of the Cause no longer occur. Therefore, as it is only when the arising-static-perishing phases of Avijjā and Saṅkhāra no longer occur that they produce the Effect, when mentioning that because of Avijjā-Saṅkhāra the respective Effect arises it means the existence of the natural Satti force (= Atthi Bhāva) of Avijjā and Saṅkhāra which can produce the respective Effect.

That natural Satti force is the Kamma Satti force of Kusala Saṅkhāra dhamma group 'surrounded' by Avijjā-Tanhā-Upādāna (this refers to the aspiration to be a human being). The doing\accumulation of the Kamma is essential in this natural Satti force. Only when the Saṅkhāra dhamma (=Kusala Saṅkhāra, Akusala Saṅkhāra) has been done\accumulated then it can become the Cause for the Effect. It is not essential as to whether its arising-static-perishing phases are occurring or not.

Kāmāvacarassa kusalassa kammassa katattā upacitattā vipākarū cakkhuviññānarū uppannaṁ hoti - as the Kāmāvacara Kusala Kamma has been done and accumulated, Kusala Vipāka Cakkhu Viññāna comes to arise. (Abhidhamma-Bk.I-104)

Viññāna

Because of the existence of Saṅkhāra accumulated for Present Saṁsāra, the 6 Vipāka Viññāna:- CakkhuViññāna, Sota Viññāna, Ghāna Viññāna, Jivhā Viññāna, Kāya Viññāna, Mano Viññāna arise.

Vipāka Viññāna = Vipāka Manoviññāna

Take these two types:-PañcaViññāna and Vipāka Manoviññāna - as 'Vipāka Viññāna'. Vipāka Manoviññāna includes Vīthi Mutta Citta which are Pañsandhi Viññāna, Bhavaṅga Viññāna, Cuti Viññāna. It also includes Vīthi Citta which are Sampaticchana, Santīrana and Tadārammaṇa Vipāka Viññānas. The PañcaViññānas and Sampaticchana, Santīrana, Ahetuka Tadārammaṇa may be Kusala Vipāka or Akusala Vipāka. As the PañcaViññānas, Sampaticchana, Santīrana, Tadārammaṇa arise according to the natural fixed law, Citta Niyama of mental process called Vīthi, one must discern the Cause and Effect according to the Vīthi mind process in which they arise; and also when meditating Vipassanā on them. In discerning according to Vīthi mind process, Kiriyā Citta which are Pañcadvārāvajjana-Votthapana-Manodvārāvajjana and Kusala\Akusala Cittas (called Javana) also arise in the Vīthi mind process with the Vipāka Viññānas. (Votthapana is also spelled as Votṭhabba). Therefore, with the intention that none of the Paramattha Dhātu which arise in the Vīthi mind process are left out, there is no fault if one meditates Vipassanā on the Kiriyā Cittas and

Kusala\Akusala Cittas also. However in linking the causal relationships, having seen by insight, discern the causal relationships between Saṅkhāra and Vipāka Viññāṇa only - as shown. Discern in all 6 lines, from Rupārammaṇa line to Dhammārammaṇa line as shown in the Nāma Kammaṭṭhāna tables. Discern all Vipāka Viññāṇa which exist in Kusala Javana Vīthi and Akusala Javana Vīthi of each line. The followings are some examples of the discernment.

The Discernment Of Vīthi Mutta Citta

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

Cakkhudvāra Vīthi Vipāka Viññāṇas

- 1) Because of the arising of Saṅkhāra (=34), Cakkhu Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Cakkhu Viññāṇa is the Effect.
- 2) Because of the arising of Saṅkhāra (=34), Sampaṭicchana Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Sampaṭicchana Viññāṇa is the Effect.
- 3) Because of the arising of Saṅkhāra (=34), Santīraṇa Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Santīraṇa Viññāṇa is the Effect.
- 4) Because of the arising of Saṅkhāra (=34), Tadārammaṇa Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Tadārammaṇa Viññāṇa is the Effect.

(NOTES: In discerning the 2 times arising of Tadārammaṇa in Cakkhudvāra Vīthi and the 2 times arising of Tadārammaṇa in the ManodvāraVīthi which takes the Rūpārammaṇa as object, discern both times. Discern all Vipāka Viññāṇa in the whole process of Cakkhudvāra Vīthi as shown in the Nāma Kammaṭṭhāna Tables. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi. Based on this method, discern: SotaViññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Saddārammaṇa line; GhānaViññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Gandhārammaṇa line; JivhāViññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Rasārammaṇa line; KāyaViññāṇa-Sampaṭicchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Photthabbārammaṇa line; and Tadārammaṇa Vipāka Viññāṇas in Dhammārammaṇa line. When one reaches the Vipassanā stage later, there is no fault to meditate Vipassanā on the Pañcadvārāvajjana [which is the beginning of the Vīthi mind process where the Vipāka Viññāṇas are included] and on the Votthapana & Javana [which are in the middle] in Pañcadvāra Vīthi; and on the Manodvārāvajjana of ManodvāraVīthi with the intention that no Paramattha Dhātu are left out.)

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VIÑÑĀNAPACCAYĀ NĀMARŪPAM (Because of the arising of Viññāṇa, NāmaRūpa arise)

Yañhi nāmarūpassa hetu viññāṇarā, tam vīpākāvīpāka bhedato dvidhā matarā (Vism., XVII, 199)
Both (1)Vipāka Viññāṇa and (2)Avipāka Viññāṇa(=Abhisāṅkhāra Viññāṇa) can be taken as the 'Viññāṇa' which is the Cause of NāmaRūpa.

Vipāka Viññāṇas are also called Sahajāta Viññāṇa. It means the Viññāṇa which arises together with the accompanying Cetasika. Paṭisandhi, Bhavaṅga and Cuti are the Vipāka Viññāṇas which occur without Vīthi process (Vīthi Mutta Citta); PañcaViññāṇa, Sampaṭicchana, Santīraṇa, Tadārammaṇa

are the Vipāka Viññāṇas which are part of Vīthi Citta process. However Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana Viññāṇas are also Sahajāta Viññāṇa; it means Viññāṇa which arises accompanying together with Cetasika. Among the discernment of Vipāka Viññāṇa and Avipāka Viññāṇa -- as Avipāka Viññāṇa is linked with Sañkhāra -- the discernment of Avipāka Viññāṇa will be shown first. The Avipāka Viññāṇa is called Abhisankhāra Viññāṇa in the Commentary (Vism., XVII, 199). It means the Viññāṇa which is 'forming' to produce a new state of existence (Bhava). In the sub-Commentary it is called Kamma Viññāṇa (Mahā Tīka-Vol. II-315, Burmese script).

Kamma Viññāṇa = Abhisankhāra Viññāṇa

The (Kusala\Akusala) Viññāṇa accompanying with the Sañkhāra and Kamma done and accumulated in the Past life is Kamma Viññāṇa; that is, the consciousness Viññāṇa which is part of the Cause Sañkhāra Nāma dhamma group (34) mentioned above as "Sañkhārapaccayā Viññāṇa" is Kamma Viññāṇa (= Abhisankhāra Viññāṇa). At this stage it is especially to discern mainly the Kamma Viññāṇa (= Abhisankhāra Viññāṇa).

The (Kusala\Akusala) Viññāṇa accompanying together with Present Sañkhāra and Kamma being done and accumulated to attain a Future life is also Kamma Viññāṇa (= Abhisankhāra Viññāṇa).

One can discern the Cause and Effect after having seen by experiential insight that the arising of the Present Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Pañsandhi Vipāka NāmaRūpa is because of the Kamma Viññāṇa in the Past; and that the arising of the Future Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Pañsandhi NāmaRūpa in the Future is because of the Kamma Viññāṇa in the Present. However at this stage it is to discern to see by experiential insight (Paccakkhañāṇa) that the arising of Present Vipāka NāmaRūpa is because of Kamma Viññāṇa in the Past.

Nāma Rūpa

As mentioned above, only Kamma Viññāṇa is taken as "Viññāṇa" on the side of Cause. As for the Effect NāmaRūpa, not only the Cetasika group but the pertaining Viññāṇa also must be taken as "Nāma"; and only Kammaja Rūpa is directly taken as "Rūpa". However, there is no fault that in Vipassanā stage if one discerns the Kammaja Rūpa, he also meditates Vipassanā on the remaining Cittaja, Utuja, Āhāraja Rūpas which are inseparable and can be seen mixed together. In linking the Cause and Effect, link only with Kammaja Rūpa. The following are some of the discernment.

Some Examples Of The Discernment

- 1) Because of the arising of the Past Kamma Viññāṇa, Pañsandhi NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Pañsandhi NāmaRūpa is the Effect.
- 2) Because of the arising of the Past Kamma Viññāṇa, Bhavaṅga NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.
- 3) Because of the arising of the Past Kamma Viññāṇa, Cuti NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Cuti NāmaRūpa is the Effect.

CakkhuDvāra Vīthi - Vipāka NāmaRūpa

- 1) Because of the arising of Past Kamma Viññāṇa, CakkhuViññāṇa NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, CakkhuViññāṇa NāmaRūpa is the Effect.
- 2) Because of the arising of Past Kamma Viññāṇa, Sampaṭicchana NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Sampaṭicchana NāmaRūpa is the Effect.
- 3) Because of the arising of Past Kamma Viññāṇa, Santirāṇa NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Santirāṇa NāmaRūpa is the Effect.
- 4) Because of the arising of Past Kamma Viññāṇa, Tadārammaṇa NāmaRūpa arise.

Past Kamma Viññāṇa is the Cause, Tadārammaṇa NāmaRūpa is the Effect.

(NOTES: Discern the arising of SotaViññāṇa, Sampaṭicchana, Santīraṇa, Tadārammaṇa Vipāka NāmasRūpas.....etc base on the same method. In Vipassanā meditation there is no fault to meditate on Āvajjana, Votthapana, Javana combined together. Only in the discernment of Cause and Effect that the meditator links the Past Kamma Viññāṇa with Vipāka NāmaRūpa. Discern all 6 lines. Discern all Vipāka NāmaRūpa in the whole process of each line.)

Saṅkhāra And Kamma Bhava (= Kamma)

As explained in the Paṭicca Samuppāda 5th Method of discerning Cause and Effect, it is to discern the Cause and Effect after having seen by insight that because of the Nānākkhanika Kamma Satti (which is the Kammic force-Kamma Satti-of the Saṅkhāra surrounded by Avijjā, Taṇhā, Upādāna), Vipāka Nāma and Kammaja Rūpa arise. However as the Kamma Satti is not the object of Vipassanā meditation on the Three Characteristics, one should know the specification of Saṅkhāra and Kamma Bhava (= Kamma) which are the object of Vipassanā:

Āyūhanā Saṅkhārāti tam kammam karoto purima cetanāyo, yathā dānam dassāmīti cittam uppādetvā māsampi saṁvaccharampi dānupakaraṇāni sajjentassa uppannā purimacetanāyo. Paṭiggāhakānarā pana hatthe dakkhinārā patiṭṭhāpayato cetanā bhavoti vuccati. Ekāvajjanesu vā chasu javanesu cetanā āyūhanasaṅkhārā nāma, sattamā cetanā bhavo. Yā kāci vā pana cetanā bhavo. Tam sampayuttā āyūhanasaṅkhārā nāma (Abhidhamma Commentary-Vol.II-182, 183 Burmese script)

- 1) Āyūhanā saṅkhāra are the Cetanā which arise before the accumulation of Kamma is accomplished = Purima Cetanā = Pubba Cetanā. For example: After having had the mind to do Dāna it is the Purima Cetanā = Pubba Cetanā which arise in that person who is organizing in a period of one month or one year for things to be offered. The Patiṭṭhāpaka Cetanā which made the object to be offered to reach the recipient is called Kamma Bhava.
- 2) In another way: In the many Vīhi mind processes that arise while doing the wholesome or unwholesome action, the Cetanās which accompany the initial 6 Javanas out of the 7 Javana in every Vīhi are called Saṅkhāra. The Cetanā which accompanies with the 7th Javana is called Kamma Bhava.
- 3) In another way: All Citta Cetasika which accompany Kusala\Akusala Cetanā in every Javana mind moment is called Saṅkhāra. All Kusala & Akusala Cetanā are called Kamma Bhava.

In accordance with the above definition, if one is able to meditate Vipassanā on all Paramattha dhātu in every mind moment of the ManodvāraVīhi Nāma dhamma group where Avijjā-Taṇhā-Upādāna are predominant and of the ManodvāraVīhi Nāma dhamma group which is Saṅkhāra-Kamma, then the Vipassanā meditation on Saṅkhāra and Kamma Bhava is completed. Therefore, at the Vipassanā stage, meditate Vipassanā on the Three Characteristics of Saṅkhāra and Kamma Bhava according to the definitions above. Take note that the force of Kamma mentioned in the Kammapaccaya section which is the Nānākkhanika KammaSatti is not the object of Vipassanā. Take note that only the above mentioned Saṅkhāra and Kamma Bhava, which are the source of that Kamma Satti, are the objects of Vipassanā.

Because Of The Arising Of Sahajāta Viññāṇa, Sahajāta NāmaRūpa Arise

- 1) Because of the arising of Paṭisandhi Viññāṇa, Paṭisandhi NāmaRūpa arise. Paṭisandhi Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
- 2) Because of the arising of Bhavaṅga Viññāṇa, Bhavaṅga NāmaRūpa arise. Bhavaṅga Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.

(NOTES: Take only the Cetasika Nāma that accompany the respective Bhavaṅga Viññāṇa in one mind moment as "Nāma". Take mainly the Cittaja Rūpa produced by the Bhavaṅga Viññāṇa as "Rūpa". However at the Vipassanā stage, there is no fault to meditate Vipassanā also on Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which arise mixed together simultaneously with that Cittaja Rūpa. As for the discernment of Cause and Effect, after having seen by insight the Causal Relationship between the respective Viññāṇa and Cittaja Rūpa, discern the Cause and Effect. The method is the same for Vīhi Cittas. In Vīhi Citta, Vipāka Viññāṇa means PañcaViññāṇa, Sampaṭicchana, Santīraṇa and Tadārammaṇa Vipāka Viññāṇas only. Take note that 'Sahajāta Viññāṇa' not only refers to Vipāka Viññāṇa but also includes Kiriya Viññāṇa and Javana Viññāṇa which are Pañcadvāravajjana, Votthapana, Javana, Manodvāravajjana, Javana. According to the Suttanta Desana method, the Paṭicca Samuppāda factors Viññāṇa-NāmaRūpa-Salāyatana-Phassa-Vedanā are Vipāka Dhamma only. However among these Vipāka dhamma: without Pañcadvāravajjana then PañcaViññāṇa, Sampaṭicchana, Santīraṇa cannot arise; and without Javana then Tadārammaṇa cannot arise (Mahā Tīka sub-Commentary-Vol. II-323, Burmese script). Therefore, with the purpose that no Paramattha Dhātu are left out, when discerning the Cause and Effect there is no fault if discern combined with Pañcadvāravajjana-Votthapana-Javana-Manodvāravajjana-Javana also. If the meditator understands that they are not included in Vipāka Vaṭṭa then there is no fault. [These two preceding sentences explain the asterisk * below]. It is debatable among the Books as to whether Cuti can produce Cittaja Rūpa or not.)

3) Because of the arising of Cuti Viññāṇa, Cuti Nāma(+Rūpa) arises.

Cuti Viññāṇa is the Cause, Cuti Nāma(+Rūpa) is the Effect.

* {Because of the arising of Pañcadvāravajjana Viññāṇa, Pañcadvāravajjana Nāma+Rūpa arise.

Pañcadvāravajjana Viññāṇa is the Cause, Pañcadvāravajjana Nāma+Rūpa is the Effect.}

4) Because of the arising of CakkhuViññāṇa, CakkhuViññāṇa Nāma arises.

CakkhuViññāṇa is the Cause, CakkhuViññāṇa Nāma is the Effect.

(Nāma = the 7 accompanying Cetasika)

Or in another way:

Because of the arising of CakkhuViññāṇa, CakkhuViññāṇa Nāma+Rūpa arise.

CakkhuViññāṇa is the Cause, CakkhuViññāṇa Nāma+Rūpa is the Effect.

(NOTES: Discern SotaViññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa in the same way. "Nāma" is the 7 accompanying Cetasika. As PañcaViññāṇas such as Cakkhu Viññāṇa cannot produce Cittaja Rūpa, take mainly the Kammaja Rūpa that arise during the occurrence of PañcaViññāṇa such as CakkhuViññāṇa indirectly. Discern, taking the Kammaja Rūpa as object. At Vipassanā stage, there is no fault if meditate Vipassanā on them combining together with the Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which are at the arising phase (uppāda) at that moment and the Cittaja Rūpa which are at the static phase (Thīti) produced by the preceding mind. Take note that the method is the same in every cases.)

5) Because of the arising of Sampaṭicchana Viññāṇa, Sampaṭicchana Nāma+Rūpa arise.

Sampaṭicchana Viññāṇa is the Cause, Sampaṭicchana Nāma+Rūpa is the Effect.

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

6) Because of the arising of Santīraṇa Viññāṇa, Santīraṇa Nāma+Rūpa arise.

Santīraṇa Viññāṇa is the Cause, Santīraṇa Nāma+Rūpa is the Effect.

* {Because of the arising of Votthapana Viññāṇa, Votthapana Nāma+Rūpa arise.

Votthapana Viññāna is the Cause, Votthapana Nāma+Rūpa is the Effect.}
* {Because of the arising of Javana Viññāna, Javana Nāma+Rūpa arise.
Javana Viññāna is the Cause, Javana Nāma+Rūpa is the Effect.}

- 7) Because of the arising of Tadārammaṇa Viññāna, Tadārammaṇa Nāma+Rūpa arise.
Tadārammaṇa Viññāna is the Cause, Tadārammaṇa Nāma+Rūpa is the Effect.
* {Because of the arising of Manodvārāvajjana Viññāna, Manodvārāvajjana Nāma+Rūpa arise.
Manodvārāvajjana Viññāna is the Cause, Manodvārāvajjana Nāma+Rūpa is the Effect.}

Understand that the method is the same for both Javana-Tadārammaṇa. Discern every mind moment (Cittakkhaṇa) as shown in the Nāma Kammaṭṭhāna tables. Concerning these discernments, the references from the Text are as follows:

NāmaRūpassa yaṁ hetu, viññānaṁ taṁ dvidhā matam

Vipākamavipākañca, yuttameva yato idam. (Abhidhamma Commentary-Vol.II-163, Burmese script)

Sahajātaviññāna paccayā nāmarūparā, kammaviññāna paccayā ca nāmarūpañca yathāsambhavam yojetabbam. (MūlaTīka-Vol. II-115, Burmese script)

Kammaviññānappaccayā vipākacittappavattikāle vipāka nāmassa, kammasamuṭṭhāna rūpassa ca vasena. Sahajātaviññāna paccayā pana itaracittappavatti kālepi vipāko vipāka nāmavasena, cittasamuṭṭhāna rūpavasena ca nāmarūpassa sambhavo dassetabbo āha "Sahajāta.....yojetabba"nti. (Anutīka-Vol.II-128)

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NĀMARŪPAPACCAYĀ SALĀYATANAM **(Because of the arising of NāmaRūpa, Salāyatana arises)**

In this stage there are 5 parts of discernment:

- A) Because of the arising of Nāma, Manāyatana arises.
- B) Because of the arising of Nāma, Āyatana Rūpa arises.
- C) Because of the arising of Rūpa, Āyatana Rūpa arises.
- D) Because of the arising of Rūpa, Manāyatana arises.
- E) Because of the arising of Nāma+Rūpa, Manāyatana arises.

A) Nāma Supports Manāyatana **(Because of the arising of Nāma, Manāyatana arises)**

In this stage take only the Cetasika which accompany the respective Manāyatana as "Nāma" accordingly. "Manāyatana" means the consciousness Viññāna which arise together with the respective Cetasika. This is the stage of discerning that Cetasika Nāma support the Citta (=Manāyatana) which accompanies with them.

- 1) Because of the arising of Paṭisandhi Nāma dhamma (=33), Paṭisandhi Manāyatana arises.
Paṭisandhi Nāma dhamma (=33) is the Cause, Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Bhavaṅga Nāma dhamma (=33), Bhavaṅga Manāyatana arises.
Bhavaṅga Nāma dhamma(=33) is the Cause, Bhavaṅga Manāyatana is the Effect.
- 3) Because of the arising of Cuti Nāma dhamma(=33), Cuti Manāyatana arises.
Cuti Nāma dhamma(=33) is the Cause, Cuti Manāyatana is the Effect.
(In this case the Tihetuka Somanassa Paṭisandhi-Bhavaṅga-Cuti are shown as an example)

- * Because of the arising of Pañcadvārāvajjana Nāma dhamma(=10), Pañcadvārāvajjana Manāyatana arises.
Pañcadvārāvajjana Nāma dhamma(=10) is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
 - 4) Because of the arising of CakkhuViññāna Nāma dhamma(=7), CakkhuViññāna Manāyatana arises.
CakkhuViññāna Nāma dhamma(=7) is the Cause, CakkhuViññāna Manāyatana is the Effect.
 - 5) Because of the arising of Sampaṭicchana Nāma dhamma(=10), Sampaṭicchana Manāyatana arises.
Sampaṭicchana Nāma dhamma(=10) is the Cause, Sampaṭicchana Manāyatana is the Effect.
 - 6) Because of the arising of Santīraṇa Nāma dhamma(=11), Santīraṇa Manāyatana arises.
Santīraṇa Nāma dhamma(=11) is the Cause, Santīraṇa Manāyatana is the Effect.
- * Because of the arising of Votthapana Nāma dhamma(=11), Votthapana Manāyatana arises.
Votthapana Nāma dhamma(=11) is the Cause, Votthapana Manāyatana is the Effect.
- * Because of the arising of Javana Nāma dhamma(=), Javana Manāyatana arises.
Javana Nāma dhamma(=) is the Cause, Javana Manāyatana is the Effect.
- 7) Because of the arising of Tadārammaṇa Nāma dhamma(=), Tadārammaṇa Manāyatana arises.
Tadārammaṇa Nāma dhamma(=) is the Cause, Tadārammaṇa Manāyatana is the Effect.
- * Because of the arising of Manodvārāvajjana Nāma dhamma(=11), Manodvārāvajjana Manāyatana arises.
Manodvārāvajjana Nāma dhamma(=11) is the Cause, Manodvārāvajjana is the Effect.

(NOTES: Discern the accompanying Cetasika = "Nāma" in Santīraṇa, Javana and Tadārammaṇa accordingly, as shown in the Tables of Nāma Kammaṭṭhāna. Discern the Wholesome and Unwholesome groups of Kusala Javana and Akusala Javana respectively. As Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana are not part of Vipāka Vaṭṭa, they can be left out; but, with the purpose of not leaving out any Paramattha Dhātu, there is no fault if one discerns them also (Refer to asterisk * above). If the meditator understands that they are not part of Vipāka Vaṭṭa then it is not wrong. Discern Sotadvāra Vīthi,.... etc base on the same method. The Nāma = Cetasika in Pañcavokāra realm can support Manāyatana = Citta only if they have a 'companion', which is the respective Basis Vatthu Rūpa such as Hadaya Vatthu.)

B) Because Of The Arising Of Nāma, ĀyatanaRūpa Arises

Pacchājātā citta cetasikā dhammā purejātassa imassa kāyassa pacchājāta paccayena paccayo = Except the 4 Arūpa Vipāka, any of the Citta Cetasika Nāma group of 85 Citta 52 Cetasika which arise subsequently support the CatuSamutṭhānika Rūpa Kāya which has arisen at the preceding mind moment. (Paṭṭhāna-Vol.I-7).

In accordance with the above Teaching, concerning about CittaCetasika=Nāma dhamma supports Āyatana Rūpa, understand that the Effect Rūpa arises first and the Cause Nāma dhamma arises later. The Effect Rūpa arises together with the preceding mind moment Cittakkhaṇa (this is mostly so, except at the moment of Patisandhi). The Cause Nāma dhamma group is the subsequent mind moment Nāma dhamma group. Therefore, firstly take note of the following brief points:

- 1) The Ekaja Kāya i.e. the Kammaja (or in another way, the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa) --having arose together with Paṭisandhi Nāmakkhandhā-- which reaches the static\duration stage (Thīti) of Rūpa is supported by the 1st Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.
- 2) The TijaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa & Utuja Rūpa --having arose together with the preceding Bhavaṅga Nāmakkhandhā such as the 1st Bhavaṅga-- which reaches the static stage of Rūpa is supported by the subsequent Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

- 3) The CatujaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the preceding mind at the arising Uppāda moment of Āhāraja Rūpa-- which reaches the static stage of Rūpa is supported by the subsequent CittaCetasika Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.
- 4) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the 15th Bhavanga Citta counting from Paṭisandhi in Kāmāvacara beings-- which reaches the static stage of Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti. (For Rūpāvacara being, the Tijakāya i.e Kammaja, Cittaja & Utuja Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā by means of Pacchājāta Paccaya Satti).
- 5) The Catuja Kāya (TijaKāya), having arose together with Pañcadvārāvajjana, which reaches the static stage of Rūpa is supported by the subsequent PañcaViññāṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.
- 6) The TijaKāya i.e. Kammaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa in Rūpāvacara realm) --having arose together with PañcaViññāṇa-- which reaches the static stage of Rūpa is supported by the subsequent Sampaṭicchana Nāmakkhandhā Paccayadhamma group by means of Pacchājāta Paccaya Satti.
- 7) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the Tija Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa in Rūpāvacara realm) -- having arose together with Sampaṭicchana Nāmakkhandhā-- which reaches the static stage of Rūpa is supported by the subsequent Santīraṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

(Based on the above methods, realize that the subsequent CittaCetasika = Nāmakkhandhā dhamma group support the Catuja Rūpa which arose together with the preceding mind.)

In this stage where "Because of the arising of Nāma, Āyatana Rūpa arises" is shown, take both the corresponding Citta+Cetasika of the subsequent mind moment as Cause. Take the Cakkhāyatana, Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana which reach the static stage after having arose simultaneously with the preceding mind moment as "Āyatana Rūpa" on the side of Effect. All the 5 types of Āyatana Rūpa has the power to arise in every arising phase-static phase-perishing phase of every mind moment as long as the force of Kamma is not exhausted yet. However, to be not complicated it can be discerned separately; or else it can be discerned together. The method of discerning separately is shown as follows:

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, Cakkhāyatana arises.
Bhavaṅga Calana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with AtītaBhavaṅga)
- 2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, Cakkhāyatana arises.
Bhavaṅgupaccheda Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅga Calana)
- 3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, Cakkhāyatana arises.
Pañcadvārāvajjana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅgupaccheda)
- 4) Because of the arising of CakkhuViññāṇa Nāma dhamma, Cakkhāyatana arises.
CakkhuViññāṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Pañcadvārāvajjana.
Discern SotaViññāṇa....etc with the same method.)
- 5) Because of the arising of Sampaṭicchana Nāma dhamma, Cakkhāyatana arises.
Sampaṭicchana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with CakkhuViññāṇa)

- 6) Because of the arising of Santīraṇa Nāma dhamma, Cakkhāyatana arises.
 Santīraṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
 (This is the Cakkhāyatana which arises simultaneously with Sampaṭicchana)
- 7) Because of the arising of Votthapana Nāma dhamma, Cakkhāyatana arises.
 Votthapana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
 (This is the Cakkhāyatana which arises simultaneously with Santīraṇa)
- 8) Because of the arising of 1st Javana Nāma dhamma, Cakkhāyatana arises.
 1st Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
 (This is the Cakkhāyatana which arises simultaneously with Votthapana)
- 9) Because of the arising of 2nd Javana Nāma dhamma, Cakkhāyatana arises.
 2nd Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
 (This is the Cakkhāyatana which arises simultaneously with 1st Javana)

Realize thus that the subsequent Citta Cetasika Nāma dhamma group support the Cakkhāyatana which arose together with the preceding mind. Based on this method, discern according to the Nāma Kammaṭṭhāna Tables in every mind moment of all 6 types of Vīhi such as Cakkhudvāra Vīhi. Discern similarly for Sotāyatana....etc. If the meditator wants to discern them as a whole then discern all 5 Āyatana Rūpa such as Cakkhāyatana as follows:

Another Way: Discernment As A Whole

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, the 5 Āyatana Rūpa arise.
 Bhavaṅga Calana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
 (These are the Cakkhāyatana, Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana which arise simultaneously with AtītaBhavaṅga)
- 2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, the 5 Āyatana Rūpa arise.
 Bhavaṅgupaccheda Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
 (These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅga Calana)
- 3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, the 5 Āyatana Rūpa arise.
 Pañcadvārāvajjana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
 (These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅgupaccheda)
- 4) Because of the arising of CakkhuViññāṇa Nāma dhamma, the 5 Āyatana Rūpa arise.
 CakkhuViññāṇa Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.
 (These are the 5 Āyatana Rūpa which arise simultaneously with Pañcadvārāvajjana.)

Realize in this way that the subsequent Citta Cetasika=Nāma dhamma support the 5 Āyatana Rūpa which arose with the preceding mind moment by means of Pacchājāta Paccaya Satti. Discern all 6 dvāra totally.

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

(It is the Rūpa in the "NāmaRūpa Paccaya" supporting the Āyatana Rūpa in "Saṭāyatana".)
 Existing in Cakkhu Dasaka Kalāpa:

- 1) Because of the arising of the Four Great Elements in the same Kalāpa (with Cakkhāyatana), Cakkhāyatana arises.
 The Four Great Elements in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.
- 2) Because of the arising of Jīvita in the same Kalāpa, Cakkhāyatana arises.
 Jīvita in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.
- 3) Because of the arising of Ojā in the same Kalāpa, Cakkhāyatana arises.
 Ojā in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

(NOTES: Similarly, further discern that the corresponding (1)Four Great Elements in the same Kalāpa, (2)Jīvita in the same Kalāpa and (3)Ojā in the same Kalāpa support the respective Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana accordingly. The Four Great Elements support the Āyatana Rūpa of the same Kalāpa by means of Upatthambhaka Satti; Jīvita of the same Kalāpa looks after\guards by means of Anupālaka Satti; Ojā of the same Kalāpa supports by means of Upatthambhaka Satti. In supporting the Āyatana Rūpa by Ojā of the same Kalāpa, understand that Ojā can support only when it (the Ojā) has the support of Āhāraja Ojā.

Food just eaten which is still in the stomach before being digested is UtujaOjaṭṭhamaka Rūpa. When it gets the help of the Digestive Fire caused by Kamma called Pācaka Tejo Dhātu, the Ojā in that UtujaOjaṭṭhamaka Rūpa produce new Ojaṭṭhamaka Rūpa Kalāpa. As those Rūpa are produced by Ojā, they are called Āhāraja Rūpa. When the Āhāraja Ojā in those Āhāraja Rūpa support KammajaOjā, CittajaOjā, UtujaOjā and previous ĀhārajaOjā then each and every one of those KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā produce new Rūpa Kalapa again. By producing and supporting like that, Āyatana Rūpas, such as Cakkhāyatana, become strong. Among the Ojā which get the support, Kammaja Ojā which exist in Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa are included. Having seen this nature by insight, discern the above. Discern similarly for SotāyatanaūKāyāyatana.)

D) Because Of The Arising Of Rūpa, Manāyatana Arises

In the PañcaVokāra realms where 5 Khandhā exist (which includes human realm) Nāma can arise only if there is the corresponding Basis Vatthu Rūpa; if there is no Basis Vatthu Rūpa then they cannot arise. It is to discern this discernment after having seen this nature by insight. Another point is that in the arising of consciousness Viññāṇa called Manāyatana, the inseparable accompanying Cetasika are included. These Cetasika together with Manāyatana can only arise dependent upon the respective Basis Vatthu Rūpa. Therefore there is no fault in including the accompanying Cetasika together when discerning Manāyatana as the predominant. Among them, PañcaViññāṇa are the Manāyatana which arise dependent upon each own respective Vatthu Rūpa such as Cakkhu Vatthu which arose simultaneously with Atīta Bhavaṅga. Paṭisandhi Citta=Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with itself (the Paṭisandhi). Cuti Citta Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with the 17th Citta backwards from itself (the Cuti). Mostly, the Bhavaṅga Citta is dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind. Similarly, except PañcaViññāṇa, the Manāyatana called Manodhātu and ManoViññāṇaDhātu are dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind moment. However according to the Avinābhāva (Inseparable) way, at the Vipassanā stage, there is no fault in meditating combined with Rūpa such as the Catuja Rūpa (54 Rūpa or 44 Rūpa...etc) which arise simultaneously with the Basis Vatthu Rūpa such as Cakkhu Vatthu, Hadaya Vatthu....etc.

Some Examples Of The Discernment

- 1) Because of the arising of Basis Hadaya Vatthu Rūpa of Paṭisandhi, Paṭisandhi Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Paṭisandhi is the Cause; Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Basis Hadaya Vatthu Rūpa of Bhavaṅga, Bhavaṅga Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Bhavaṅga is the Cause; Bhavaṅga Manāyatana is the Effect.
(This is the Hadaya Vatthu which arose together with the mind moment preceding to the Bhavaṅga which the meditator is discerning)
- 3) Because of the arising of Basis Hadaya Vatthu Rūpa of Cuti, Cuti Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Cuti is the Cause, Cuti Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the 17th mind counting backwards from Cuti)
- 4) Because of the arising of Hadaya Vatthu Rūpa, Pañcadvārāvajjana Manāyatana arises.

- Hadaya Vatthu Rūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose simultaneously with Bhavaṅgupaccheda)
- 5) Because of the arising of Cakkhu Vatthu Rūpa, CakkhuViññāṇa Manāyatana arises.
 Cakkhu Vatthu Rūpa is the Cause, CakkhuViññāṇa Manāyatana is the Effect.
 (This is the Majjhimāyuka Cakkhuvatthu Rūpa which arose simultaneously with Atīta Bhavaṅga)
- 6) Because of the arising of Hadaya Vatthu Rūpa, Sampaṭicchana Manāyatana arises
 Hadaya Vatthu is the Cause, Sampaṭicchana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose simultaneously with CakkhuViññāṇa --or PañcaViññāṇa)
- 7) Because of the arising of Hadaya Vatthu Rūpa, Santīraṇa Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, Santīraṇa Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with Sampaṭicchana)
- 8) Because of the arising of Hadaya Vatthu Rūpa, Votthapana Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, Votthapana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose simultaneously with Santīraṇa)
- 9) Because of the arising of Hadaya Vatthu Rūpa, 1st Javana Manāyatana arises.
 Hadaya Vatthu Rūpa is the Effect, 1st Javana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with Votthapana)
- 10) Because of the arising of Hadaya Vatthu Rūpa, 2nd Javana Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, 2nd Javana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with 1st Javana).....etc
- 11) Because of the arising of Hadaya Vatthu Rūpa, 1st Tadārammaṇa Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with the 7th Javana - take note that this is mostly the case)
- 12) Because of the arising of Hadaya Vatthu Rūpa, 2nd Tadārammaṇa Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, 2nd Tadārammaṇa Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with the 1st Tadārammaṇa)
- 13) Because of the arising of Hadaya Vatthu Rūpa, Manodvārāvajjana Manāyatana arises.
 Hadaya Vatthu Rūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.
 (This is the Hadaya Vatthu Rūpa which arose together with the preceding Bhavaṅga [=Bhavaṅgupaccheda].)

Base on these methods, discern every Vīthi mind moment as shown in Nāma Kammaṭṭhāna Tables. Discern all 6 dvāra. Discern all Kusala Javana Vīthi, Akusala Vīthi in each dvāra.

E) Because Of The Arising Of NāmaRūpa, Manāyatana Arises

In this case, take only the Cetasika which accompany with the respective Citta as "Nāma". Take mainly the pertaining Basis Vatthu Rūpa where the Nāma dhamma group existing in the respective mind moment is dependent upon; and the inseparable Rūpa such as 54 Rūpa or 44 Rūpa as "Rūpa". Having seen by insight that the pertaining NāmaRūpa support the consciousness Manāyatana, discern the discernment below. The Cause Nāma=Cetasika and the Effect Manāyatana are the group of Sampayutta dhamma which arise together within one mind moment. As mentioned above, the Basis Vatthu Rūpa are mostly Purejāta dhamma which arise in advance before the Effect Manāyatana. However at the moment of Paṭisandhi, it is Sahajāta dhamma.

Some Of The Discernment

- 1) Because of the arising of Paṭisandhi NāmaRūpa, Paṭisandhi Manāyatana arises.
 Paṭisandhi NāmaRūpa is the Cause, Paṭisandhi Manāyatana is the Effect.

- 2) Because of the arising of Bhavaṅga NāmaRūpa, Bhavaṅga Manāyatana arises.
 Bhavaṅga NāmaRūpa is the Cause, Bhavaṅga Manāyatana is the Effect.
 (Discern similarly for Cuti)
- 3) Because of the arising of Pañcadvārāvajjana NāmaRūpa, Pañcadvārāvajjana Manāyatana arises.
 Pañcadvārāvajjana NāmaRūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
- 4) Because of the arising of CakkhuViññāna NāmaRūpa, CakkhuViññāna Manāyatana arises.
 CakkhuViññāna NāmaRūpa is the Cause, CakkhuViññāna Manāyatana is the Effect.
- 5) Because of the arising of Sampaṭicchana NāmaRūpa, Sampaṭicchana Manāyatana arises.
 Sampaṭicchana NāmaRūpa is the Cause, Sampaṭicchana Manāyatana is the Effect.
- 6) Because of the arising of Santīraṇa NāmaRūpa, Santīraṇa Manāyatana arises.
 Santīraṇa NāmaRūpa is the Cause, Santīraṇa Manāyatana is the Effect.
- 7) Because of the arising of Votthapana NāmaRūpa, Votthapana Manāyatana arises.
 Votthapana NāmaRūpa is the Cause, Votthapana Manāyatana is the Effect.
- 8) Because of the arising of 1st Javana NāmaRūpa, 1st Javana Manāyatana arises.
 1st Javana NāmaRūpa is the Cause, 1st Javana Manāyatana is the Effect.
 (Discern the 2nd Javana.....etc base on this method)
- 9) Because of the arising of 1st Tadārammaṇa NāmaRūpa, 1st Tadārammaṇa Manāyatana arises.
 1st Tadārammaṇa NāmaRūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
 (Discern the 2nd Tadārammaṇa base on the this method)
- 10) Because of the arising of Manodvārāvajjana NāmaRūpa, Manodvārāvajjana Manāyatana arises.
 Manodvārāvajjana NāmaRūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.

Discern Base On Those Methods

Discern every mind moment in Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rupārammaṇa as object according to the Nāma Kammaṭṭhāna Tables. Discern similarly in Vīthi such as Sotadvāra Vīthi which takes Saddārammaṇa as object....etc. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi in all 6 types of Vīthi. Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana are also discerned combined together so that no Paramattha Dhātu are left out.

* * * * *

SALĀYATANAPACCAYĀ PHASSO **(Because of the arising of Saḷāyatana, Phassa arises.)**

Phassa:- There are, briefly, 6 types of Phassa which are Cakkhusamphassa, Sotasamphassa, Ghānasamphassa, Jivhāsamphassa, Kāyasamphassa and Manosamphassa. All the Phassa which accompany with Paṭisandhi, Bhavaṅga, Cuti; and with Pañcadvārāvajjana, Sampaṭicchana, Santīraṇa, Votthapana, Javana, Tadārammaṇa, Manodvārāvajjana are called Manosamphassa.

Salāyatana:- In this case, take all 12 Āyatana which are the 6 internal Āyatana=Ajjhattikāyatana i.e. Cakkhāyatana, Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana, Manāyatana and the 6 external Āyatana=Bāhirāyatana i.e. Rūpāyatana, Saddāyatana, Gandhāyatana, Rasāyatana, Photṭhabbāyatana, Dhammāyatana as "Salāyatana". These internal and external Āyatana are the 'devices'\medium' which can expand and intensify the Citta-Cetasika. (For example) When Eye Transparent Element which is the Cakkhāyatana and Rūpārammaṇa which is the Rūpāyatana impinge, then if that Rūpārammaṇa is iṭṭhārammaṇa (pleasant object) then the smile is intensified; if the Rūpārammaṇa is anīṭṭha (unpleasant) then the frown is intensified. Therefore that Cakkhāyatana and Rūpāyatana are the 'devices' or 'medium' which intensify the Citta-Cetasika i.e. the Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rūpārammaṇa as object. Understand it in this way.

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

Some Of The Discernment

Paṭisandhi Manosamphassa=Paṭisandhi Citta & accompanying Phassa

- 1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Paṭisandhi Manosamphassa arises. Hadaya Vatthu Dhammāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.
- 2) Because of the arising of Bāhirāyatana (it is either one of these 3: Kamma, Kamma Nimitta or Gati Nimitta), Paṭisandhi Manosamphassa arises. Bāhirāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.
- 3) Because of the arising of Paṭisandhi Viññāṇa=Manāyatana, Paṭisandhi Manosamphassa arises. Paṭisandhi Viññāṇa=Manāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.
- 4) Because of the arising of Sampayutta Dhammāyatana(=32), Paṭisandhi Manosamphassa arises. Sampayutta Dhammāyatana(=32) is the Cause, Paṭisandhi Manosamphassa is the Effect.

Paṭisandhi Manosamphassa is also the Nāma dhamma. According to the nature of Nāma dhamma (in PañcaVokāra realm), they can arise only if there is Basis Vatthu Rūpa. Furthermore, as Phassa has the nature of 'touching' (i.e. contact), the 'contact' Phassa can arise only when there is an object to 'touch' (contact). If there is no object to 'touch' then the 'touching' Phassa cannot arise. As the object of those Paṭisandhi Nāma dhamma group is either Kamma, Kamma Nimitta or Gati Nimitta, that object can be any of the 6 objects accordingly. If it is Kamma object then, --as it is the Kusala Cetanā for human beings-- that Kamma object is the Dhammāyatana of that Kusala Cetanā. If the meditator wants to discern specifying that Dhammāyatana then he can discern No.(2) above changed as follows:

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

Sampayutta Dhammāyatana

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

Pañcadvārāvajjana Manosamphassa (Rūpārammaṇa line)

- 1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Pañcadvārāvajjana Manosamphassa arises. Hadaya Vatthu=Dhammāyatana is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.
- 2) Because of the arising of Rūpāyatana=Rūpārammaṇa, Pañcadvārāvajjana Manosamphassa arises. Rūpāyatana=Rūpārammaṇa is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.
- 3) Because of the arising of Pañcadvārāvajjana Manāyatana, Pañcadvārāvajjana Manosamphassa arises. Pañcadvārāvajjana Manāyatana is the Cause, Pañcadvārāvajjana Manosamphassa is the Effect.
- 4) Because of the arising of Sampayutta Dhammāyatana(=9), Pañcadvārāvajjana Manosamphassa arises.

Sampayutta Dhammāyatana(=9) is the Effect, Pañcadvārāvajjana Manosamphassa is the Effect.
(NOTES: Although the followings are written shorter, all the discernment are the same as above).

Cakkhusamphassa=Phassa accompanying with CakkhuViññāṇa

- 1) Because of the arising of Cakkhāyatana(=CakkhuVatthu), Cakkhusamphassa arises.
- 2) Because of the arising of Rūpāyatana(=Rūpārammaṇa), Cakkhusamphassa arises.
- 3) Because of the arising of CakkhuViññāṇa Manāyatana, Cakkhusamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=6), Cakkhusamphassa arises.

Sampaṭicchana Manosamphassa (Rūpārammaṇa line)

- 1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Sampaṭicchana Manosamphassa arises.
- 2) Because of the arising of Rūpāyatana, Sampaṭicchana Manosamphassa arises.
- 3) Because of the arising of Sampaṭicchana Manāyatana, Sampaṭicchana Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=6), Sampaṭicchana Manosamphassa arises.

Santīraṇa Manosamphassa (Rūpārammaṇa line)

- 1) Because of the arising of Hadaya Vatthu(=Dhammāyatana), Santīraṇa Manosamphassa arises.
- 2) Because of the arising of Rūpāyatana, Santīraṇa Manosamphassa arises.
- 3) Because of the arising of Santīraṇa Manāyatana, Santīraṇa Manosamphassa arises.
- 4) Because of the arising of Sampayutta Dhammāyatana(=9 or 10), Santīraṇa Manosamphassa arises.

Votthapana Manosamphassa (Rūpārammaṇa line)

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

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

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

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

1st Tadārammaṇa Manosamphassa (Rūpārammaṇa line)

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

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

Manodvārāvajjana Manosamphassa (Rupārammaṇa as object)

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

(NOTES: Discern all Kusala Javana Vīhi & Akusala Javana Vīhi in Rūpārammaṇa line as shown in the Nāma Kammatthāna Tables. As shown in the Tables that the quantity of Cetasika in Santīraṇa, Javana, Tadārammaṇa may vary, take them accordingly --with the exception of Phassa-- as "Sampayutta Dhammāyatana". The only difference in Sotadvāra Vīhi...etc is to replace "Rūpāyatana" with "Saddāyatana=Saddārammaṇa....etc". Discern base on the same method. Although Votthapanā, Javana and Āvajjana such as Pañcadvārāvajjana & Manodvārāvajjana are not part of Vipāka Vaṭṭa, they are discerned together so that no Paramattha dhamma is left out. PañcaViññāṇa, Sampaṭicchana, Santīraṇa and Tadārammaṇa Nāmakhandhā in Pañcadvāra Vīhi cannot arise by themselves without a preceding Pañcadvārāvajjana. If it is the Tadārammaṇa in Manodvāra Vīhi then it cannot arise without Manodvārāvajjana. As it is natural that Tadārammaṇa arise only subsequent to Javana, it (Tadārammaṇa) never arise without Javana. As for Javana, it never arise without Votthapanā in Pañcadvārika Javana and never arise without Manodvārāvajjana in Manodvārika Javana. Therefore if Vipāka Nāma which are PañcaViññāṇa, Sampaṭicchana, Santīraṇa, Tadārammaṇa arise then it is natural that Āvasjana, Votthapanā, Javana also arise. Therefore when the meditator discerns the Vipāka Nāma, there is no fault if he discerns Āvajjana, Votthapanā, Javana together also with the purpose of not leaving out any Paramattha dhamma.)

{Notes from the interview: There are 6 types of Dhammāyatana:-

- 1) 5 Pasāda Rūpa (Transparent Element)
- 2) 16 Sukhuma Rūpa (Subtle Rūpa)
- 3) All types of Citta
- 4) All 52 Cetasika
- 5) Nibbāna
- 6) Paññatti like White Kasina, Anāpānā Nimitta, etc....

Except the 5 Pasāda Rūpa and 7 Gocara Rūpa, there are 16 Sukhuma Rūpa (28-12=16 Sukhuma Rūpa). Among these 16, Hadaya Vatthu is also included. HadayaVatthu is Dhammayatana.}

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PHASSAPACCAYĀ VEDANĀ (Because of the arising of Phassa, Vedanā arises)

Because of the 6 types of Phassa the following 6 types of Vedanā arise:

- 1) Cakkhusamphassajā Vedanā = Vedanā produced by Cakkhusamphassa
- 2) Sotasamphassajā Vedanā = Vedanā produced by Sotasamphassa
- 3) Ghānasamphassajā Vedanā = Vedanā produced by Ghānasamphassa
- 4) Jivhāsamphassajā Vedanā = Vedanā produced by Jivhāsamphassa
- 5) Kāyasamphassajā Vedanā = Vedanā produced by Kāyasamphassa

6) Manosamphassajā Vedanā = Vedanā produced by Manosamphassa

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

CAKKHUSAMPHASSAJĀ VEDANĀ + CAKKHUSAMPHASSAPACCAYĀ VEDANĀ

Cakkhusamphassajā Vedanā.....atthi kusalā, atthi akusalā, atthi abyākatā (Abhidhamma-Bk. II-16, Burmese script).

Cakkhusamphassapaccayā vedanākkhandho atthi kusalo, atthi akusalo, atthi abyākato (Abhidhamma-Bk.II-25, Burmese script).

Cakkhusamphassajā Vedanā.....Manosamphassajā Vedanāti etam—"cakkhusamphassajā vedanā atthi kusalā, atthi akusalā, atthi abyākatā"ti evam vibhaṅge agatatta cakkhudvārādīsu pavattānaṁ kusalākusalabyākatavedanā "Sāriputto, Mantāṇiputto"ti evamādīsu mātito nāmam viya mātisadisavatthuto nāmam. Vacannttho panettha cakkhusamphassahetu jātā vedanā cakkhusamphassajā vedanāti. Esa nayo sabbattha (Majjhima Commentary-Vol.I-225; Saṁyutta Commentary-Vol.II-15 Burmese script)

Cakkhusamphassapaccayā vedanākkhandhā atthikusaloti kāmāvacara atthakusalacittavasena veditabbo. Atthi akusaloti dvādasa akusalacittavasena veditabbo. Atthi abyākatoti tisso manodhātuyo tisso ahetuka manoviññāṇadhātuyo, attha mahāvipākāni, dasa kāmāvacararākiriyyāti catuvīsatiyā cittāni vasena veditabbo.

Tattha attha kusalāni dvādasa akusalāni ca javanavasena labbhanti, kiriyanamanodhātu āvajjanavasena labbhati. Dve vipākamanodhātuyo sampaṭicchanavasena, tisso vipākamanoviññāṇadhātuyo santīraṇatadārammaṇavasena, kiriyāhetukamanoviññāṇadhātu voṭṭhabbanavasena, atthamahāvipākacittāni tadārammaṇavasena, nava kiriyacittāni javanavasena labbhanti. Sotaghāna jivhākāyadvāresupi eseva nayo (Abhidhamma Commentary-Vol.II-36 Burmese script).

Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṁ mūlapaccayaṁ katvā uppānā sampaṭicchanasantīraṇa voṭṭhabbanajavanavedanā. Cakkhuviññāṇasampayuttāya pana vattabameva natthi. Sotadvārādivedanāpaccayādīsupi esevanayo (Saṁyutta Commentary - Vol.III - 5, Burmese script).

In accordance with the above Pāli and Commentary, all Vedanā Ñ their fundamental Cause being the Cakkhusamphassa which accompany with CakkhuViññāṇa Ñ which accompany with Kusala, Akusala & Abyākata(=Vipāka Kiriyyā) such as:

- 1) Pañcadvārāvajjana,
- 2) CakkhuViññāṇa,
- 3) Sampaṭicchana,
- 4) Santīraṇa,
- 5) Voṭṭhapana,
- 6) (i) Kāmāvacara Kusala Javana
 (ii) Akusala Javana
 (iii) Kāmāvacara kiriyyā Javana
- 7) Tadārammaṇa

are called **CakkhusamphassajāVedanā+CakkhusamphassapaccayāVedanā**.

Take note that it is the same for Sotasamphassajā Vedanā Sotasamphassapaccayā Vedanā.....etc.

Kiriyanamanodhātu āvajjanavasena labbhati (Abhidhamma Commentary-Vol.II-36).

The Vedanā accompanying with Pañcadvārāvajjana is also mentioned as being produced by Cakkhusamphassa. Take note that it is a type of metaphor (pariyāya). The Vedanā accompanying with Pañcadvārāvajjana arose first and only after the perishing away of that Vedanā together with

Pañcadvārāvajjana Nāma dhamma group then Cakkhusamphassa accompanying with CakkhuViññāna can arise. The Effect arise first and the Cause arise later. Vedanā accompanying with Pañcadvārāvajjana which arise first is supported by Cakkhusamphassa accompanying with CakkhuViññāna which arise subsequently. It seems to be Pacchājātapaccaya. As explained at the stage of NāmaRūpapaccayā Sañāyatanaṁ, in Pacchājātapaccaya the Cause paccaya dhamma is Nāma dhamma and the Effect Paccayuppanna dhamma is Rūpa dhamma; but now both Cause and Effect are Nāma. Therefore it is not included in Pacchājātapaccaya.

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

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

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

Manosamphassa

Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti sahāvajjanavedanāya javanavedanā. Bhavaṅgasampayuttāya pana vattabbameva natthi (Saṁyutta Commentary-Vol. III-5, Burmese script).

In accordance with the above Commentary, Phassa which accompanies with the Bhavaṅga preceding to ManodvāraVīthis is Manosamphassā. Vedanā accompanying with the Manodvārāvajjana, Javana (, Tadārammaṇa) which exist in Manodvāra Vithis are Manosamphassajā Vedanā. Because of the preceding Bhavaṅga Manosamphassa, the subsequent Bhavaṅga Manosamphassajā Vedanā can arise. Take note that because of Sahajāta Bhavaṅga Manosamphassa, Sahajāta Manosamphassajā Vedanā can also arise. As ManodvāraVīthi can take as object any of the 6 objects accordingly, discern the 6 objects accordingly. Phassa accompanying with Bhavaṅga together with Manodvārāvajjana is also mentioned in another way as Manosamphassa. Because of that Manosamphassa, Manosamphassajā Vedanās accompanying with Javana (, Tadārammaṇa) arise (Saṁyutta Commentary-Vol.III-5, Burmese script). Discern to realize it by insight.



VEDANĀPACCAYĀ TĀNHĀ

(Because of the arising of Vedanā, Tānhā arises)

The 6 types of Tānhā which are produced by the 6 types of Vedanā are Rūpatānhā, Saddatañhā, Gandhatañhā, Rasatañhā, Phoṭṭhabatañhā and Dhammatañhā (Abhidhamma-Bk.II-143).

In each of these Tānhā it varies in 3 different types which are Kāmatañhā, Bhavatañhā and Vibhavatañhā. Rūpatānhā arises, being much attached to the Rūpārammaṇa by means of Kāmassāda=much delighted on sensual objects(Vatthu Kāma). At that time it is called Kāmatañhā.

When it arises together with Sassa dīṭṭhi views that "that Rūpārammaṇa is permanent; it exists eternally" then at that time it is Bhavatañhā. It is right that the Rāga which arises together with Sassa dīṭṭhi should be called Bhavatañhā.

Then, when it arises together with Uccheda dīṭṭhi views that "if one dies, that Rūpārammaṇa is ended and destroyed", at that time it is Vibhavatañhā. It is right that the Rāga which arises together with Uccheda dīṭṭhi should be called Vibhavatañhā. Take note that the method is the same in Saddatañhā...etc (Abhidhamma Commentary-Vol.II-170,171 Burmese script) (Vism., XVII, 235)

Bhavatañhā:- (**Bhavatīti bhavo. Bhavoti pavattā dīṭṭhi bhavadiṭṭhi. Bhavena sahagatā tānhā bhavatañhā.**) Having held the view that any of the object such as Rūpārammaṇa, Saddārammaṇa...etc is Atta then the view=Sassa dīṭṭhi view that "that Atta is permanent" is called Bhava. The Tānhā which arises together with that Bhava is called Bhavatañhā.

Vibhavatañhā:- (**Na bhavatīti vibhavo, vibhavoti pavattā dīṭṭhi vibhavadiṭṭhi, vibhavena sahagatā tānhā vibhavatañhā**) Having held any of the 6 objects as "Atta" then the view=Uccheda dīṭṭhi view that "that Atta is not permanent; if died then it is ended" is called Vibhava. The Tānhā which arises together with that Vibhava is called Vibhavatañhā.

Yasmā vātiādinā na kevalam vipākasukhavedanā eva. tissopi pana vedanā vipākā visesena tānhāya upanissayapaccayo, avisesena itarā cāti dasseti (MūlaTīka-Vol.II-120 Burmese script).

Kammaphalābhipaththanāvasena sattā kammānipi āyūhantīti sātisayam tānhāya vipākavedanā upanissayo, na tatthā itarāti āha "vipākā visesena.....avisesena itarā cā"ti. Itarāti avipākāti attho (AnuTīka-Vol.II-132).

Living beings do & accumulate Kamma with great wish for the Effect of the Kamma. Therefore the above Commentary and Subcommentary mentioned that only the Vipāka Vedanā which accompany with PañcaViññāna, Sampaṭicchana, Santīraṇa, Tadārammaṇa in Vīthis such as CakkhudvāraVīhi specifically (visesa)support Tānhā=Lobha included in Lobha Mūla Cittuppāda by means of powerful Upanissaya Paccaya Satti; and Āvajjana, Votthapanā and Javana Vedanās support generally (avisesa) only by means of UpanissayaPaccayaSatti.

As mentioned like that, take note that the Cause Vedanā and the Effect Tānhā can arise in one Vīhi Citta process or separated by many Vīhi Citta processes. Therefore take the Vedanās accompanying with every mind moment of Cakkhudvāra Vīhi and the Vedanās accompanying with every mind moment existing in the Manodvāra Vīhi (which continues to take the Rūpārammaṇa as object) as "Cakkhusamphassajā Vedanā" which is the Cause, i.e. being the Cause of the craving for Rūpārammaṇa- Rūpatānhā- accordingly. Understand that the method is the same in discerning Sotasamphassajā Vedanā which is the Cause of Saddatañhā...etc.

Take note that, as Vipāka Vedanā is mainly taken as the Cause, the Cause Vedanā and the Effect Tānhā mostly do not arise in one mind moment but may be separated by one or many mind moment; or by many Vīhis.

Anāgāta Vaṭṭa Kathā

As this stage mentions about the VaṭṭaKathā=going round in Saṁsarā, it only concern the activities being done and accumulated with the aspiration for Future life in the meditator. Therefore discern mainly that because of the arising of the Vedanā which is feeling for the new Future life, Taṇhā which is attachment to the new Future life arises. This Taṇhā together with Upādāna and Kamma Bhava (which will be explained later) are the Present Causes which are Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma being done and accumulated with aspiration for a new Future life which can be obtained before Nibbāna is attained. Therefore the meditator is to discern mainly the (Avijjā)-Taṇhā-Upādāna-(Saṅkhāra)-Kamma being done and accumulated for his own Future life only.

Some of the discernment

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

Dhammadataṇhā:- Dhammadataṇhā is the Taṇhā attachment to Citta, Cetasika, Rūpa dhamma (except the 5 objects which are Colour, Sound, Smell, Taste and Tangible) and various Paññatti objects.

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TANHĀPACCAYĀ UPĀDĀNAM (Because of the arising of Taṇhā, Upādāna arises)

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

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

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

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

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

In this stage the meditator must discern to realize by insight that because of Taṇhā, which is part of Kilesa Vaṭṭa and is being accumulated especially with the aspiration for Future life, Upādāna arises. Let's say, if the meditator is accumulating Kilesa vaṭṭa and Kamma Vaṭṭa with the aspiration to attain

life as Dhamma Teaching Deity (Dhamma Kathika Deva), then after having seen by insight that 'with the Kāma Taṇhā, craving for the animate and inanimate sense objects (Kāma Vatthu) which will be obtained in the Dhamma Teaching Deity life as the fundamental cause, Kāmupādāna arises' (=having Kāma Taṇhā-- craving for Dhamma Teaching Deity life-- as the fundamental cause, Kāmupādāna -- clinging to Dhamma Teaching Deity life -- arises), discern as follows:

1) Because of the arising of Kāma Taṇhā, Kāmupādāna arises.

Kāma Taṇhā is the Cause, Kāmupādāna is the Effect.

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

2) Because of the arising of Bhava Taṇhā, AttaVādupādāna arises.

Bhava Taṇhā is the Cause, AttaVādupādāna is the Effect.

or,

Because of the arising of Bhava Taṇhā, Diṭṭhupādāna arises.

Bhava Taṇhā is the Cause, Diṭṭhupādāna is the Effect.

Another Type Of Discernment

A) The RūpaTaṇhā which is being extremely delighting in the Rūpārammaṇa which will be obtained in the Dhamma Teaching Deity life is called Kāma Taṇhā.

B) The Rūpa Taṇhā that arises together with the Sassa Dīṭṭhi which holds the Rūpārammaṇa as 'permanent, eternal' is Bhava Taṇhā.

C) The Rūpa Taṇhā that arises together with Uccheda Dīṭṭhi which holds the view that the Rūpārammaṇa is ended and ceased when one dies is Vibhava Taṇhā.

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

1) Because of the arising of Rūpa-(Kāma) Taṇhā, Kāmupādāna arises.

Rūpa-(Kāma) Taṇhā is the Cause, Kāmupādāna is the Effect.

2) Because of the arising of Rūpa-(Bhava) Taṇhā, Diṭṭhupādāna arises.(Sassa dīṭṭhi)

Rūpa-(Bhava) Taṇhā is the Cause, Diṭṭhupādāna is the Effect.

3) Because of the arising of Rūpa-(Vibhava) Taṇhā, Diṭṭhupādāna arises.(Uccheda dīṭṭhi)

Rūpa-(Vibhava) Taṇhā is the Cause, Diṭṭhupādāna is the Effect.

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

1) Because of the arising of Rūpa-(Bhava) Taṇhā, AttaVādupādāna arises.

Rūpa-(Bhava) Taṇhā is the Cause, AttaVādupādāna is the Effect.

2) Because of the arising of Rūpa-(Vibhava) Taṇhā, AttaVādupādāna arises.

Rūpa-(Vibhava) Taṇhā is the Cause, AttaVādupādāna is the Effect.

Discern Sadda TaṇhāūDhamma Taṇhā base on the same method. Let's say, if the meditator is accumulating the Pāramī seed with the aspiration to attain life as a monk in the Future life who can

propagate the Sāsanā then discern it base on the method for discerning the Dhamma Teaching Deity life as mentioned above. Sīlabbatupādāna is rare to arise in disciples of the Buddha (i.e. Buddhist).

The Vīthis of Taṇhā and Upādāna Manodvāra Vīthi

	manodvāravajjana	javana 7x	tadārammaṇa 2x
Rūpa-(Kāma)Taṇhā	12	20	12\11\34\33
Upādāna	12	20	12\11\34\33

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

Take Note

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

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

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UPĀDĀNAPACCAYĀ BHAVO **(Because of the arising of Upādāna, Bhava arises)**

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

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

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

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

It is very rare for AttaVādupādāna, Diṭṭhupādāna and Sīlabbatupādāna to arise in meditators who have reached this stage. Mostly, only Kāmupādāna may arise. It is the Kāmupādāna craving for the

5 Khandha or 6 sense objects of the Future life such as the monk's life or Dhamma Teaching Deity's life. Discern to realize by insight that because of that Kāmupādāna, Kamma Bhava\Upapatti Bhava arise.

Essential Points

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

- 1) the wrong knowing as a Future "monk life" or "Dhamma Teaching Deity life" is Avijjā.,
- 2) the craving for that life is Taṇhā,
- 3) the clinging to that life produced by that Taṇhā is Upādāna=Kāmupādāna,
- 4) with that Kāmupādāna as the fundamental cause, the Dāna or Sīla or Bhāvanā being accumulated is Saṅkhāra and (5) Kamma=Kamma Bhava (it refers to Kamma Satti force).

The monk life's or Dhamma Teaching Deity life's 5 Kandhā which will be obtained produced by that Kamma Bhava is Upapatti Bhava; this is the Future Jāti.

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

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

Some of the discernment

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

Manodvārika Javana Vīthi Citta Process

	manodvāravajjana	javana 7x	tadārammaṇa 2x
1) Kāmupādāna	12	20	12\34
2) KammaBhava (Kusala)	12	34	34\12
3) Upapatti Bhava	The Future Kandhā produced by that KammaBhava		

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

- 1) 1st Jhāna Kamma Bhava = 34
- 2) 2nd Jhāna Kamma Bhava = 32
- 3) 3rd Jhāna Kamma Bhava = 31
- 4) 4th Jhāna Kamma Bhava = 31
- 5) Arūpa Jhāna Kamma Bhava = 31.

* * * * *

BHAVAPACCAYĀ JĀTI **(Because of the arising of Bhava, Jāti arises)**

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

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

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

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

- 1) Because of the arising of Kamma Bhava, Jāti arises.
Kamma Bhava is the Cause, Jāti is the Effect.

* * * * *

JĀTIPACCAYĀ JARĀMARANĀM **(Because of Jāti, Jarā-Maraṇa arise)**

The discernment:

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

This discernment can be discerned in two ways: Samuti Sacca way or Paramattha Sacca way.

In the Samuti Sacca way, the discernment that 'because of Jāti i.e. the Patisandhi which arises once in a life, old age-Jarā and death-Maraṇa occur' can be realized by insight by discerning the Future Jāti-Jarā-Maraṇa.

As for the Paramattha Sacca way, in:

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

After having seen by insight the arising-static-perishing away of those NāmaRūpa which will be occurring throughout the whole Future life, it can be discerned as:

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

Soka-Parideva-Dukkha-Domanassa-Upāyāsa

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

Some of the discernment:

- 1) Because of the arising of Jāti, Soka arises.
Jāti is the Cause, Soka is the Effect.etc
- 2) Because of the arising of Jāti, Upāyāsa arises.
Jāti is the Cause, Upāyāsa is the Effect.

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

Soka-Parideva-Domanassa-Upāyāsa Vīthi Process

	manodvārāvajjana	javana 7x	tadārammaṇa 2x
Soka....Upāyāsa	12	18(domanassa gr.)	1133\32

Soka-Parideva-Domanassa-Upāyāsa are of Dosa Javana group. Only Manodvāra Vīthi is shown here as an example. Pañcadvārāvajjana Vīthi can also arise accordingly; but intense Soka....etc can only occur in Manodvāra. Tadārammaṇa may or may not arise. If Tadārammaṇa arise then subsequent to Dosa Javana, only Upekkha Tadārammaṇa can arise; or else Āgantuka Bhavaṅga can arise. If the Future life is Brahmā, Soka....etc cannot arise. The realm itself is free from Dosa group.

The discernment of Paṭicca Samuppāda 1st Method shown to this extent is the method of putting the Present period in the centre (of the Paṭicca Samuppāda cycle). Base on this method the meditator can discern the successive Pasts by putting one Past life in the centre. The meditator can also discern the successive Futures by putting one Future life in the centre.

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FOUR METHODS OF TEACHING PAṬICCĀ SAMUPPĀDA

Just like 4 creeper-gatherers collecting creepers, the Buddha taught Paṭicca Samuppāda in 4 methods which are:

- 1) from the beginning till the end;
- 2) from the middle till the end;
- 3) from the end till the beginning;
- 4) from the middle till the beginning.

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

Among the 4 persons who are gathering creepers, one of them found the root of the creeper first. This man cuts it at the root and pulls the whole creeper till the tip (=its end); then he takes it away and uses it appropriately. Similarly the Buddha taught the Paṭicca Samuppāda from Avijjā i.e. the beginning till Jarā-Maraṇa i.e. the end as:

Iti kho Bhikkhave Avijjāpaccayā Saṅkhārā.....Jātipaccayā JarāMaraṇam -Thus, Bhikkhus, because of the arising of Avijjā, Saṅkhāra arises;.....because of the arising of Jāti, Jarā-Maraṇa arises (Mahā Taṇhāsankhaya Sutta,Majjhima Nikāya; Vism XVII-29).

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

Another one of the 4 persons found the middle of the creeper first. He cuts the creeper at the middle and having pulled only the upper part, he takes it away and uses it appropriately. Similarly the Buddha taught:

Tassa tam vedanam abhinandato abhivadato aijhosaya titthato uppajjati nandī. Yā vedanāsu nandī tadupādānam. Tassupādāna paccayā bhavo. Bhavapaccayā jāti, jātipaccayā jarā-maraṇam - That person who delights much in that Vedanā feeling, welcomes it saying heartily as "it is good, it is good...", remains attached to it then, Nandi the delight arises in him. Nandi the delight in Vedanā is Upādāna. Because of the arising of Upādāna in that person, Bhava arise. Because of the arising of Bhava, Jāti arise. Because of the arising of Jāti, JarāMaraṇa arise.

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

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

Another one of the 4 persons found the tip of the creeper first. Pulling the tip, he follows it until the root, takes the whole creeper and uses it appropriately. Similarly the Buddha questioned:

Jātipaccayā jarāmaraṇanti iti kho panetam vuttam. Jātipaccayā nu kho bhikkhave jarāmaraṇam no vā. katham vā ettha hotīti.

Jātipaccayā bhante jarāmaranam, evam no ettha hoti 'jātipaccayā jarāmarana'nti.

Bhavapaccaya jāti.....Avijjāpaccayā saṅkhārati it kho panetam vuttam. Avijjāpaccayā nu kho bhikkhave saṅkharā no vā, katham vā ettha hotīti.

Avijjāpaccayā bhante saṅkhārā, evam no ettha hoti 'avijjāpaccayā saṅkhārati' - "With Jāti as Cause, JarāMaraṇa arise", so it was said. Bhikkhus, is there JarāMaraṇa with Jāti as Cause or not, how do you consider it?

With Jāti as Cause, JarāMaraṇa arise, Bhante. Thus we acknowledge: "With Jāti as Cause, JarāMaraṇa arise".

"With Bhava as Cause, Jāti arise".....

"With Avijjā as Cause, Saṅkhāra arise", so it was said. Bhikkhus, is there Saṅkhāra with Avijjā as Cause or not, how do you consider it?

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

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

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

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

Ime kho bhikkhave cattaro āhārā kim nidānā kiṁ samudayā kiṁ jātikā kiṁ pabhavā. ime cattāro āhārā taṇhā nidānā taṇhā samudayā taṇhā jātikā taṇhā pabhavā. Taṇhā cāyam bhikkhave kiṁ nidānā....Vedanā...Phasso...Saḷāyatanaṁ...NāmaRūpam...Viññāṇam...Saṅkhārā kiṁ nidānā....Saṅkhārā Avijjā nidānā Avijjā samudayā Avijjā jātikā Avijjā pabhavā - Bhikkhus, what do these 4 Āhāra have as their root Cause Nidāna?; their origin Samudayā when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga)?; their genesis Jāti ?; their source, Pabhava? These 4 Āhāra have Taṇhā as their root Cause Nidāna; Taṇhā as their origin Samudayā when come together with other Causes (which are Gati-Upadhi-Kāla-Payoga); Taṇhā as their genesis Jāti; Taṇhā as their source Pabhava.

Taṇhā...Vedanā...Phassa...Saḷāyatana...NāmaRūpa...Viññāṇa...

What does Sañkhāra has as its root Cause Nidāna?; its origin Samudayā when comes together with other Causes (which are Gati-Upadhi-Kāla-Payoga)?; its genesis Jāti?; its source Pabhava? Sañkhāra has Avijjā as its root Cause Nidāna; Avijjā as its origin Samudayā when comes together with other Causes (which are Gati-Upadhi-Kāla-Payoga); Avijjā as its genesis Jāti; Avijjā as its source Pabhava (Sañyutta-Vol.I-253, Burmese script; and Majjhima Nikāya).

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

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

2) Anuloma Paṭicca Samuppāda 2nd Method

Sa kho so bhikkhave kumāro vu ḍ dhimanvāya indriyānam paripākamanvāya pañcahi kāmaguṇehi samappito samaṅgībhūto paricārati. Cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasāṁhitehi rajañyehi. Sotaviññeyyehi saddehi...Ghānaviññeyyehi gandhehi...Jivhāviññeyyehi rasehi...Kāyaviññeyyehi phoṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasāṁhitehi rajañyehi.

So cakkhunā rūparām disvā piyarūpe rūpe sārakkhati, appiyarūpe rūpe byāpajjati anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttiṁ paññāvimuttiṁ yathābhutam nappajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evaṁ anurodhavirodham samāpanno yam kiñci vedanām vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanām abhinandati abhivadati, ajjhosāya tiṭṭhati. Tassa tam vedanām abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupādānam. Tassupādāna paccayā bhavo. Bhavapaccayā jāti, jātipaccayā jarā-maraṇam sokaparideva dukkha domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti - Bhikkhus, that boy grows up and with faculties mature, is delighted, being endowed with 5 sense pleasures which are colour that is known by CakkhuViññāṇa, sound that is known by SotaViññāṇa, smell that is known by GhānaViññāṇa, taste that is known by Jivhā Viññāṇa, tangible that is known by KāyaViññāṇa which are pleasant, delightful, endearing, likable, connected with KāmaRāga.

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

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

- 1) either beginning with Sañyatana
- 2) or beginning with Vedanā

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

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

- 1) Salāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the Present,
- 2) Jāti-JarāMarāṇa are the 1st Future.

Then, if there is still Future rounds of Saṁsāra:

- 1) Salāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 1st Future,
- 2) Jāti-JarāMarāṇa are the 2nd Future;.....etc.

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

- 1) Salāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 1st Past,
- 2) Jāti-JarāMarāṇa are the Present; then

- 1) Salāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 2nd Past,
- 2) Jāti-JarāMarāṇa are the 1st Past; then

- 1) Salāyatana-Phassa-Vedanā-(Avijjā)-Taṇhā-Upādāna-Bhava(=Kamma Bhava-Saṅkhāra) are the 3rd Past,
- 2) Jāti-JarāMarāṇa are the 2nd Past;.....etc.

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

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

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

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

Moreover, if the meditator wants to further discern towards the Future then he can discern as follows:
JarāMarāna-Jāti are of the 2nd Future group of states,
Bhava-Upādāna-Taṇhā-Vedanā-Phassa-Saṭayatana-NāmaRūpa-Viññāṇa are of the 1st Future group of states,
Saṅkhāra-Avijjā are of the Present group of states.

In this way, having linked the Causal Relationships, discern the Causes and Effects until the last Future.

Also, the meditator can discern towards the Past rounds of Saṁsarā by sending the insight:

JarāMarāna-Jāti are of the Present period group of states,
Bhava-Upādāna-Taṇhā-Vedanā-Phassa-Saṭayatana-NāmaRūpa-Viññāṇa are of the 1st Past period group of states,
Saṅkhāra-Avijjā are of the 2nd Past period group of states.

In this way the meditator can discern the Causes & Effects as far as he can, having sent the insight towards the successive Pasts. This is the discernment of Causes and Effects, having linked the Causal Relationship between 3 lives. This discernment is also not difficult for those who is proficient in the Anuloma Paṭicca Samuppāda 1st Method. It is just discerning in reverse order.

Some examples of the discernment

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

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

Because of the arising of Kamma Bhava, Jāti arises.
Kamma Bhava is the Cause, Jāti is the Effect.....etc.

Discern thus in reverse order until Avijjā, the beginning.

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

The 4 Āhāra

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

The following are the 4 Āhāra:

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

VipākaVatṭa bhute paṭisandhipavattiphassādike kammasamutthānañca ojan sandhāya "cattāro āhārā tanhānidānā"ti ādi vuttam.

Vatṭupathambhakā pana itarepi Āhārā taṇhāpabhave tasmin avijjamāne na vijjanti "tanhānidānā"ti vattum vatṭanti (Mūla Tīka-Vol. II-85; Mahā Tīka-Vol II-243, Burmese script)

Referring to the following 4 Āhāra:

- 1) Phassāhāra = Phassa accompanied with Vipāka Viññāna,
- 2) Manosañcetanāhāra = Cetanā accompanied Vipāka Viññāna,
- 3) Viññānāhāra = Vipāka Viññāna,

4) Kabañkārāhāra = Kammaja Ojā which are included in KammaSamutthāna Rūpa Kalāpa, which are the Vipāka Vatṭa that arise at the time of Pañsandhi and Pavatti, the Buddha taught, Cattāro āhāra Tañhā nidāna= these 4 Āhāra has Tañhā as their root Cause, Nidāna. Although it was taught referring to the 4 Āhāra which are Vipāka Vatṭa by Nītattha way (i.e. implied meaning), as the other Akammaja Āhāra (which can support the incessant increasing of Saṃsarā Vatṭa Dukkha i.e. the incessant 'rotating' of Kilesa Vatṭa, Kamma Vatṭa, Vipāka Vatṭa by Upanissaya Satti) cannot also arise if Tañhā is not present as the source, take note that it is appropriate to say that Tañhā is the root Cause, Nidāna (Mūla Tīka-Vol. II-85; Mahā Tīka-Vol II-243, Burmese script).

Akammaja Āhāra = Anupādiṇṇaka Āhāra

Imesam sattānam khādantānampi akhādantānampi bhuñjantānampi abhuñjantānampi pañsandhicitteneva sahajātā kammajā ojā nāma atthi. Sa yāvapi sattamā divasā pāleti. Ayameva upādiṇṇaka kabañkārāhāroti veditabbo. Tebhūmakakusalākusalakiriyavasena anupādiṇṇakā. Lokuttarā pana ruñhīvasena kathitāti (Saṃyutta Commentary-Vol. II-23, 24 Burmese script)

Pañsandhicitteneva sahajātātī lakkhaṇavacanametām. Sabbāyapi kammajarūpapariyāpannāya ojāya atthibhavassa avicchedappavatti sambhavadassanattho. Sattamāti uppannadivasato patthāya yāva sattamadivasāpi. Rūpasantatiṁ pavenighaṭanavasena. Ayamevāti KammajaOjā. KammajaOjā pana paṭicca uppannajōjā akammajattā anupādiṇṇa āhārotveva veditabbo (Saṃyutta Tīka-Vol. II-27 Burmese script)

In accordance with the above Commentary and sub-Commentary, the 4 Āhāra shown above which are part of Vipāka Vatṭa are the 4 Upādiṇṇaka Āhāra. As for the 4 AkammajaĀhāra or AnupādiṇṇakaĀhāra, they are:

- 1) Phassāhāra which is the Phassa that is accompanied with Kusala Citta, Akusala Citta and Kiriya Citta,
- 2) Manosañcetanāhāra which are Kusala Cetanā, Akusala Cetanā and Kiriya Cetanā,
- 3) Viññānāhāra which are Kusala Viññāna, Akusala Viññāna and Kiriya Viññāna,
- 4) Kabañkāra Āhāra which are Cittaja Ojā, Utuja Ojā and Āhāraja Ojā.

These 4 Akammaja Āhāra=Anupādiṇṇaka Āhāra support Saṃsarā Vatṭa Dukkha rounds of suffering. Since these Āhāra cannot arise if Tañhā did not exist as the source then it is appropriate to say that Tañhā is the root Cause, Nidāna by means of Neyyattha.

Kabañkāra Āhāra

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

- 1) Āhāraja Ojā produced by Kammaja Ojā,
- 2) Āhāraja Ojā produced by Cittaja Ojā,
- 3) Āhāraja Ojā produced by Utuja Ojā,
- 4) Āhāraja Ojā produced by the preceding Āhāraja Ojā,

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

Rūpa dhamma or Paramattha dhamma does not have the nature to shift from one place to another. As soon as they have arisen, they perish away immediately at the same place where they arose. Āhāra, such as rice eaten by living beings, while still on the plate; in the mouth; in the throat; in the stomach as newly eaten food, etc... are just groups of UtujaOjāṭṭhamaka Rūpa. They are just Rūpa

dhamma produced successively, continuously by Tejo Dhātu called Utu that exist in a Rūpa Kalāpa. In accordance with the nature of Paramattha dhamma, those Rūpa dhamma perish away as soon as they have arose. The Rūpa dhamma that are arising while chewing is one; the Rūpa dhamma that are arising while swallowing is another; the Rūpa dhamma existing as newly eaten food in the stomach is yet another. They are not the Paramattha dhamma which can last for the period from plate to mouth; from mouth to throat; from throat to stomach. They are not the Paramattha dhamma which can last long enough to be made into a lump and then eaten. However as long as the supportive power of the Tejo dhātu in the Utuja Kalāpa called 'food' is not exhausted yet, new Utuja Kalāpa are arising incessantly successively again & again. Therefore it is translated as the Āhāra which "although not made into a lump but is like made into a lump".

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

The power of the 4 Āhāra

- 1) Kabaļikārāhāra brings forth=produces Ojaṭṭhamaka Rūpa,
- 2) Phassāhāra brings forth=produces 3 types of Vedanā,
- 3) Manosañcetanāhāra brings forth=produces 3 types of existence (Bhava),
- 4) Viññāṇāhāra brings forth=produces Paṭisandi NāmaRūpa.

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

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

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

4) Viññāṇāhāra:- Viññāṇāhāra brings forth=produces the Sampayutta Nāma Kandhā which accompany with it and the Kammaja Rūpa at the moment of Paṭisandi by means of Paccaya Satti such as Sahajāta etc... (Saṁyutta Commentary-Vol.II-25, Burmese script).

Ettha ca "Manosañcetanā tayo bhave āharatī"ti sāsavakusalākusala cetanāva vuttā. "Viññāṇām paṭisandi nāmarūpam āharatī"ti paṭisandhivīññānameva vuttaṁ. Avisesena pana taṁ samupayuttataṁ samuṭṭhanadhammānam āharanatopete "āhārā"ti veditabbā (Saṁyutta Commentary-Vol. II-25).

Sāsavakusalākusala cetanāva vuttā visesapaccayabhāvadassanā hotanti. Tenāha "avisesena panā"ti ādi. Paṭisandhivīññānameva vuttanti esevanayo. Yathā tassa tassa phalassa visesato paccayatāya etesam āhārattho. Evarṁ avisesatopīti dasseturṁ "avisesenā"ti ādi vuttaṁ (Saṁyutta Tīka-Vol. II-28,29 Burmese script).

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

In the statement, "**Viññānam paṭisandhi nāmarūpam āharatī**" - "Viññāna brings forth=produces Paṭisandhi NāmaRūpa", it refers only to Paṭisandhi Viññāna. Ordinarily Viññāna is called "Āhāra" because it brings forth the accompanying Sampayutta dhamma and the Cittaja Rūpa.

- (1) Among the 4 Āhāra, Kabañikāra Āhāra (=Catusamutṭhānika Ojā) completed the function of Āhāra Kicca=the function of bringing forth by producing new Ojaṭṭhamaka Rūpa Kalāpa, as explained above, and supporting the Catusamutṭhānika Rūpa.
- (2) Phassāhāra completed the function of Āhāra=function of bringing forth Vedanā only when there is contact'touching' with the object.
- (3) Manosañcetanā can perform the Āhāra Kicca i.e. can bring forth= produce the 3 types of state of existence after having impelled\urged the mind or when it can put effort so that the Cause and Effect arise and are linked.
- (4) Viññāna=Paṭisandhi Viññāna can complete the Āhāra Kicca function of producing the Sampayutta dhamma and Kammaja Rūpa or Cittaja Rūpa only when it knows the object distinguishingly by considering the arising of the Khandhā, Upapatti (Saṁyutta Commentary-Vol.II-25, Burmese script)

(1) Kabañikārāhāra is the Cause of the continuance of living beings by producing Ojaṭṭhamaka Rūpa and by supporting the Catusamutṭhānika Rūpa; sustaining the Rūpa Kāya so that the Rūpa Santati continuity process in unbroken. Although it is true that the Rūpa Kāya is produced by Kamma, when Kabañikārāhāra support it to be strong it can be sustained for the whole 10 years or the whole 100 years, i.e. until the end of the life span. How is it that although a baby is born from the mother, being brought up, can exist for a long time only if the wet-nurse feed him milk...etc? Just as a house which is supported by wooden props does not collapse, similarly the Rūpa Kāya which is sustaining on Āhāra can stand still without collapsing because of Āhāra.

Although Kabañikārāhāra has completed the Āhāra Kicca function in supporting Catusamutṭhānika Rūpa, it is the Cause of 2 types of Rūpa Santati continuity process which are ĀhāraSamutṭhāna Rūpa and Upādiṇhāna Rūpa=Kammaja Rūpa. It supports Kammaja Rūpa by Anupālaka Satti=to protect\look after and support ĀhāraSamutṭhāna Rūpa=Āhāraja Rūpa by Janaka Satti=to produce directly.

- (2) Phassāhāra is the Cause of the continuance of living beings by producing Vedanā such as Sukha Vedanā after having touched (contact) the object which is the "standing place" of Vedanā such as Sukha Vedanā.
- 3) Manosañcetanā is the Cause of the continuance of living beings because it is the fundamental root cause of the states of existence (Bhava) by doing & accumulating the Kamma i.e. Kusala Kamma and Akusala Kamma.
- 4) Viññānāhāra is the Cause of the continuance of living beings by producing NāmaRūpa, after having known the object distinguishingly.

Upādiṇhārūpasantatiya upatthambhaneneva utucittajarūpasantatīnampi upatthambhanasiddhi hotīti "Dvinnam rūpasantatīna"nti vuttam. Upatthambhanameva sandhāya "anupālako hutvā"ti ca vuttam. Rūpakāyassa thītihetutā hi yāpana anupālanā (Saṁyutta Tīka-Vol. II-25).

The Commentary above explained that Kabañikārāhāra supports Kammaja Rūpa=Upādiṇṇa Rūpa by Anupālaka Satti and support Āhāra Samuṭṭhāna Rūpa by Janaka Satti. By supporting Upādinna Rūpa=Kammaja Rūpa Santati continuity process, the function of supporting UtujaRūpa and Cittaja Rūpa Santati process is also done. Therefore supporting both Upādiṇṇa Rūpa=Kammaja Rūpa and Āhāraja Rūpa Santati continuity processes by means of ĀhāraPaccaya Satti is mentioned. The Commentary mentioned that Anupālaka Satti refers to the nature of supporting, Upatthambhana. Being the Cause of the continuance of one whole RūpaKāya is called Anupālanā, protecting\looking after.

Essential Points - For the discernment

These are the 2 ways to regard "Āhāra":

- 1) as the Vipāka Vaṭṭa 4 Āhāra and
- 2) as the Kamma Vaṭṭa 4 Āhāra.

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

Discernment beginning from Vipāka Vaṭṭa 4 Āhāra

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

- 1) Kabañikārāhāra = the Kammaja Ojā which is part of the 30 Kammaja Rūpa,
- 2) Phassāhāra = the Phassa which is accompanied with Paṭisandhi Viññāṇa,
- 3) Manosañcetanāhāra = the Cetanā which is accompanied with Paṭisandhi Viññāṇa.
- 4) Viññāṇāhāra = Paṭisandhi Viññāṇa.

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

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

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

Discernment beginning from Kamma Vaṭṭa 4 Āhāra

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

- 1) Each and every CatuSamuṭṭhānika Ojā which is part of the 54 types of CatuSamuṭṭhānika Rūpa which exist in the heart (in other words, each and every CatuSamuṭṭhānika Ojā which exist in the body) while doing the Kamma is Kabañikārāhāra,

- 2) the Phassa in that Kusala Nāma dhamma group is Phassāhāra,
- 3) the Cetanā then is Manosañcetanāhāra,
- 4) the consciousness=Kusala Viññāna then is Viññāṇāhāra (=Kamma Viññāna).

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

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

Understand that it is based on this example for the discernment of the successive Pasts and successive Futures.

Another way of discernment mentioned

Āhāra vā taṇhāya pabhāvetabbā anāgato addhā, taṇhādayo paccuppannā, saṅkhāravijjā atītoti (Mūla Tīka-Vol. II-86; Mahā Tīka-Vol.II-244, 245 Burmese script).

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

- 1) Kammaja Ojā which are part of the Kammaja Rūpa are Kabaṭikārāhāra,
- 2) the Phassa accompanying with Paṭisandhi Viññāna is Phassāhāra,
- 3) the Cetanā accompanying with Paṭisandhi Viññāna is Manosañcetanāhāra,
- 4) the Paṭisandhi Viññāna is Viññāṇāhāra.

- 1) These 4 Āhāra are the Future period's dhamma group,
- 2) Taṇhā...etc (=KammaBhava-Upādāna-Taṇhā-Vedanā-Phassa-Saṭāyatana-NāmaRūpa-Viññāna) which is the root Cause of that Future 4 Āhāra are the Present period's dhamma group,
- 3) Saṅkhāra & Avijjā are the Past period's dhamma group.

In this way all 3 periods of Future-Present-Past are included. In this discernment, it is to gradually discern the relationship between Effect and Cause, in reverse order, beginning from the 4 Āhāra which is the Future Paṭisandhi until Avijjā which is the Past period dhamma.
