

Namo tassa bhagavato arahato sammāsambuddhassa

To Attain AsammohaSampajañña Ñāṇa

Evamettha khandhāyatanadhātupaccayapaccavekkhaṇavasenapi
asammohasampajaññaṃ veditabbari. (Majjhima Nikāya Commentary-Vol.1-pg.268).

In the Asammohasampajañña section, the Commentary taught to strive to attain Asammohasampajañña ñāṇa by the following methods:

- (1) 5 Khandhā method,
- (2) 12 Āyatana method,
- (3) 18 Dhātu method and
- (4) adverting to the Paṭṭhāna Paccaya relationships method.

In accordance with that teaching, this section on the Paṭṭhāna Paccaya relationships is written for those who want to broaden their insight by means of the Paṭṭhāna teachings of adverting and discerning the causes by the Paṭṭhāna Paccaya relationships method for attaining Asammoha Sampajañña.

The meditator who wants to study this section needs to learn by heart the Paccaya Niddesa section of Paṭṭhāna in Pāḷi, its meaning and its translation in advance. Only then he will understand the causal relationships in Paṭṭhāna Paccaya relations more profoundly. After having learnt by heart thus, he is to further learn by heart the following 2 groups in Paṭṭhāna. These 2 groups shown here are as mentioned in the book, “Brief Extract On Paṭṭhāna” written by the Abhidhajamahārattaguru long-lived Masoyein Sayadaw.

Namo Buddhassa Two Groups In Paṭṭhāna Sahajāta Great

In Sahajāta, Nissaya, Atthi and Avigata, the Paccayadhamma are:

- (1) the 89 Citta, 52 Cetasika, 4 Nāmakkhandhā which support each other reciprocally in Pavatti and Paṭisandhi;
- (2) the 4 Great Elements (Mahā Bhūta) which support each other reciprocally;
- (3) the Pañcavokāra Paṭisandhi 4 Nāmakkhandhā and Hadaya Vatthu which support each other reciprocally;
- (4) when arise in Pañcavokāra realm:- the 4 Arūpa Vipāka, 10 Dvepañcaviññāṇa, 75 Citta (except the Cuti Citta of Arahantas), 52 Cetasika, Pavatti / Paṭisandhi Nāmakkhandhā which support Cittaja Rūpa and Paṭisandhi Kammaja Rūpa;
- (5) the 4 Great Elements which support Upādā Rūpa;

and the Paccayuppannadhamma are:

- (1) the 89 Citta, 52 Cetasika, 4 Nāmakkhandhā in Pavatti/Paṭisandhi which are being supported by each other reciprocally;
- (2) the 4 Great Elements which are being supported by each other;
- (3) the Pañcavokāra Paṭisandhi 4 Nāmakkhandhā and Hadaya Vatthu which are being supported by each other;
- (4) Cittaja Rūpa, Paṭisandhi Kammaja Rūpa which are being supported by Nāmakkhandhā;
- (5) the Upādā Rūpa which are being supported by the 4 Great Elements.

Sahajāta Medium

In Aññamañña, the Paccayadhamma are:

the Sahajāta Paccayadhamma numbers (1), (2) and (3) above,

and the Paccayuppannadhamma are:

the Sahajāta Paccayuppannadhamma numbers (1), (2) and (3) above.

In Vipāka, the Paccayadhamma are:

(1) the 36 Vipāka Citta, 38 Cetasikas, 4 Nāmakkhandhā in Pavatti /Paṭisandhi which support each other;

(2) when arise in Pañcavokāra realm, the 4 Arūpa Vipāka, 10 Dvepañcaviññāṇa, 22 Vipāka Citta excluding Cuti Citta of Arahants, 38 Cetasikas, 4 Nāmakkhandhā in Pavatti / Paṭisandhi which support Vipāka Cittaja Rūpa / Paṭisandhi Kammaja Rūpa;

(3) Pañcavokāra Paṭisandhi 4 Nāmakkhandhā which support Hadaya Vatthu;

and the Paccayuppannadhamma are:

(1) the 36 Vipāka Citta, 38 Cetasika, 4 Nāmakkhandhā in Pavatti Paṭisandhi which are being supported by each other;

(2) the Cittaja Rūpa/ Paṭisandhi Kammaja Rūpa which are being supported by Vipāka Nāmakkhandhā;

(3) the Hadaya Vatthu which is being supported by Pañcavokāra Paṭisandhi Nāmakkhandhā.

(NOTES: *The 36 Vipāka Citta are:- 8 Mahā Vipāka + 8 Ahetuka Kusala Vipāka Citta + 7 Ahetuka Akusala Vipāka Citta + 5 Rūpāvacara Vipāka Citta + 4 Arūpāvacara Vipāka Citta + 4 Ariya Phala Citta. The 38 Cetasikas are:- 7 Sabbacittasādhāraṇa Cetasika+ 6 Pakiṇṇaka Cetasika + 19 Sobhāṇasādhāraṇa Cetasika + 3 Virati Cetasika + 2 Appamaññā Cetasika + 1 Paññindriya*)

In Sampayutta, the Paccayadhamma are:

Sahajāta Paccayadhamma number (1);

and the Paccayuppannadhamma are:

Sahajāta Paccayuppannadhamma number (1).

In Vippayutta, the Paccayadhamma are:

Sahajāta Paccayadhamma numbers (3) and (4);

and the Paccayuppannadhamma are:

Sahajāta Paccayuppannadhamma numbers (3) and (4);

Sahajāta Small

In Hetu, the Paccayadhamma are:

Lobha, Dosa, Moha, Alobha, Adosa, Amoha;

and the Paccayuppannadhamma are:

71 Sahetuka Citta, 52 Cetasika excluding Moha in Dve Moha Mūla, Sahetuka Cittaja Rūpa, Sahetuka Paṭisandhi Kammaja Rūpa.

(NOTES: *89 Citta minus 18 Ahetuka Citta = 71*)

In Adhipati, the Paccayadhamma are:

Either Chanda or Vīriya or Citta or Vīmaṃsa which is performing the function of Adhipati;

and the Paccayuppannadhamma are:

-- while being supported by Adhipatipaccaya -- the 52 Sādhipati Javanas (excluding Hasituppāda Javana and 2 Moha Mūla), 51 Cetasika (excluding the Adhipati and Vicikicchā) and Sādhipati Cittaja Rūpa.

(NOTES: *The 52 Sādhipati Javanas are 10 Akusala, 8 Mahā Kusala, 8 Mahā Kiriya, 5 Rūpāvacara Kusala, 5 Rūpāvacara Kriya, 4 Arūpāvacara Kusala, 4 Arūpāvacara Kriya, 4 Magga and 4 Phala Javanas*)

In Kamma, the Paccayadhamma are:

Cetanā

and the Paccayuppannadhamma are:

89 Citta, 51 Cetasika excluding Cetanā, Cittaja Rūpa and Paṭisandhi Kammaja Rūpa.

In Āhāra, the Paccayadhamma are:

Phassa, Cetanā and Viññāṇa

and the Paccayuppannadhamma are:

89 Citta, 52 Cetasika, Cittaja Rūpa and Paṭisandhi Kammaja Rūpa.

In Indriya, the Paccayadhamma are:

Jīvita, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekaggatā and Paññā

and the Paccayuppannadhamma are:

89 Citta, 52 Cetasika, Cittaja Rūpa and Paṭisandhi Kammaja Rūpa.

In Jhāna, the Paccayadhamma are:

Vitakka, Vicāra, Pīti, Vedanā, and Ekaggatā

and the Paccayuppannadhamma are:

79 Citta (excluding the 10 Dvepañcaviññāṇa), 52 Cetasika, Cittaja Rūpa and Paṭisandhi Kammaja Rūpa.

In Magga the Paccayadhamma are:

Paññā, Vitakka, Sammāvācā, Sammākammanta, SammāĀjīva, Vīriya, Sati, Ekaggatā and Diṭṭhi

and the Paccayuppannadhamma are:

71 Sahetuka Citta, 52 Cetasika, Sahetuka Cittaja Rūpa and Sahetuka Paṭisandhi Kammaja Rūpa.

Ārammaṇa: Eight Or Eleven Types

In Ārammaṇa, the Paccayadhamma are:

the 6 objects or: 89 Citta in the Present-Past-Future, 52 Cetasikas, 28 Rūpa, the timeless (Kāla Vimutta) Nibbāna and concepts

and the Paccayuppannadhamma are:

89 Citta and 52 Cetasika.

In Ārammaṇādhīpati and Ārammaṇūpanissaya, the Paccayadhamma are:

18 Nipphanna Rūpa of the Present-Past-Future which are agreeable (iṭṭha) and should be esteemed, 84 Citta (excluding Dukkhasahagata Kāya Viññāṇa, 2 Dosa Mūla and 2 Moha Mūla), 47 Cetasika (excluding Dosa, Issā, Macchhariya, Kukkucca and Vicikicchā) and timeless Nibbāna

and the Paccayuppannadhamma are:

8 Lobha Mūla Citta which highly esteem (the object), 8 Mahā Kusala Citta, 4 Mahā Kiriyā Nāṇasaṃpayutta Citta, 8 Lokuttarā Citta and 45 Cetasika (excluding Dosa, Issā, Macchhariya, Kukkucca, Vicikicchā and Appamaññā).

In Vatthārammaṇapurejātanissaya, Vatthārammaṇapurejāta, Vatthārammaṇapurejātavippayutta, Vatthārammaṇapurejātatti and Vatthārammaṇapurejātaavigata, the Paccayadhamma is:

the Hadaya Vatthu which arise simultaneously with the 17th mind counting backwards from Cuti, at the time of Maraṇāsanna

and the Paccayuppannadhamma are:

-- in the Pañcavokāra realm, when having the (support of) Ārammaṇapurejātanissaya Paccaya -- Maṇodvārāvajjana, 29 Kāma Javana, 11 Tadārammaṇa, 2 Abhiññā and 44 Cetasika (excluding Issā, Macchhariya, Kukkucca, Virati and Appamaññā).

(NOTES: The 29 Kāma Javana are 12 Akusala + 8 Mahā Kusala + 8 Mahā Kiriyā + 1 Hasituppāda; the 11 Tadārammaṇa are 8 types of Mahā Vipāka Citta + the 3 types of Santīraṇa Citta which are Ahetuka Akusala Vipāka Citta, Kusala Vipāka Upekkhā Santīraṇa and Somanāssa Santīraṇa; the 2 Abhiññā are Kusala and Kiriyā)

In Ārammaṇapurejāta, Ārammaṇapurejātatti and Ārammaṇapurejātaavigata, the Paccayadhamma are:

18 present Nipphanna Rūpa

and the Paccayuppannadhamma are:

-- in the Pañcavokāra realm, when having the (support of) Ārammaṇapurejāta Paccaya -- the 54 Kāma Citta, 2 Abhiññā and 50 Cetasika excluding Appamaññā.

Anantara: 7 Types

In Anantara, Samanantara, Anantarupanissaya, Natthi and Vigata, the Paccayadhamma are:

the preceding 89 Citta (excluding Cuti Citta of Arahantas) and 52 Cetasikas

and the Paccayuppannadhamma are:

the subsequent 89 Citta (including Cuti Citta of Arahantas) and 52 Cetasikas.

In Āsevana, the Paccayadhamma are:

the preceding 47 Lokiya Javana excluding the last Javana and 52 Cetasika;

and the Paccayuppannadhamma are:

the subsequent 51 Javana (excluding 1st Javana and Phala Javana) and 52 Cetasika.

(NOTES: The 47 Javana are the 29 Kāma Javana mentioned above+5 Rūpāvacara Kusala+5 Rūpāvacara Kriyā+4 Arūpāvacara Kusala+4 Arūpāvacara Kriyā. The 51 Javana are these 47+4 Magga).

In Kamma of Anantara type, the Paccayadhamma are:

Cetanā in the 4 Magga

and the Paccayuppannadhamma are:

the 4 Maggānantara Phala and 36 Cetasika.

Vatthu: 6 Types

In Vatthupurejātanissaya, Vatthupurejāta, Vatthupurejātavippayutta, Vatthupurejātatti and Vatthupurejātaavigata, the Paccayadhamma are:

the 6 Vatthu during the course of life (Pavatti);

and the Paccayuppannadhamma are:

-- when arise in Pañcavokāra realm -- the 85 Citta (excluding 4 Arūpa Vipāka) and 52 Cetasika.

In Vatthupurejātindriya, the Paccayadhamma are:

the Majjhimāyuka Cakkhuvatthu that arise simultaneously with the foremost Atīta Bhavaṅga-d-..

..the Majjhimāyuka Kāyavatthu that arise simultaneously with the foremost Atīta Bhavaṅga;

and the Paccayuppannadhamma are:

the 10 Dvepañcaviññāṇa and 7 Sabbacittasādhāraṇa Cetasika.

Pacchājāta: 4 Types

In Pacchājāta, Pacchājātavippayutta, Pacchājātatti and Pacchājātaavigata, the Paccayadhamma are:

-- when arise in Pañcavokāra realm -- the 85 Citta which arise subsequently such as 1st Bhavaṅga et c (excluding the 4 Arūpa Vipāka) and 52 Cetasika;

and the Paccayuppannadhamma are:

the Ekajakāya, Dvijakāya, Tijakāya and Catujakāya at the static stage (Ṭhiti) of Rūpa which arise simultaneously with the preceding Citta such as Paṭisandhi.

Nānākkhaṇikakamma: 6 Types

In Nānākkhaṇikakamma, the Paccayadhamma are:

the past 21 Kusala Kamma and 12 Akusala Kamma;

and the Paccayuppannadhamma are:

36 Vipāka Citta, 38 Cetasika, Paṭisandhi Kammaja Rūpa, Asaññā Kammaja Rūpa and Pavatti Kam
maja Rūpa.

(NOTES: 21 Kusala Kamma are the 8 Mahā Kusala+5 Rūpāvacara Kusala+4 Arūpāvacara Kusala+
4 Magga)

**In Anantara, Samanantara, Natthi and Vigata of Nānākkhanīkakkamma type, the Paccayadhamma a
re:**

the Cetanās in the 4 Magga;

and the Paccayuppannadhamma are:

the 4 Maggānantara Phala and 36 Cetasika Nāmakkhandhā.

In Upanissaya of Nānākkhanīka type, the Paccayadhamma are:

the 21 Kusala Kamma and 12 Akusala Kamma which arose in the past;

and the Paccayuppannadhamma are:

36 Vipāka Citta and 38 Cetasika Nāmakkhandhā.

RūpaĀhāra: 3 Types

In RūpaĀhāra, RūpaĀhāratthi and RūpaĀhāraavigata, the Paccayadhamma are:

the Catusamutṭhānika Ojā;

and the Paccayuppannadhamma are:

the Catusamutṭhānika Rūpa in the same (*type*) Kalāpa and different (*types*) Kalāpa, excluding Ojā o
f the same Kalāpa (*unit*).

Rūpajīvitindriya: 3 Types

In Rūpajīvitindriya, Rūpajīvitindriyatthi and Rūpajīvitindriyaavigata, the Paccayadhamma is:

Rūpajīvitindriya;

and the Paccayuppannadhamma are:

the 9 or 8 Kammaja Rūpa of the same Kalāpa excluding Rūpajīvitindriya.

One Pakatūpanissaya

In Pakatūpanissaya, the Paccayadhamma are:

powerful (balava) 89 Citta, 52 Cetasika, 28 Rūpa and some concepts (Paññatti) which can be Pacca
ya;

and the Paccayuppannadhamma are:

89 Citta and 52 Cetasika.

Brief Explanation

In **Sahajāta types** -- which are Sahajāta Great, Sahajāta Medium and Sahajāta Small -- the cause
and effect are the dhamma which arise simultaneously. In the case of dhamma groups which arise s
imultaneously, they support each other reciprocally; just like the idiom, “the island exist dependent
upon land, the land exist dependent upon island”.

In **Ārammaṇa types**:- the cause, Paccayadhamma are Citta-cetasika & Rūpa Paramattha which ar
ise in the 3 periods, timeless Nibbāna and Paññatti. They are the Ārammaṇa cause Paccayadhamma
which support as the object to be known. Citta-cetasika Nāma group which know these objects are
the present Paccayuppannadhamma. These are the Ārammaṇa and Ārammaṇika; i.e. objects to be k
nown and the Nāma dhamma group (Ārammaṇika) which knows.

In **Anantara types**:- the cause Paccayadhamma is the preceding mind moment Nāma dhamma group. The effect Paccayuppannadhamma is the subsequent mind moment Nāma dhamma group. There is no dhamma (i.e. no mental states) existing in between the cause mind moment and the effect mind moment.

In **Vatthu types**:- the cause Paccayadhamma are the 6 Vatthu Rūpa which reach their static stage (Thiti). The effect Paccayuppannadhamma are the appropriate Nāma dhamma group. Both the cause and effect are of the present only.

In **Pacchājāta types**:- the causes are the subsequent mind moment Nāma dhamma group. The effect are the Rūpa dhamma group which reach the static stage and arose simultaneously with the preceding Citta.

In **Nānākkhanīkakkamma types**:- the arising moments of cause and effect are not the same. The cause Paccayadhamma and the effect Paccayuppannadhamma can be separated:

- (1) by one mind moment = preceding mind moment and subsequent mind moment (= Magga and Phala),
- (2) by many mind moments,
- (3) by a life (bhava),
- (4) by many lives,
- (5) by many Kappa (aeons).

In **Rūpa Āhāra types**:- both cause and effect are Rūpa dhamma groups only. This is the section on Ojā supporting Āhāra Rūpa. This is the section on Ojā -- which reaches the static stage -- producing Ojaṭṭhamaka Rūpa.

In **Rūpajīvitindriya types**:- Jivita supports Kammaja Rūpa of the same Kalāpa. This is the Anupālaka Satti. Both the cause and effect are Rūpa dhamma group only. Both cause and effect arise simultaneously.

Pakatūpanissaya is the originally powerful dependence (ඉඳර) cause Paccayadhamma. On the side of cause, it includes Citta-cetasika, Rūpa dhamma and some concept (Paññatti) which can be Paccaya (cause). On the side of effect, only Citta-cetasika are included. The cause Paramattha dhamma and the effect Paramattha dhamma can be separated closely or far apart in mind moments.

Points To Know In Advance

In this section, the Paṭisandhi 5 Khandhā of Tihetuka human beings is mainly mentioned first. This is because it is intended that the present Paṭisandhi would be shown first. Remember the causal relationships in Paṭicca Samuppāda 5th method again. Having grouped into 5 Khandhā, the causal relationships will be shown according to the Nāma Kammatṭhāna tables by means of 5 Khandhā method. However, the Nāmakkhandhā will be shown in group.

There are 7 types of Rūpa Paccayuppannadhamma which are:

- (1) Cittaja Rūpa,
- (2) Paṭisandhi Kammaja Rūpa,
- (3) Bāhira Rūpa,
- (4) Āhāraja Rūpa,
- (5) Utuja Rūpa,
- (6) Asaññā Kammaja Rūpa,
- (7) Pavatti Kammaja Rūpa.

Among these, there are 4 types of Cittaja Rūpa which are:

- (1) Kusala Cittaja Rūpa,
- (2) Akusala Cittaja Rūpa,
- (3) Vipāka Cittaja Rūpa,
- (4) Kiriya Cittaja Rūpa.

These Rūpa dhamma are apparent in the respective mind moment. As for Paṭisandhi Kammaja Rūpa, there are 3 types:- Ahetuka Paṭisandhi Kammaja Rūpa, Dvihatuka Paṭisandhi Kammaja Rūpa and Tihatuka Paṭisandhi Kammaja Rūpa, out of which the arising of KāmaTihatuka Paṭisandhi Kammaja Rūpa will be explained first.

The Arising Of Kāmatihatuka Paṭisandhi Kammaja Rūpa

The Kāmatihatuka Paṭisandhi Kammaja Rūpa Paccayuppannadhamma -- except for Hadaya Vatthu -- arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 12
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) Rūpajīvitindriya types: 3
- (5) Nānākkhaṇikakamma: 1

The Kāmatihatuka Paṭisandhi Kammaja Rūpa Paccayuppannadhamma -- except for Hadaya Vatthu -- arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1)(A) the 4 types Kāmatihatuka Paṭisandhi and 33 Cetasika -- excluding Virati and Appamaññā - Nāmakkhanda Paccayadhamma (which support individually and in group -- අමර්තයන්) are Sahajāta, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti (= 6);

(B)(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(v) if it is Somanassasahagata Tihatuka Paṭisandhi Kammaja Rūpa, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihatuka Paṭisandhi Kammaja Rūpa, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;

(vi) Excluding Virati, the 5 Magga factors Paccayadhamma are Magga Satti (=6)(6+6=12)

(2) The 4 Great Elements Paccayadhamma of the same Kalāpa (which support individually and in group -- අමර්තයන්)

are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti accordingly. (=5)

(3) The 1st Bhavaṅga Nāmakkhanda Paccayadhamma which are Pacchājāta are Pacchājāta, Vippayutta, Atthi and Avigata Satti. (=4)

(4) The Rūpajīvitindriya Paccayadhamma of the same Kalāpa is Rūpajīvitindriya, Rūpajīvitindriya atthi and Rūpajīvitindriyaavigata Satti. (=3)

(5) The 4 types of TihatukaUkkaṭṭha Kāmakusala Kamma Paccayadhamma are Nānākkhaṇika Kamma Satti. (=1)

(The 4 types are the 4 Nāṇasampayutta Mahā)

{Notes: Selecting among the 4 types of Kāmatihatuka Paṭisandhi which are:-

- (1) Somanassasahagata nāṇasampayutta asaṅkhārika Paṭisandhi,
- (2) Somanassasahagata nāṇasampayutta sasaṅkhārika Paṭisandhi,
- (3) Upekkhāsahagata nāṇasampayutta asaṅkhārika Paṭisandhi,

(4) Upekkhāsahagata nāṇasampayutta sasaṅkhārika Paṭisandhi, discern only the Paṭisandhi which arose in your Nāmarūpa process in this life. If it is Somanassasahagata nāṇasampayutta Paṭisandhi, there are 34 Nāma dhamma; if it is Upekkhāsahagata nāṇasampayutta Paṭisandhi, there are 33 Nāma dhamma respectively. Similarly in Nānākkhaṇikakamma, selecting among the 4 types of Kāmatihetuka Kusala Kamma, discern only the Kamma which produces your Paṭisandhi.

Among the cause Paccayadhamma shown above, excluding Pacchājāta cause Paccaya and Nānākkhaṇikakamma cause Paccaya, the remaining causes Paccayadhamma arise simultaneously with the effect Paccayuppannadhamma. Therefore they are included in the Nāma Sahajāta and Rūpa Sahajāta types. As Jīvita and the Paṭisandhi Kammaja Rūpa are the Rūpa dhamma which arise simultaneously, they are also part of Rūpajīvitindriya types. Discern to see by insight that Jīvita support Kammaja Rūpa of the same Kalāpa. It is not very difficult for those who have already discerned by insight the causal relationships according to the Paṭicca Samuppāda 5th method. }

The Kāmatihetuka Paṭisandhi Kammaja Rūpa Hadaya Vatthu Paccayuppannadhamma arise and are in the static because of being supported simultaneously by the following 25 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Rūpa Sahajāta types: 4
- (3) Pacchājāta types: 4
- (4) Rūpajīvitindriya types: 3
- (5) Nānākkhaṇikakamma: 1

The Kāmatihetuka Paṭisandhi Kammaja Rūpa Hadaya Vatthu Paccayuppannadhamma arise and are in the static because of being supported simultaneously by the following 25 types of causes Paccayadhamma:

- (1)(A) the 4 types Kāmatihetuka Paṭisandhi and 33 Cetasika -- excluding Virati and Appamaññā - Nāmakkhanda Paccayadhamma (which support individually and in group -- အဝိတ်အဝေါင်း) are Sahajāta, Aññamañña, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti (= 7);
- (B)(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) if it is Somanassasahagata Tihetuka Paṭisandhi Kammaja Rūpa Hadaya Vatthu, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihetuka Kammaja Rūpa Hadaya Vatthu, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;
- (vi) Excluding Virati, the 5 Magga factors Paccayadhamma are Magga Satti (=6)(7+6=13)
- (2) The 4 Great Elements Paccayadhamma of the same Kalāpa (which support individually and in group -- အဝိတ်အဝေါင်း) are Sahajāta, Nissaya, Atthi and Avigata Satti. (=4)
- (3) The 1st Bhavaṅga Nāmakkhanda Paccayadhamma which are Pacchājāta are Pacchājāta, Vipayutta, Atthi and Avigata Satti. (=4)
- (4) The Rūpajīvitindriya Paccayadhamma of the same Kalāpa is Rūpajīvitindriya, Rūpajīvitindriya atthi and Rūpajīvitindriyaavigata Satti. (=3)
- (5) (*One of*) The 4 types of TihetukaUkkaṭṭha Kāmakusala Kamma Paccayadhamma are Nānākkhaṇika Kamma Satti. (=1)

The Arising Of Kāmatihetuka Paṭisandhi 4 Nāmakkhandhā

The 4 types Kāmatihetuka Paṭisandhi and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- အစိတ်အပေါင်း) arise and are in the static because of being supported simultaneously and appropriately by the following 27 causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Rūpa Sahajāta types: 6
- (3) Ārammaṇa: 1
- (4) Anantara types: 5
- (5) Nānākkaṇṇikakamma types: 2

The 4 types Kāmatihetuka Paṭisandhi and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 27 causes Paccayadhamma:

(1)(A) the 4 types Kāmatihetuka and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (= 7)

(B) The following in the 4 Kāmatihetuka Paṭisandhi which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) if it is Somanassasahagata Tihetuka Paṭisandhi, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihetuka Paṭisandhi, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;
- (vi) the 5 Magga factors Paccayadhamma:- Paññā, Vitakka, Vīriya, Sati and Ekaggatā are Magga Satti. (=6)(7+6=13)

(2) The Hadaya Vatthu Paccayadhamma which arise together with the 4 (types) Kāmatihetuka Paṭisandhi Nāmakkhandhā is Sahajāta, Aññamañña, Nissaya, Vippayutta, Atthi and Avigata Satti. (=6)

(3) One of these 3: Kamma or Kamma Nimitta or Gati Nimitta Paccayadhamma is Ārammaṇa Satti.

(4) the Cuti Nāmakkhandhā Paccayadhamma (one out of the 19 types of Cuti Citta) which had ceased in the past life is Anantara, Samantara, Upanissaya, Natthi and Vigata Satti. (=5)

(Notes: The 19 types of Cuti are 8 Mahā Vipāka, 1 Kusala Vipāka Upekkhā Santīraṇa, 1 Akusala Vipāka Upekkhā Santīraṇa, 5 Rūpāvacara and 4 Arūpāvacara)

(5) The 4 (types) TihetukaUkkaṭṭha Kāmakusala Paccayadhamma which arose in the past are Nānākkaṇṇikakamma and Pakatūpanissaya Satti. (=2)

[NOTES: Here, only 1 out of the 4 types of Kāmatihetuka Paṭisandhi arises for a living being in one life. Similarly, only 1 out of the 4 types of Kāmatihetuka Ukkaṭṭha Kusala Kamma is the Kusala Kamma which produces the Paṭisandhi effect for one life. However, there can be various types of Pavatti (course of life) effects; and Kammās which produced the Pavatti effects.]

Bhavaṅga Rūpakkhandhā Of The Bhavaṅga 5 Khandhā

Rūpas which arise simultaneously with Bhavaṅga arising mind moment (Uppāda citta-kkhaṇa) are mostly the following 4 types:

- (1) Cittaja Rūpa,
- (2) Pavatti Kammaja Rūpa,
- (3) Utuja Rūpa,
- (4) Āhāraja Rūpa.

Rūpas which arise simultaneously with the static and perishing moments (Ṭhiti & Bhaṅga Khaṇa) of Bhavaṅga Citta are the following 3 types:

- (1) Pavatti Kammaja Rūpa,
- (2) Utuja Rūpa,
- (3) Āhāraja Rūpa.

(NOTES: At the mind moments of some Bhavaṅga such as the 1st Bhavaṅga subsequent to Paṭiṣandhi, Āhāraja Rūpa cannot arise yet. Āhāraja Rūpa can arise only beginning from the time when food eaten by the mother, i.e. the Āhāra, spreads to the body of the foetus in the womb.)

Bhavaṅga Rūpakkhandhā

The Bhavaṅga Cittaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 12
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) RūpaĀhāra types: 3

The Bhavaṅga Cittaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

(1)(A) the 4 types Kāmatihetuka Bhavaṅga and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အဝိတ်အဝေါင်း) are Sahajāta, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti (= 6);

(B)The following which exist in that Kāmatihetuka Bhavaṅga Nāmakkhandhā:

- (i) the 3 Hetu Paccayadhamma : Alobha, Adosa and Amoha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) if it is Somanassasahagata Tihetuka Bhavaṅga, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihetuka Bhavaṅga, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;
- (vi) Excluding Virati, the 5 Magga factors Paccayadhamma are Magga Satti (=6)(6+6=12)

(2) The 4 Great Elements Paccayadhamma of the same Kalāpa (which support individually and in group -- အဝိတ်အဝေါင်း)

are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti accordingly. (=5)

(3) The appropriate Vipāka or Kiriya Nāmakkhandhā which arise subsequently (Pacchājāta) Paccayadhamma are Pacchājāta, Vippayutta, Atthi and Avigata Satti. (=4)

(4) The Catusamutthānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*uni*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)

The Arising of Pavatti Kammaja Rūpa Which Arise Simultaneously With The Arising-Static-Perishing Moments of Bhavaṅga Citta

The Pavatti Kammaja Rūpa arise and are in the static because of being supported simultaneously and appropriately by the following 16 types of causes Paccayadhamma:

- (1) Rūpa Sahajāta types: 5
- (2) Pacchājāta types: 4
- (3) Rūpa Āhāra types: 3
- (4) Rūpa Jīvitindriya types: 3
- (5) Nānākkhaṇīkamma: 1

The Pavatti Kammaja Rūpa arise and are in the static because of being supported simultaneously and appropriately by the following 16 types of causes Paccayadhamma:

(1) The 4 Great Elements Paccayadhamma in the same Kalāpa (which support individually and in group -- අර්ථයන්ගෙන්) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti, accordingly.

(=5)

(2) The Vipāka or Kiriya Nāmakkhanda Paccayadhamma which arise subsequently (Pacchājāta) are Pacchājāta, Vippayutta, Atthi and Avigata Satti. (=4)

(3) The Catusamutthānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*unit*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)

(4) The Rūpajīvitindriya Paccayadhamma in the same Kalāpa are Rūpajīvitindriya, Rūpajīvitindriyatthi and Rūpajīvitindriyaavigata Satti. (=3)

(5) One Paccayadhamma out of these 20 causes Paccayadhamma:- 8 Kāmakusala Kamma and 12 Akusala Kamma Paccayadhamma is Nānākkhaṇīkamma Satti. (=1)

The Arising Of Utuja Rūpa and Āhāraja Rūpa Which Arise Simultaneously With The Arising-Static-Perishing Moments Of Bhavaṅga Citta

Those Utuja Rūpa and Āhāraja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 12 types of causes Paccayadhamma:

- (1) Rūpa Sahajāta types: 5
- (2) Pacchājāta types: 4
- (3) RūpaĀhāra types: 3

Those Utuja Rūpa and Āhāraja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 12 types of causes Paccayadhamma:

(1) The 4 Great Elements Paccayadhamma in the same Kalāpa (which support individually and in group -- අර්ථයන්ගෙන්) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti, accordingly.

(=5)

(2) The Vipāka or Kiriya Nāmakkhanda Paccayadhamma which arise subsequently (Pacchājāta) are Pacchājāta, Vippayutta, Pacchājātatthi and Pacchājātaavigata Satti. (=4)

(3) The Catusamutthānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*unit*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)

(NOTES: Subsequent to Bhavaṅga, the Vipāka Nāma dhamma group like Bhavaṅga or Cuti can arise; or the Kiriya Nāma dhamma group like Pañcadvāravajjana or Manodvāravajjana can also arise)

e. Therefore, Vipāka or Kiriyā Nāmadhamma are shown as Pacchājāta Paccayadhamma in the Pacc hājāta section.

Furthermore, although Utuja Rūpa and Āhāraja Rūpa are shown grouped together, discern them separately when meditating. They are shown grouped together because the types and quantity of Paccaya are the same.)

Yathāraha = Appropriately

Mentioned in the Rūpa Sahajāta types, appropriately (=Yathāraha) means:

(1) any 3 out of the 4 Great Elements Paccayuppannadhamma being supported by the remaining Great Element Paccayadhamma,

(2) any 1 out of the 4 Great Elements Paccayuppannadhamma being supported by the other 3 Great Elements Paccayadhamma,

(3) any 2 out of the 4 Great Elements Paccayuppannadhamma being supported by the other 2 Great Elements Paccayadhamma,

-- are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti.

(4) The Upādā Rūpa Paccayuppannadhamma of the same Kalāpa being supported by the 4 Great Elements Paccayadhamma which support individually and in group (အစိတ်အပိုင်း) are Sahajāta, Nissaya, Atthi and Avigata Satti.

Understand that the 4 Nāmakkhandhā are based on the same method. They are supported by the following Paccaya Satti accordingly:

(1) any 3 out of the 4 Nāmakkhandhā Paccayuppannadhamma being supported by the remaining Nāmakkhandhā Paccayadhamma,

(2) any 1 out of the 4 Nāmakkhandhā Paccayuppannadhamma being supported by the other 3 Nāmakkhandhā Paccayadhamma,

(3) any 2 out of the 4 Nāmakkhandhā Paccayuppannadhamma being supported by the other 2 Nāmakkhandhā Paccayadhamma,

-- are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi, Avigata Satti...etc.

The Arising Of Kāmatihetuka Bhavaṅga 4 Nāmakkhandhā

The 4 (types) Kāmatihetuka Bhavaṅga and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1) Nāma Sahajāta types: 13

(2) Ārammaṇa: 1

(3) Anantara types: 5

(4) Vatthu types: 5

(5) Nānākkhaṇikakamma types: 2

The 4 (types) Kāmatihetuka Bhavaṅga and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 4 (types) Kāmatihetuka Bhavaṅga and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 (types) Kāmatihetuka Bhavaṅga Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(v) if it is Somanassasahagata Tihetuka Bhavaṅga, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihetuka Bhavaṅga, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;

(vi) the 5 Magga factors Paccayadhamma: Paññā, Vitakka, Vīriya, Sati and Ekaggatā are Magga Satti
(=6)(7+6=13)

(2) The object (Ārammaṇa) Paccayadhamma which is the object of the Maraṇāsanna Javana in the past life, being either one of these 3:- Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti.
(=1)

(3) One of the appropriate Nāmakkhandhā Paccayadhamma out of the following Nāmakkhandhā:

(i) when (the Bhavaṅga) arise subsequent to Paṭisandhi without interval then the Kāma Tihetuka Paṭisandhi Nāmakkhandhā which had ceased; or

(ii) when arise subsequent to (another) Bhavaṅga which arose in the preceding without interval then the Kāma Tihetuka Bhavaṅga Nāmakkhandhā which had ceased; or

(iii) when arise subsequent to Votthapana without interval then the Votthapana Nāmakkhandhā which had ceased; or

(iv) when arise subsequent to Javana without interval then the last Javana Nāmakkhandhā which had ceased; or

(v) when arise subsequent to Tadārammaṇa without interval then the 2nd Tadārammaṇa Nāmakkhandhā which had ceased,

is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) One of the appropriate Hadaya Vatthu Paccayadhamma out of the following Hadaya Vatthu:

(i) when (the Bhavaṅga) arise subsequent to Paṭisandhi without interval, then the Hadaya Vatthu which arose simultaneously with the Kāma Tihetuka Paṭisandhi Nāmakkhandhā; or

(ii) when arise subsequent to (another) Bhavaṅga without interval, then the Hadaya Vatthu which arose simultaneously with the Kāma Tihetuka Bhavaṅga Nāmakkhandhā that had ceased in the preceding moment; or

(iii) when arise subsequent to Votthapana without interval, then the Hadaya Vatthu which arose simultaneously with Votthapana Nāmakkhandhā; or

(iv) when arise subsequent to Javana without interval, then the Hadaya Vatthu which arose simultaneously with the last Javana Nāmakkhandhā; or

(v) when arise subsequent to Tadārammaṇa without interval, then the Hadaya Vatthu which arose simultaneously with the 2nd Tadārammaṇa Nāmakkhandhā; or

(vi) the Hadaya Vatthu which arise simultaneously with the 17th mind counting backwards from Cuti, at the time of Maraṇāsanna,

is Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti. (=5)

(5) One of the Kusala Kamma Paccayadhamma out of the 4 types of TihetukaUkkaṭṭha KāmaKusala Kamma which arose in the past is Nānākkhaṇika Kamma and Pakatūpanissaya Satti.

(=2)



Cuti 5 Khandhā (KāmaTihetuka Cuti)

At the moment of Cuti:- Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa can no longer arise. The Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa -- which arose simultaneously with the 17th mind, counting backwards from Cuti -- reach the perishing stage, Bhaṅga. It is debatable among Venerable teachers as to whether Cuti Citta can produce Cittaja Rūpa or not. However, Citta (mind) which are close / near (in moment) to Cuti Citta can produce Cittaja Rūpa. These Cittaja Rūpa reach the static stage (Ṭhiti) at the moment of Cuti. These Cittas can be:

- (1) Javana, if Cuti occur subsequent to Javana or
- (2) Tadārammaṇa, if Cuti occur subsequent to Tadārammaṇa or
- (3) Bhavaṅga, if Cuti occur subsequent to Bhavaṅga.

Therefore, for these Citta understand concerning the Cittaja Rūpa as already mentioned, is mentioning and will be mentioned. Understand similarly for Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa.

The Arising Of Kāmatihetuka Cuti 4 Nāmakkhandhā

The 4 (types) Kāmatihetuka Cuti and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇikakamma types: | 2 |

The 4 (types) Kāmatihetuka Cuti and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 4 (types) Kāmatihetuka Cuti and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိတ်အဝိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti.

(=7)

(B) The following in the 4 (types) Kāmatihetuka Cuti Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) if it is Somanassasahagata Tihetuka Cuti, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Tihetuka Cuti, then the 4 Jhāna factors Paccayadhamma are Jhāna Satti;
- (vi) the 5 Magga factors Paccayadhamma excluding Virati are Magga Satti

(=6)(7+6=13)

(2) The cause object (Ārammaṇa) Paccayadhamma which is either one of these 3:- Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(3) The following Paccayadhamma:

- (i) when arise without interval after Javana, then the Maraṇāsanna 5th Javana Nāmakkhandhā which had ceased;

- (ii) when arise without interval after Tadārammaṇa, then the 2nd Tadārammaṇa Nāmakkhanda which had ceased;
- (iii) when arise without interval after Bhavaṅga, then the Kāma Tihetuka Bhavaṅga Nāmakkhanda which had ceased preceding to (the Cuti) itself;
- are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with the 17th Citta counting backwards from the Cuti Citta itself is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti.
(=5)
- (5) The TihetukaUkkatṭha KāmaKusala Kamma Paccayadhamma which arose in the past is Nānākkhaṇikakamma and Pakatūpanissaya Satti. (=2)

The Arising Of Rūpa During Pañcadvāra Vīthi Process

In Pañcadvāra Vīthi:

(1) there are 3 types of Rūpa which arise simultaneously with the arising-static-perishing moments of Pañca Viññāṇa which are:

- (i) Pavatti Kammaja Rūpa,
- (ii) Utuja Rūpa and
- (iii) Āhāraja Rūpa;

(2) the Rūpa which arise simultaneously with the arising moment (uppāda) of Pañcadvārāvajjana, Sampañcchana, Santīraṇa, Voṭṭhapaṇa, Javana and Tadārammaṇa (excluding Pañca Viññāṇa) are of 4 types which are:

- (i) Cittaja Rūpa,
- (ii) Pavatti Kammaja Rūpa,
- (iii) Utuja Rūpa and
- (iv) Āhāraja Rūpa;

(3) there are 3 types of Rūpa which arise simultaneously with the static and perishing moments (Ṭhiti & Bhaṅga) of those Pañcadvāra Vīthi Citta which are:

- (i) Pavatti Kammaja Rūpa,
- (ii) Utuja Rūpa and
- (iii) Āhāraja Rūpa.

Pañcadvārāvajjana 5 Khandhā

Among the 5 Khandhā at the moment of Pañcadvārāvajjana, Rūpakkhanda will be shown first. In that Rūpakkhanda, the Paṭṭhāna Paccaya relationships will be shown divided into 3 groups as:- (1) Cittaja Rūpa, (2) Pavatti Kammaja Rūpa, (3) Utuja Rūpa & Āhāraja Rūpa.

The Arising Of Pañcadvārāvajjana Nāmakkhanda Cittaja Rūpa

The Pañcadvārāvajjana Cittaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of cause Paccayadhamma:

- (1) Nāma Sahajāta types: 9
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) RūpaĀhāra types: 3

The Pañcadvārāvajjana Cittaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of cause Paccayadhamma:

(1)(A) The Pañcadvārāvajjana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစိတ်အပေါင်း) are Sahajāta, Nissaya, Vip̄payutta, Atthi and Avigata Satti. (=5)

- (B)(i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
(ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
(iii) the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;
(iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.
(=4)(5+4=9)

(2) The 4 Great Elements Paccayadhamma in the same Kalāpa which support individually and in group (အစိတ်အပေါင်း) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti accordingly. (=5)

(3) One Nāmakkhandhā Paccayadhamma out of the (5) PañcaViññāṇa which arise subsequently (Pacchājāta) is Pacchājāta, Vip̄payutta, Atthi and Avigata Satti. (=4)

(4) The Catusamuṭṭhānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*unit*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)

The Arising of Pavatti Kammaja Rūpa Which Arise Simultaneously With The Arising-Static-Perishing Moments Of Pañcadvārāvajjana Citta

Those Pavatti Kammaja Rūpa Paccayuppannadhamma arise & are static because of being supported simultaneously and appropriately by the following 16 types of causes Paccayadhamma:

- (1) Rūpa Sahajāta types: 5
- (2) Pacchājāta types: 4
- (3) Rūpa Āhāra types: 3
- (4) Rūpa Jīvitindriya types: 3
- (5) Nānākkhaṇikakamma: 1

Those Pavatti Kammaja Rūpa Paccayuppannadhamma arise & are static because of being supported simultaneously and appropriately by the following 16 types of causes Paccayadhamma:

- (1) The 4 Great Elements Paccayadhamma in the same Kalāpa which support individually and in group (အစိတ်အပေါင်း) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti accordingly. (=5)
- (2) The PañcaViññāṇa Paccayadhamma which arise subsequently (Pacchājāta) is Pacchājāta, Vip̄payutta, Atthi and Avigata Satti. (=4)
- (3) The Catusamuṭṭhānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*unit*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)
- (4) The Rūpajīvitindriya Paccayadhamma in the same Kalāpa are Rūpajīvitindriya, Rūpajīvitindriyatthi and RūpajīvitindriyaAvigata Satti. (=3)
- (5) One Paccayadhamma out of these 25 types Paccayadhamma:- 8 Kāmakusala Kamma, 12 Akusala Kamma and 5 Rūpa Kusala Kamma which arose in the past is Nānākkhaṇikakamma Satti. (=1)

The Arising of Utuja Rūpa & Āhāraja Rūpa Which Arise Simultaneously With The Arising-Static-Perishing Moments Of Pañcadvārāvajjana Citta

These Utuja Rūpa & Āhāraja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 12 types of causes Paccayadhamma:

- (1) Rūpa Sahajāta types: 5
- (2) Pacchājāta types: 4
- (3) Rūpa Āhāra types: 3

These Utuja Rūpa & Āhāraja Rūpa Paccayuppannadhamma arise & are in the static because of being supported simultaneously and appropriately by the following 12 types of causes Paccayadhamma:

(1) The 4 Great Elements Paccayadhamma in the same Kalāpa which support individually and in group (အစိတ်အပေါင်း) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti accordingly. (=5)

(2) The PañcaViññāṇa Paccayadhamma which arise subsequently (Pacchājāta) is Pacchājāta, Vip payutta, Atthi and Avigata Satti. (=4)

(3) The Catusamutthānikaojā Paccayadhamma of the same type Kalāpa and different types Kalāpa excluding Ojā in the same Kalāpa (*uni*) are Rūpa Āhāra, Rūpa Āhāratthi and Rūpa Āhāraavigata Satti. (=3)

Brief Notes On The Division Of Paccaya

The Vīthi Citta process of taking the Atimahanta Rūpārammaṇa as object in Cakkhudvāra is as follows:

‘Atīta Bhavaṅga (once)-Bhavaṅga Calana-Bhavaṅgupaccheda-Pañcadvārāvajjana-CakkhuViññāṇa (=PañcaViññāṇa)-Sampaṭicchana-Santīraṇa-Votthapana-Kāma Javana (7 times)-Tadārammaṇa (2 times)-..... Bhavaṅga-Bhavaṅga-.....’.

The (1) Kusala or

(2) Akusala or

(3) Kiriyā Javana Citta

in the Javana of this Vīthi arise and are in the static stage because of being supported simultaneously and appropriately by the following 5 types of causes Paccayadhamma:

(1) Sahajāta types

(2) Ārammaṇa types

(3) Anantara types

(4) Vatthu types

(5) Pakatūpanissaya types.

As for the Vipāka Cittas, they arise and are in the static stage because of being supported simultaneously and appropriately by 6 types of causes Paccayadhamma which are the above 5 types plus Nānākkhaṇīkamma type. This is the brief notes.

Pañcadvārāvajjana - Nāmakkhandhā

The Pañcadvārāvajjana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1) Sahajāta types: 10

(2) Ārammaṇa types: 4

(3) Anantara types: 5

(4) Vatthu types: 5

(5) Pakatūpanissaya: 1

The Pañcadvārāvajjana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1)(A) The Pañcadvārāvajjana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññaṃāñña, Nissaya, Sampayutta, Atthi and Avigata Satti

i. (=6)

(B)(i) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iii) the Jīvita, Citta and Vedanā Paccayadhamma are Indriya Satti;

(iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.

(=4)(6+4=10)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=

4) (The method is similar for Saddārammaṇa...etc.)

(3) The preceding Bhavaṅgupaccheda Nāmakkhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti.

(=5)

(4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with that Bhavaṅgupaccheda Nāmakkhandhā is Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti.

(=5)

(5) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

(=1)

ρ ρ ρ

Cakkhu Viññāṇa 5 Khandhā:

The Arising of Pavatti Kammaja Rūpa Which Arise Simultaneously With The Arising-Static-Perishing Moments of Cakkhu Viññāṇa

These Pavatti Kammaja Rūpa Paccayuppannadhamma arise & are in the static because of being supported simultaneously and appropriately by the following 16 types of causes Paccayadhamma:

(1) Rūpa Sahajāta types: 5

(2) Pacchājāta types: 4

(3) Rūpa Āhāra types: 3

(4) Rūpa Jīvitindriya types: 3

(5) Nānākkhaṇikakamma: 1

(Numbers 1, 3, 4 and 5 are similar to that of Pañcadvārāvajjana Rūpakkhandhā mentioned above)

(2) The Sampatīchana Nāmakkhandhā Paccayadhamma which arise in the subsequent (Pacchājāta) are Pacchājāta, Viprayutta, Atthi and Avigata Satti.

(=4) (This is the only difference)

Utija Rūpa -- Āhāraja Rūpa

The Utija Rūpa and Āhāraja Rūpa Paccayuppannadhamma -- which arise simultaneously with the arising-static-perishing moments of Cakkhu Viññāṇa (PañcaViññāṇa) -- arise and are in the static because of being supported simultaneously and appropriately by the following 12 types of causes Paccayadhamma:

(1) Rūpa Sahajāta types: 5

(2) Pacchājāta types: 4

(3) Rūpa Āhāra types: 3

(Understand that it is based on the same method mentioned in Pañcadvārāvajjana. As for the Pacchājāta Paccayadhamma, it is Sampaticchana Nāmakkhandhā)

The Arising Of Cakkhu Viññāṇa Nāmakkhandhā

The CakkhuViññāṇa Citta and 7 Sabba Citta Sādhāraṇa Cetasika Nāmakkhandhā Paccayuppanna dhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Sahajāta types: 10
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 6
- (5) Kamma types: 2
- (6) Pakatūpanissaya: 1

The CakkhuViññāṇa Citta and 7 Sabba Citta Sādhāraṇa Cetasika Nāmakkhandhā Paccayuppanna dhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1) The CakkhuViññāṇa Citta and 7 Sabba Citta Sādhāraṇa Cetasika Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the CakkhuViññāṇa Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iii) the Jīvita, Citta and Vedanā Paccayadhamma are Indriya Satti.

(=3) (7+3=10)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The Pañcadvārāvajjana Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) The Majjhimāyuka Cakkhuvatthu Paccayadhamma that arises simultaneously with the foremost Atīta Bhavaṅga is Nissaya, Purejāta, Indriya, Vippayutta, Atthi and Avigata Satti. (=6)

(5) The Kamma Paccayadhamma, which is one of the KusalaKamma and Akusala Kamma which arose in the past is Nānākkhaṇikakamma and Pakatūpanissaya Satti.

(=2)

(6) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

Sampaticchana 5 Khandhā Sampaticchana Rūpakkhandhā

The Sampaticchana Cittaja Rūpa Paccayuppannadhamma arise & are in the static because of being supported simultaneously and appropriately by the following 22 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 10
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) Rūpa Āhāra types: 3

The Sampatiçchana Cittaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 22 types of causes Paccayadhamma :

(1)(A) The Sampatiçchana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစိတ်အပိုင်း) are Sahajāta, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Sampatiçchana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iii) the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;
- (iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.

(=4)(6+4=10)

[Notes:- Numbers 2 and 4 are similar (to the above mentioned Cittaja Rūpa). As for the Pacchājāta Paccayadhamma in Number 3, it is Santīraṇa Nāmakkhandhā; this is the only difference. Discern the Pavatti Kammaja Rūpa, Utuja Rūpa & Āhāraja Rūpa which arise simultaneously with the arising-static-perishing moments of Sampatiçchana Nāmakkhandhā based on the method mentioned in Pañcadvārāvajjana Rūpakkhandhā. Both Kusala Vipāka Sampatiçchana and Akusala Vipāka Sampatiçchana are shown alike. Although they are shown alike -- as their discernment are the same -- discern them separately at the time of meditation. If the object is pleasant (iṭṭhārammaṇa), then it is Kusala Vipāka; and if the object is unpleasant (aniṭṭhārammaṇa) then it is Akusala Vipāka.]

Sampatiçchana Nāmakkhandhā

The Sampatiçchana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Sahajāta types: 11
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Kamma types: 2
- (6) Pakatūpanissaya: 1

The Sampatiçchana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1)(A) The Sampatiçchana Citta and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the Sampatiçchana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iii) Jīvita, Citta and Vedanā Paccayadhamma are Indriya Satti;
- (iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.

(=4)(7+4=11)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata.

(=4)

(3) The CakkhuViññāṇa Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) The Hadaya Vatthu Paccayadhamma that arises simultaneously with CakkhuViññāṇa is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The Kamma Paccayadhamma, which is one of the KusalaKamma and Akusala Kamma which arose in the past is Nānākkhaṇikakamma and Pakatūpanissaya Satti.

(=2)

(6) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)



Santīraṇa 5 Khandhā: Santīraṇa -- Cittaja Rūpa

The Cittaja Rūpa Paccayuppannadhamma produced by Santīraṇa Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by following 22 types of causes Paccayadhamma:

(1) Nāma Sahajāta types: 10

(2) Rūpa Sahajāta types: 5

(3) Pacchājāta types: 4

(4) Rūpa Āhāra types: 3

The Cittaja Rūpa Paccayuppannadhamma produced by Santīraṇa Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by following 22 types of causes Paccayadhamma:

(1)(A) The Santīraṇa Citta and 11 (or 10) Aññasamāna Cetasika -- excluding Chanda and Vīriya (if it is Upekkhā, then exclude Pīti also) -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အဝိဝိအပေါင်း) Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the Santīraṇa Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iii) the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;

(iv) If it Somanassa Sahagata Santīraṇa Cittaja Rūpa then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Santīraṇa Cittaja Rūpa, then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(=4) (7+4=11)

(Notes: Discern 2 & 4 base on the method mentioned previously. In Pacchājāta, the Pacchājāta Paccayadhamma is the Votthapana Nāmakkhandhā Paccayadhamma. Understand that the Pavatti Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa are as mentioned previously. Discern them base on those methods.)

Santīraṇa Nāmakkhandhā

The Santīraṇa Citta+Cetasika = Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 11
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Nānākkaṇṭhikakamma types: 2
- (6) Pakatūpanissaya: 1

The Santīraṇa Citta and 11 (or 10) Aññasamāna Cetasika -- excluding Chanda and Vīriya (if it is Upekkhā, then exclude Pīti also) -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1)(A) the Santīraṇa Citta and 11 (or 10) Aññasamāna Cetasika -- excluding Chanda (Pīti) and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိတ်အဝိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the Santīraṇa Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iii) Jīvita, Citta and Vedanā Paccayadhamma are Indriya Satti;
- (iv) If it Somanassa Sahagata Santīraṇa then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Santīraṇa, then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The Sampatīcchana Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samaanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) The Hadaya Vatthu Paccayadhamma that arises simultaneously with Sampatīcchana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The Kamma Paccayadhamma, which is one of the KusalaKamma and Akusala Kamma which arose in the past is Nānākkaṇṭhikakamma and Pakatūpanissaya Satti.

(=2)

(6) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)



Votthapana 5 Khandhā Votthapana Nāmakkhandhā Cittaja Rūpa (Rūpakkhandhā)

The Cittaja Rūpa Paccayuppannadhamma produced by Votthapana Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 9
- (2) Rūpa Sahajāta types: 5

- (3) Pacchājāta types: 4
 (4) RūpaĀhāra types: 3

The Cittaja Rūpa Paccayuppannadhamma produced by Votthapana Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

(1)(A) The Votthapana Citta and 11 Aññasamāna Cetasika -- excluding Chanda and Pīti -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစီအစဉ်) are Sahajāta, Nissaya, Viprayutta, Atthi and Avigata Satti. (=5)

(B) The following in the Votthapana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
 (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 (iii) the 5 Nāma Indriya Paccayadhamma:- Jīvita, Citta, Vedanā, Vīriya and Ekaggatā are Indriya Satti;
 (iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.

(=4)(5+4=9)

(Notes: Numbers 2 & 4 are similar to above [Cittaja Rūpa]. In Pacchājāta, the Pacchājāta Paccayadhamma is the 1st Javana Nāmakkhandhā. Understand and discern the Pavatti Kammaja Rūpa, Utuja Rūpa and Āhāra Rūpa as mentioned previously)

The Arising Of Votthapana Nāmakkhandhā

The Votthapana Citta and 11 Aññasamāna Cetasika -- excluding Chanda and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are supported individually -- အစီအစဉ်) arise because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 10
 (2) Ārammaṇa types: 4
 (3) Anantara types: 5
 (4) Vatthu types: 5
 (5) Pakatūpanissaya: 1

The Votthapana Citta and 11 Aññasamāna Cetasika -- excluding Chanda and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစီအစဉ်) arise because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1)(A) The Votthapana Citta and 11 Aññasamāna Cetasika -- excluding Chanda and Pīti -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစီအစဉ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Votthapana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
 (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 (iii) the Jīvita, Citta and Vedanā Paccayadhamma are Indriya Satti;
 (iv) the 4 Jhāna factors Paccayadhamma, excluding Pīti, are Jhāna Satti.

(=4)(6+4=10)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The Santīraṇa Nāmakkhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with Santīraṇa Citta is Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

(=1)

**Mahā Kusala 1st Javana 5 Khandhā (Pañcadvāra Vīthi):
Mahā Kusala 1st Javana Rūpakkhandhā**

The Cittaja Rūpa Paccayuppannadhamma produced by Mahā Kusala 1st Javana Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 12
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) Rūpa Āhāra types: 3

The Cittaja Rūpa Paccayuppannadhamma produced by Mahā Kusala 1st Javana Nāmakkhandhā rise because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

(1)(A) The Mahā Kusala 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစိတ်အပေါင်း) are Sahajāta, Nissaya, Vippayutta, Atthi and Avigata Satti.

(=5)

- (B)(i) These 2 or 3 Hetu Paccayadhamma: if it is Dvīhetuka Cittaja Rūpa, then Alobha and Adosa; if it is Tīhetuka Cittaja Rūpa, then Alobha, Adosa and Amoha are Hetu Satti.
- (ii) One Paccayadhamma out of these 3 or 4: if it is Dvīhetuka Cittaja Rūpa, then Chanda or Vīriya or Citta; if it is Tīhetuka Cittaja Rūpa, then Chanda or Vīriya or Citta or Vīmaṃsa is Adhipati Satti.
- (iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (v) if it is Dvīhetuka Cittaja Rūpa, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tīhetuka Cittaja Rūpa then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (vi) if it is Somanassa Sahagata Cittaja Rūpa then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Cittaja Rūpa then the 4 Jhāna factors Paccayadhamma are Jhāna Satti.
- (vii) if it is Dvīhetuka Cittaja Rūpa, then -- excluding Virati and Paññā -- the 4 Magga factors Paccayadhamma; if it is Tīhetuka Cittaja Rūpa then -- excluding Virati -- the 5 Magga factors Paccayadhamma are Magga Satti.

(=7) (5+7=12)

[Notes: Numbers 2 and 4 are similar to above. In No. 3 Pacchājāta, the subsequent (Pacchājāta) 2nd Javana Nāmakkhandhā is the Pacchājāta cause Paccayadhamma of 1st Javana Cittaja Rūpa; as for the 2nd Javana Cittaja Rūpa, it is the 3rd Javana Nāmakkhandhā...etc.; understand it in this way. Discern the Pavatti Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which arise simultaneously with the arising-static-perishing moments of MahāKusala 1st Javana Nāmakkhandhā as mentioned previously. Also discern the Cittaja Rūpa which arise simultaneously with MahāKusala 2nd Javana...etc..., Kiriya Javana and Akusala Javana; discern also the Pavatti Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa which arise simultaneously with the arising-static-perishing moments of these Javana.]

The Arising Of Mahā Kusala 1st Javana Nāmakkhandhā (Pañcadvāra Vīthi)

The Mahā Kusala 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and a

re in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The Mahā Kusala 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakhandhā Paccayuppannadhamma (which are being supported individually -- අවිච්ඡිත) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1)(A) The Mahā Kusala 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakhandhā Paccayadhamma which support each other reciprocally (and which support individually -- අවිච්ඡිත) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the MahāKusala 1st Javana Nāmakhandhā which support the Sampayutta Khandhā:

- (i) These 2 or 3 Hetu Paccayadhamma: if it is Dvihetuka Javana, then Alobha and Adosa; if it is Tihetuka Javana, then Alobha, Adosa and Amoha are Hetu Satti.
- (ii) One Paccayadhamma out of these 3 or 4 Adhipati: if it is Sādhipati Dvihetuka Javana, then Chanda or Vīriya or Citta; if it is Sādhipati Tihetuka Javana, then Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti.
- (iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (v) if it is Dvihetuka Javana, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tihetuka Javana then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (vi) if it is Somanassa Sahagata Javana then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Javana then the 4 Jhāna factors Paccayadhamma are Jhāna Satti.
- (vii) if it is Dvihetuka Javana, then -- excluding Virati and Paññā -- the 4 Magga factors Paccayadhamma; if it is Tihetuka Javana then -- excluding Virati -- the 5 Magga factors Paccayadhamma are Magga Satti.

(=7) (6+7=13)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The Votthapana Nāmakhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti.

(=5)

(4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with Votthapana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are the 87 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

(=1)

The Arising Of MahāKusala 2nd Javana Nāmakhandhā (Pañcadvāra Vīthi)

Discern the Mahā Kusala 2nd Javana Rūpakhandhā base on the above method.

MahāKusala 2nd Javana Nāmakhandhā (Pañcadvāra Vīthi)

The Mahā Kusala 2nd Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakhandhā Paccayuppannadhamma (which are being supported individually -- අවිච්ඡිත) arise and are

re in the static because of being supported simultaneously and appropriately by the following 29 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 4
- (3) Anantara types: 6
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The Mahā Kusala 2nd Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakhandhā Paccayuppannadhamma (which are being supported individually -- අවිච්ඡිත) arise and are in the static because of being supported simultaneously and appropriately by the following 29 types of causes Paccayadhamma:

(1)(A) The Mahā Kusala 2nd Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakhandhā Paccayadhamma which support each other reciprocally (and which support individually -- අවිච්ඡිත) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the MahāKusala 2nd Javana Nāmakhandhā which support the Sampayutta Khandhā:

- (i) These 2 or 3 Hetu Paccayadhamma: if it is Dvihetuka Javana, then Alobha and Adosa; if it is Tihetuka Javana, then Alobha, Adosa and Amoha are Hetu Satti.
- (ii) One Paccayadhamma out of these 3 or 4 Adhipati: if it is Sādhipati Dvihetuka Javana, then Chanda or Vīriya or Citta; if it is Sādhipati Tihetuka Javana, then Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti.
- (iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (v) if it is Dvihetuka Javana, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tihetuka Javana then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (vi) if it is Somanassa Sahagata Javana then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Javana then the 4 Jhāna factors Paccayadhamma are Jhāna Satti.
- (vii) if it is Dvihetuka Javana, then -- excluding Virati and Paññā -- the 4 Magga factors Paccayadhamma; if it is Tihetuka Javana then -- excluding Virati -- the 5 Magga factors Paccayadhamma are Magga Satti.

(=7) (6+7=13)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The MahāKusala 1st Javana Nāmakhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with MahāKusala 1st Javana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are the 87 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

Akusala Javana 5 Khandhā

Discern the Akusala Javana Rūpakhandhā base on the method in Rūpakhandhā mentioned previously. The Akusala Javana Nāmakhandhā will be shown grouped together.

The Arising Of Akusala Javana Nāmakkhandhā (Pañcadvāra Vīthi)

The Akusala 1st Javana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The 12 (types) Akusala 1st Javana and 27 Cetasika Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1)(A) The Akusala 1st Javana Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the MahāKusala 1st Javana Nāmakkhandhā which support the Sampayutta Khandhā:

(i) These 2 or 1 Hetu Paccayadhamma: if it is Lobha Mūla Javana, then Lobha and Moha; if it is Dosa Mūla Javana, then Dosa and Moha; if it is Moha Mūla Javana, then Moha is Hetu Satti.

(ii) if it is Sādhipati Lobha Mūla or Dosa Mūla Javana, then one Paccayadhamma out of these 3 Adhipati: Chanda or Vīriya or Citta is Adhipati Satti.

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(v) if it is Lobha Mūla or Dosa Mūla Uddhacca Sampayutta Javana, then the 5 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā, Vīriya and Ekaggatā; if it is Vicikicchā Sampayutta Javana, then the 4 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā and Vīriya are Indriya Satti;

(vi) if it is Somanassa Sahagata Javana then the 5 Jhāna factors Paccayadhamma; if it is Domassassa Sahagata or Upekkhā Sahagata Javana, then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(vii) if it is Ditthigatasampayutta Javana, then the 4 Magga factors Paccayadhamma: Vitakka, Vīriya, Ekaggata and Ditthi; if it is Vicikicchā Sampayutta Javana then 2 Magga factors Paccayadhamma: Vitakka and Vīriya are Magga Satti. (=7) (6+7=13)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) The Votthapana Nāmakkhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) The Hadaya Vatthu Paccayadhamma which arose simultaneously with Votthapana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are the 81 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(Notes: If it is the 2nd Javana Akusala Nāmakkhandhā then in the Anantara types, the 1st Javana Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti = 6 types; in Vatthu types, the Hadaya Vatthu Paccayadhamma which arise simultaneously with 1st Javana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti =

5 types; these are the only differences. As Āsevana is further added, there are a total of 29 types of Paccaya. Discern base on the above methods. Understand and discern the 3rd Javana..etc.. base on these methods. Although they are shown together as they have the same nature, at the time of meditating -- as all Akusala Javana cannot arise simultaneously in one Javana mind moment but only one type can arise -- discern each Javana separately as shown in the Nāma Kammaṭṭhāna tables.)



Tadārammaṇa 5 Khandhā

In Cakkhudvāra Vīthi (Pañcadvāra Vīthi), if the object is pleasant (iṭṭhārammaṇa) then Sahetuka Tadārammaṇa can arise; if the object is unpleasant (aniṭṭhārammaṇa) then Ahetuka Tadārammaṇa can arise accordingly. Here, Sahetuka Tadārammaṇa = MahāVipāka Tadārammaṇa will be shown first. Although there are 8 types of MahāVipāka Tadārammaṇa, they are shown here together. However, as only one type of Tadārammaṇa can arise in one Vīthi, at the time of meditating discern each separately.

The Arising Of Sahetuka 1st Tadārammaṇa Nāmakkhandhā Cittaja Rūpa

The Cittaja Rūpa produced by Sahetuka 1st Tadārammaṇa = MahāVipāka Tadārammaṇa Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 12
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) RūpaĀhāra types: 3

The Cittaja Rūpa produced by Sahetuka 1st Tadārammaṇa Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

(1)(A) The Sahetuka 1st Tadārammaṇa Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစိတ်အပေါင်း) are Sahajāta, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Sahetuka Tadārammaṇa Nāmakkhandhā which support the Sampayutta Khandhā:

(i) These 2 or 3 Hetu Paccayadhamma: if it is Dvihetuka Tadārammaṇa Cittaja Rūpa, then Aloobha and Adosa; if it is Tihetuka Tadārammaṇa Cittaja Rūpa, then Aloobha, Adosa and Amoha are Hetu Satti.

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iv) if it is Dvihetuka Tadārammaṇa Cittaja Rūpa, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tihetuka Tadārammaṇa Cittaja Rūpa then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(v) if it is Somanassa Sahagata 1st Tadārammaṇa Cittaja Rūpa then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata 1st Tadārammaṇa Cittaja Rūpa then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(vi) if it is Dvihetuka 1st Tadārammaṇa Cittaja Rūpa, then -- excluding Virati and Paññā -- the 4 Magga factors Paccayadhamma; if it is Tihetuka 1st Tadārammaṇa Cittaja Rūpa then -- excluding Virati -- the 5 Magga factors Paccayadhamma are Magga Satti. (=6) (6+6=12)

[Notes: Numbers 2 and 4 are similar to previous (mentioned Cittaja Rūpa). In Number 3, Pacchājāta Paccayadhamma it is the subsequent Sahetuka 2nd Tadārammaṇa Nāmakkhandhā. Discern the

Pavatti Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa that arise simultaneously with the arising-static-perishing moments of Sahetuka 1st Tadārammaṇa Nāmakkhandhā base on the methods mentioned previously also. Understand that the Sahetuka 2nd Tadārammaṇa Nāmakkhandhā Cittaja Rūpa are as mentioned previously also. The Bhavaṅga Nāmakkhandhā that arise subsequently to Tadārammaṇa is the Pacchājāta cause.]

The Arising Of Sahetuka Mahā Vipāka Tadārammaṇa Nāmakkhandhā

The 8 (types) Sahetuka Mahā Vipāka Tadārammaṇa and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අඵල අඵල) arise and are in the static because of being supported simultaneously and appropriately by the following 30 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Ārammaṇa types: | 4 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇikakamma types: | 2 |
| (6) Pakatūpanissaya: | 1 |

The 8 (types) Sahetuka Mahā Vipāka Tadārammaṇa and 33 (sometimes 32 or 31) Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අඵලඅඵල) arise and are in the static because of being supported simultaneously and appropriately by the following 30 types of causes Paccayadhamma:

(1)(A) The 8 (types) Sahetuka Tadārammaṇa Citta and 33 (sometimes 32 or 31) Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- අඵලඅඵල) are Sahajāta, Aññamañña, Nissaya, Vipāka, Vippayutta, Atthi and Avigata Satti. (=7)

(B) The following in the Sahetuka Tadārammaṇa Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) These 2 or 3 Hetu Paccayadhamma: if it is Dvihetuka Tadārammaṇa, then Alobha and Adosa; if it is Tihetuka Tadārammaṇa then Alobha, Adosa and Amoha are Hetu Satti.
- (ii) the Cetanā Paccayadhamma is Sahajāta Kamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) if it is Dvihetuka Tadārammaṇa, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tihetuka Tadārammaṇa then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) if it is Somanassa Sahagata Tadārammaṇa then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Tadārammaṇa then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.
- (vi) if it is Dvihetuka Tadārammaṇa, then the 4 Magga factors Paccayadhamma: Vitakka, Vīriya, Sati and Ekaggatā; if it is Tihetuka Tadārammaṇa then -- excluding Virati -- the 5 Magga factors Paccayadhamma: Paññā, Vitakka, Vīriya, Sati and Ekaggatā are Magga Satti.

(=6) (7+6=13)

(2) The present Rūpārammaṇa Paccayadhamma is Ārammaṇa, Purejāta, Atthi and Avigata. (=4)

(3) If it is 1st Tadārammaṇa then the 7th Javana Nāmakkhandhā Paccayadhamma which had already ceased; if it is the 2nd Tadārammaṇa then the 1st Tadārammaṇa Nāmakkhandhā Paccayadhamma which had already ceased are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) If it is 1st Tadārammaṇa then the Hadaya Vatthu Paccayadhamma which arose simultaneously with the 7th Javana; if it is 2nd Tadārammaṇa then the Hadaya Vatthu Paccayadhamma which arose

e simultaneously with the 1st Tadārammaṇa is Nissaya, Purejāta, Vip̄payutta, Atthi and Avigata Satti. (=5)

(5) The powerful (Balava) KāmaKusala Kamma Paccayadhamma which arose in the past is Nānā kkaṇṇikakamma and Pakatūpanissaya. (=2)

(6) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

(=1)

The Arising of Ahetuka 1st Tadārammaṇa Nāmakkhandhā Cittaja Rūpa

The Cittaja Rūpa Paccayuppannadhamma produced by Ahetuka 1st Tadārammaṇa Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by the following 22 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 10
- (2) Rūpa Sahajāta types: 5
- (3) Pacchājāta types: 4
- (4) RūpaĀhāra types: 3

The Cittaja Rūpa Paccayuppannadhamma produced by Ahetuka 1st Tadārammaṇa Nāmakkhandhā arise and are in the static because of being supported simultaneously and appropriately by the following 22 types of causes Paccayadhamma:

(1)(A) The Ahetuka 1st Tadārammaṇa Citta and 11 or 10 Aññasamāna Cetasika (if Somanassa then exclude Chanda and Vīriya; if Upekkhā then exclude Chanda, Pīti and Vīriya) Nāmakkhandhā Paccayadhamma (which support individually and in group -- အစိတ်အပိုင်း) are Sahajāta, Nissaya, Vip̄pāka, Vip̄payutta, Atthi and Avigata Satti. (=6)

(B)(i) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iii) the 3 Nāma Indriya Paccayadhamma: Jīvita, Citta and Vedanā are Indriya Satti;

(iv) if it is Ahetuka Somanassa Sahagata 1st Tadārammaṇa Cittaja Rūpa then the 5 Jhāna factors Paccayadhamma; if it is Ahetuka Upekkhā Sahagata 1st Tadārammaṇa Cittaja Rūpa then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti. (=4) (6+4=10)

(Notes: Numbers 2 and 4 are similar to the previous. In Pacchājāta, the 2nd Tadārammaṇa Nāmakkhandhā is the Paccayadhamma. This is the only difference. Understand that Pavatti Kammaja Rūpa, Utuja Rūpa and Āhāraja Rūpa which arise simultaneously with the arising-static-perishing moments of Ahetuka 1st Tadārammaṇa Nāmakkhandhā are to be based on the methods previously mentioned. Understand also that the Ahetuka 2nd Tadārammaṇa Cittaja Rūpa is based on the methods in Ahetuka 1st Tadārammaṇa Cittaja Rūpa. In Pacchājāta, the Paccayadhamma is the 1st Bhavaṅga Nāmakkhandhā Paccayadhamma which arise subsequently to the Tadārammaṇa. This is the only difference. Understand that in the arising of the 3 Ahetuka Tadārammaṇa because of Sahajāta types, it is the same with the 3 Santīraṇa Citta; as for their arising because of Ārammaṇa types...etc, understand that these are the same with Ahetuka Tadārammaṇa.)

To this extent, the section on Paṭṭhāna Paccaya relationships in each mind moment of Cakkhuvārā Vīthi in each 5 Khandhā after having formed into 5 Khandhā are already shown as a whole. However, at the time of meditating, discern every mind moment separately as shown in the Nāma Kamm Paṭṭhāna tables. The differences in Sota Dvāra Vīthi...etc.. are that each of the following Paccayadhamma are Ārammaṇa, Purejāta, Atthi and Avigata Satti (=4):-

- (1) if it is Sotadvāra Vīthi Citta, then the present Saddārammaṇa;
- (2) if it is Ghānavāra Vīthi Citta, then the present Gandhārammaṇa;
- (3) if it is Jivhādvāra Vīthi Citta, then the present Rasārammaṇa;
- (4) if it is Kāyadvāra Vīthi Citta, then the present Phoṭṭhabbārammaṇa.

These are the only differences. Discern the support by the remaining Paccayadhamma base on the methods mentioned in Cakkhudvāra Vīthi Citta.



The Arising of Kāma Javana Manodvārika Citta

The Kāma Javana Manodvārika Citta are, briefly,:

- (1) Manodvārāvajjana;
- (2) Javana;
- (3) Tadārammaṇa.

Looking at it by way of Cittuppāda (mind arising moments), these are:

- | | |
|-----------------------|-----------|
| (1) Manodvārāvajjana: | 1 |
| (2) Javana: | 7 |
| (3) Tadārammaṇa: | 2 |
| a total of: | 10 times. |

In detail, there are:

- | | |
|-----------------------|-----|
| (1) Manodvārāvajjana: | 1 |
| (2) Kāma Javana: | 29 |
| (3) Tadārammaṇa: | 11 |
| a total of: | 41. |

Manodvārāvajjana 5 Khandhā

Understand and discern the Rūpakkhandhā base on previous methods. Nāmakkhandhā will be further explained.

Manodvārāvajjana Nāmakkhandhā

The Manodvārāvajjana Citta and 11 Aññasamāna Cetasika -- excluding Chanda and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝီတံအဝီတံ) arise and are in the static because of being supported simultaneously and appropriately by the following 22 or 25 or 27 types of causes Paccayadhamma:

- (1) Sahajāta types: 10
- (2) Ārammaṇa types: 1 or 4 or 6
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

Among these, understand and discern that the support of Nāma Sahajāta 10 types and 1 Pakatūpanissaya causes Paccayadhamma as mentioned in Votthapana Nāmakkhandhā section. Only those that are different will be shown.

2. Ārammaṇa Types

(2) For the Manodvārāvajjana 4 Nāmakkhandhā Paccayuppannadhamma which take the object or dinarily:

(I) the object Paccayadhamma which is one of the 6 objects in any of these: 89 Citta, 52 Cetasika, 18 past & future Nipphanna Rūpa, 10 Tekālika (3 periods) Anipphanna Rūpa, Nibbāna and Paññati which is taken as object ordinarily is Ārammaṇa Satti. (=1)

(II) the object Paccayadhamma which is one of the 6 objects in the 18 present Nipphanna Rūpa which is taken as object ordinarily is Ārammaṇa, Purejāta, Atthi and Avigata Satti. (=4)

(III) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=6)

3. Anantara Types

For the Manodvārāvajjana 4 Nāmakkhandhā Paccayuppannadhamma:

(3) one Nāmakkhandhā Paccayadhamma out of the 19 (types) Bhavaṅgupaccheda Nāmakkhandhā Paccayadhamma which had already ceased without interval after having arisen is Anantara, Samantara, Upanissaya, Natthi and Vigata Satti. (=5)

(Notes: The 19 types of Bhavaṅgupaccheda are 8 Mahā Vipāka, 1 Kusala Vipāka Upekkhā Santīraṇa, 1 Akusala Vipāka Upekkhā Santīraṇa, 5 Rūpāvacara and 4 Arūpāvacara)

4. Vatthu Types

(4) The Hadaya Vatthu Paccayadhamma which arise simultaneously with one of the 15 types Pañcavokāra Bhavaṅga Nāmakkhandhā which had already ceased without interval preceding to the Manodvārāvajjana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

These are the only differences.

The Arising of MahāKusala Ñāṇasampayutta Manodvārika 1st Javana Nāmakkhandhā

(Discern the Rūpakkhandhā based on the previous methods)

The Manodvārika MahāKusala Ñāṇasampayutta Javana Vīthi arise, taking one of the 6 objects in any of the following:

- (1) 87 Citta, excluding Arahatta Magga and Arahatta Phala,
- (2) 52 Cetasika,
- (3) 28 Rūpa,
- (4) Nibbāna,
- (5) Paññatti.

In this Vīthi, the MahāKusala Ñāṇasampayutta 1st Javana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by 25 or 28 or 30 or 27 causes Paccayadhamma:

- (1) Sahajāta types: 13
- (2) Ārammaṇa types: 1 or 4 or 6 or 3
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The MahāKusala Ñāṇasampayutta 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by 25 or 28 or 30 or 27 causes Paccayadhamma:

(1)(A) The Mahā Kusala Ñāṇasampayutta 1st Javana Citta and 33 Cetasika -- excluding Virati and Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which

support individually -- အဝိတ်အဝိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the MahāKusala 1st Javana Nāmakkhandhā which support the Sampayutta Khandhā:

(i) These 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) if it is Sādhipati Tihetuka Javana, then one Paccayadhamma out of these 4 Adhipati: Chanda or Vīriya or Citta or Vīmaṃsa is Adhipati Satti.

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(v) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(vi) if it is Somanassa Sahagata Javana then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Javana then the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(vii) the 5 Magga factors Paccayadhamma: Paññā, Vitakka, Vīriya, Sati and Ekaggatā are Magga Satti. (=7) (6+7=13)

(2) For the Mahā Kusala Nāṇasampayutta 4 Nāmakkhandhā Paccayuppannadhamma which take one of the 6 objects in 87 Citta (excluding Arahatta Magga & Arahatta Phala), 52 Cetasika, 28 Rūpa, Nibbāna and Paññatti as object ordinarily:

(i) one object Paccayadhamma out of the 6 objects which is sometimes taken as object ordinarily in 87 Citta (excluding Arahatta Magga & Arahatta Phala), 52 Cetasika, 18 past & future Nipphanna Rūpa, 10 Tekālika (3 periods) Anipphanna Rūpa and Paññatti is Ārammaṇa Satti. (=1)

(ii) one object Paccayadhamma out of the 6 objects which is sometimes taken as object ordinarily such as 18 present Nipphanna Rūpa is Ārammaṇa, Purejāta, Atthi and Avigata Satti. (=4)

(iii) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti. (=6)

For the Mahā Kusala Nāṇasampayutta Javana Nāmakkhandhā Paccayuppannadhamma which take the object with high esteem:

the 20 Kusala Citta Nāmakkhandhā excluding Arahatta Magga, the 3 lower Phala Nāmakkhandhā and Nibbāna Paccayadhamma which are taken as object with high esteem are Ārammaṇa, Adhipati and Upanissaya Satti. (=3)

(3) The Manodvārāvajjana Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=6)

[Notes: If it is 2nd Javana Nāmakkhandhā Paccayuppannadhamma, then the 1st Javana Nāmakkhandhā Paccayadhamma which had already ceased is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti (=6). This is the only difference. In 3rd Javana..etc., only Āsevana is further added similarly.]

(4) The Hadaya Vatthu Paccayadhamma which arise simultaneously with Manodvārāvajjana is Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are 87 Citta & 52 Cetasika that are powerful (excluding Arahatta Magga and Arahatta Phala), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(Discern the 2nd Javana...etc... base on these methods. Discern the Tadārammaṇa base on that which is mentioned in Pañcadvāra.)

MahāKusala Nāṇaviprayutta Javana Nāmakkhandhā

The Manodvārika MahāKusala Nāṇaviprayutta Javana Vithi mind process arise, taking one of the 6 objects in:

- (1) 81 Lokiya Citta,
- (2) 52 Cetasika,
- (3) 28 Rūpa,

(4) Paññatti.

In this Vīthi, the MahāKusala Ñāṇavippayutta 1st Javana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 or 28 or 30 or 27 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 1 or 4 or 6 or 3
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

(If it is the 2nd Javana...etc..., further add on Āsevana to the Anantara types.)

(Notes: Here, discern the Sahajāta types, Anantara types, Vatthu types and Pakatūpanissaya types base on the methods above)

Ārammaṇa Types

For the MahāKusala Ñāṇavippayutta Javana 4 Nāmakkhandhā Paccayuppannadhamma which sometimes take the object ordinarily:

(I) the object Paccayadhamma which is one of the 6 objects in any of these: 89 Citta, 52 Cetasika, 18 past & future Nipphanna Rūpa, 10 Tekālika (3 periods) Anipphanna Rūpa, Nibbāna and Paññatti which is taken as object ordinarily is Ārammaṇa Satti. (=1)

(II) the object Paccayadhamma which is one of the 6 objects in the 18 present Nipphanna Rūpa which is taken as object ordinarily is Ārammaṇa, Purejāta, Atthi and Avigata Satti. (=4)

(III) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=6)

For the MahāKusala Ñāṇavippayutta Javana 4 Nāmakkhandhā Paccayuppannadhamma which take the object with high esteem:

the 17 Lokaia Kusala Nāmakkhandhā Dhammārammaṇa Paccayadhamma which are taken as object sometimes with high esteem are Ārammaṇa, Adhipati, Upanissaya Satti. (=3)

(The 17 Lokaia Kusala are 8 Mahā Kusala, 5 Rūpāvacara and 4 Arūpāvacara)

(Notes: As it is Ñāṇavippayutta MahāKusala Javana, -- i.e. Paññindriya Cetasika is not accompanying -- for the Sahajāta types: in Hetu Paccayadhamma, it is the 2 Hetu- Alopha and Adosa; in Indriya Paccayadhamma, it is the 7 Nāma Indriya- Jivita, Citta, Vedanā, Vīriya, Sati and Ekaggatā; in Magga Paccayadhamma, it is the 4 Magga factors- Vitakka, Vīriya, Sati and Ekaggatā.)

Sahetuka MahāVipāka Tadārammaṇa Nāmakkhandhā

The Sahetuka MahāVipāka Tadārammaṇa Nāmakkhandhā Paccayuppannadhamma in Manodvāra Vīthi arise and are in the static because of being supported simultaneously and appropriately by the following 30 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Nānākkhaṇikakamma types: 2
- (6) Pakatūpanissaya: 1

Understand that the Sahajāta types, Ārammaṇa types, Anantara types Paccayadhamma of the Tadārammaṇa Nāmakkhandhā Paccayuppannadhamma in this Manodvāra Vīthi are similar to the methods mentioned in Pañcadvāra. Only the following will be mentioned:

4. Vatthu Types:

(4) For the 1st Tadārammaṇa 4 Nāmakkhandhā Paccayuppannadhamma: the Hadaya Vatthu Paccayadhamma which arose simultaneously with the 7th Kāma Javana Nāmakkhandhā is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

If it is the 2nd Tadārammaṇa 4 Nāmakkhandhā Paccayuppannadhamma, then: the Hadaya Vatthu Paccayadhamma which arose simultaneously with the 1st Tadārammaṇa Nāmakkhandhā is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

5. Nānākkhaṇikakamma Types:

(5)(I) For the 10 (types) Kusala Vipāka Tadārammaṇa 4 Nāmakkhandhā Paccayuppannadhamma, one of the past Kāma Kusala Kamma Paccayadhamma which is powerful is Nānākkhaṇikakamma and Pakatūpanissaya Satti. (=2)

(II) For the 1 (type) Akusala Vipāka Upekkhā Sahagata Tadārammaṇa 4 Nāmakkhandhā Paccayuppannadhamma, one of the Akusala Kamma Paccayadhamma out of the 12 (types) past Akusala Kamma Paccaya is Nānākkhaṇikakamma and Pakatūpanissaya Satti. (=2)

(6) (Pakatūpanissaya is the similar to earlier ones)

(A total of 30 types of causes Paccayadhamma)

Three Ahetuka Tadārammaṇa Nāmakkhandhā

The Ahetuka 1st Tadārammaṇa Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1) Nāma Sahajāta types:	10
(2) Ārammaṇa types:	4
(3) Anantara types:	5
(4) Vatthu types:	5
(5) Nānākkhaṇikakamma types:	2
(6) Pakatūpanissaya:	1

[Notes: Understand that in the 3 (types) Ahetuka Tadārammaṇa, their arising produced by Sahajāta types are similar to the 3 Santīraṇa Citta; and that their arising produced by Ārammaṇa types...etc are similar to Sahetuka Tadārammaṇa.]

Vatthu Types At The Time Of Maraṇāsanna

The Manodvārāvajjana, 29 (types) Kāma Javana, 11 (types) Tadārammaṇa and Cuti 4 Nāmakkhandhā Paccayuppannadhamma at the time of Maraṇāsanna arise and are in the static because of being supported by the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)



In that Kāma Javana Manodvāra Vīthi, if it is Lobha Javana, discern the Manodvārāvajjana and Tadārammaṇa based on the above Manodvārāvajjana and Tadārammaṇa methods. The arising of Lobha Mūla Javana Nāmakkhandhā will be further shown:

Manodvārika Lobha Mūla Javana Nāmakkhandhā

The Lobha Mūla Javana Nāmakkhandhā Paccayuppannadhamma,

(I) arise and are in the static because of being supported simultaneously and appropriately by the following 26 or 29 or 31 types of causes Paccayadhamma;

(II) -- or in another way -- arise and are in the static because of being supported simultaneously and appropriately by the following 28 or 31 or 33 types of causes Paccayadhamma:

- (1) Sahajāta types: 13
- (2)(I) Ārammaṇa types: 1 or 4 or 6
- (II) Ārammaṇa types: 3 or 6 or 8
- (3) Anantara types: 6
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The Lobha Mūla Javana 4 Nāmakkhandhā Paccayuppannadhamma,

(I) arise and are in the static because of being supported simultaneously and appropriately by the following 26 or 29 or 31 types of causes Paccayadhamma;

(II) -- or in another way -- arise and are in the static because of being supported simultaneously and appropriately by the following 28 or 31 or 33 types of causes Paccayadhamma:

(1)(A) The 8 types Lobha Mūla Citta and 22 Cetasika -- excluding Dosa, Issā, Macchhariya, Kukkucca and Vicikicchā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (which support individually -- အဝိဝိအဝိဝိ) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Lobha Mūla Nāmakkhandhā which support the Sampayutta Khandhā :

- (i) these 2 Hetu Paccayadhamma:- Lobha and Moha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma are SahajātaKamma Satti;
- (iii) one Paccayadhamma out of these 3:- Chanda or Vīriya or Citta is Adhipati Satti;
- (iv) these 3 Nāma Āhāra Paccayadhamma:- Phassa, Cetanā and Viññāṇa are Āhāra Satti;
- (v) the 5 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā, Vīriya and Ekaggatā are Indriya Satti;
- (vi) if it is the 4 types Somanassa Sahagata Citta then the 5 Jhāna factors Paccayadhamma; if it is the 4 types Upekkhā Sahagata Citta, then -- excluding Pīti -- the 4 Jhāna factors Paccayadhamma are Jhāna Satti.
- (vii) if it is the 4 types Diṭṭhigatasampayutta Citta, then the 4 Magga factors Paccayadhamma: Vitakka, Vīriya, Ekaggata and Diṭṭhi; if it is the 4 types Diṭṭhigatavippayutta Citta then 3 Magga factors Paccayadhamma: Vitakka, Vīriya and Ekaggatā are Magga Satti. (=7) (6+7=13)

(2)(I) For the 8 types Lobha Mūla Citta 4 Nāmakkhandhā Paccayuppannadhamma which take object ordinarily sometimes:

- (i) one Ārammaṇa (object) Paccayadhamma out of the 6 objects in: 81 Loka Citta, 52 Cetasika, 18 past & future Nipphanna Rūpa, 10 Tekālika Anipphanna Rūpa and Paññatti which is sometimes taken as object ordinarily is Ārammaṇa Satti. (=1)
- (ii) the object Paccayadhamma which is one of the 6 objects in the 18 present Nipphanna Rūpa which is sometimes taken as object ordinarily is Ārammaṇa, Purejāta, Atthi and Avigata Satti. (=4)

(iii) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Vip̄payutta, Atthi and Avigata Satti. (=6)

(II) For the 8 types Lobha Mūla Citta 4 Nāmakkhandhā Paccayuppannadhamma which take an object with high esteem:

(i) one Ārammaṇa (object) Paccayadhamma out of the 6 objects in: 76 Lokaia Citta (excluding the 2 types Dosa Mūla and 2 types Moha Mūla), 47 Cetasika (excluding Dosa, Issā, Macc hariya, Kukkucca and Vicikicchā) and 18 past & future Nipphanna Rūpa which is sometimes taken as object with high regard is Ārammaṇa, Adhipati and Upanissaya Satti. (=3)

(ii) the object Paccayadhamma which is one of the 6 objects in the 18 present Nipphanna Rūpa which is sometimes taken as object with high regard is Ārammaṇa, Adhipati, Upanissaya, Purejāta, Atthi and Avigata Satti. (=6)

(iii) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is sometimes taken as object with high regard is Ārammaṇa, Adhipati, Nissaya, Upanissaya, Purejāta, Vip̄payutta, Atthi and Avigata Satti. (=8)

(3) For the 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Manodvārāvajjana Nāmakkhandhā Paccayadhamma which had already ceased without interval [for the 2nd Javana 4 Nāmakkhandhā Paccayuppannadhamma, the 1st Javana 4 Nāmakkhandhā Paccayadhamma which had already ceased without interval...etc...; for the 7th Javana 4 Nāmakkhandhā Paccayuppannadhamma, the 6th Javana 4 Nāmakkhandhā which had already ceased without interval) are Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(4) For the 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with Manodvārāvajjana Nāmakkhandhā (...etc... for the 7th Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the 6th Javana Nāmakkhandhā) is Nissaya, Purejāta, Vip̄payutta, Atthi and Avigata Satti. (=5)

* At the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the 17th mind counting backwards from Cuti Citta is Nissaya, Purejāta, Vip̄payutta, Atthi and Avigata Satti. (=5)

(5) The Paccayadhamma which are the 81 Lokaia Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

The Arising Of Manodvārika Dosa Javana - Moha Javana Nāmakkhandhā

The Dosa Mūla and Moha Mūla 1st Javana Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

(Notes: Discern them base on the methods mentioned in Pañcadvāra. In Anantara types, the Anantara cause of 1st Javana is Manodvārāvajjana; the Anantara cause of the 2nd Javana is 1st Javana;...etc.. the Anantara cause of the 7th Javana is the 6th Javana respectively. Understand that in Vatthu types also, the method is the same.)

The Arising Of Pañcadvārika Hasituppāda Javana Nāmakkhandhā

Kiriyā Javana arise in the Pañcadvāra Vīthi and Manodvāra Vīthi of the continuity processes of Arahantas. These are Hasituppāda Kiriyā Javana Citta and Mahā Kiriyā Javana Citta. The mind which produces smile in the continuity process of Arahantas on (seeing) inferior objects like skeleton Pet a is Hasituppāda Kiriyā Javana Citta. The Vipassanā Javana Citta which arise in the continuity process of Arahanta is Mahā Kiriyā Javana Citta. Understand in this way for the Kāma Kiriyā Javana Citta connected with the 3 Sikkhā: Sīla, Samādhi and Paññā.

If the meditator is still a Puthujana or Sekkha Ariyā, then it is not necessary to discern the Paṭṭhāna Paccaya relationships of those Kiriyā Javana. They are to be discerned only when one has attained Arahanta, according to Pāramī. Here, the Paṭṭhāna Paccaya relationships in those Kiriyā Javana will be further shown with the intention that one can discern them when one needs to do so. The Paṭṭhāna Paccaya relationships of Hasituppāda Javana Nāmakkhandhā in Pañcadvāra Vīthi will be shown first.

The Hasituppāda 1st Javana and 12 Aññasamāna Cetasika -- excluding Chanda -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 10
- (2) Ārammaṇa types: 4
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The Hasituppāda 1st Javana and 12 Aññasamāna Cetasika -- excluding Chanda -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1)(A) The Hasituppāda 1st Javana and 12 Aññasamāna Cetasika -- excluding Chanda -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Hasituppāda 1st Javana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iii) the 5 Nāma Indriya Paccayadhamma:- Jīvita, Citta, Vedanā, Vīriya and Ekaggatā are Indriya Satti;
- (iv) the 5 Jhāna factors Paccayadhamma are Jhāna Satti. (=4) (6+4=10)

(Notes: The support of Ārammaṇa types, Anantara types, Vatthu types Paccayadhamma are similar to that mentioned in MahāKusala 1st Javana Nāmakkhandhā)

(5) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(Notes: In 2nd Javana etc..., Āsevanapaccaya is further added. Discern base on previous methods. As for Mahā Kiriyā Javana, take note that the method is similar to MahāKusala Javana. Understand and discern the Pañcadvārāvajjana, PañcaViññāṇa, Sampatiçchana, Santīraṇa, Votthapana, Tadārammaṇa in the Pañcadvāra Vīthi where Hasituppāda Javana arise and in the Pañcadvāra Vīthi where MahāKiriyā Javana arise as mentioned above.)

The Manodvāra Vīthi where Hasituppāda Javana arise and where Mahā Kiriya Javana arise will be further mentioned.

Manodvārika Hasituppāda Javana Nāmakkhandhā

The (one type) Hasituppāda Citta and 12 Aññasamāna Cetasika -- excluding Chanda -- 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 22 or 25 or 27 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 10
- (2) Ārammaṇa types: 1 or 4 or 6
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The (one type) Hasituppāda Citta and 12 Aññasamāna Cetasika -- excluding Chanda -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 22 or 25 or 27 types of causes Paccayadhamma:

(1)(A) The (one type) Hasituppāda Citta and 12 Aññasamāna Cetasika -- excluding Chanda -- 4 Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိတ်အဝိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the Hasituppāda Nāmakkhandhā which support the Sampayutta Khandhā :

- (i) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (ii) the Phassa, Cetanā and Viññāna Paccayadhamma are Āhāra Satti;
- (iii) the 3 Nāma Indriya Paccayadhamma:- Jivita, Citta and Vedanā are Indriya Satti;
- (iv) the 5 Jhāna factors Paccayadhamma are Jhāna Satti. (=4) (6+4=10)

For the Hasituppāda 4 Nāmakkhandhā Paccayuppannadhamma which take object ordinarily:

- (2)(i) one Ārammaṇa (object) Paccayadhamma out of the 6 Kāma objects in: 54 Kāma Citta, 52 Cetasika, 18 past & future Nipphanna Rūpa and 10 Tekālika Anipphanna Rūpa which is sometimes taken as object ordinarily is Ārammaṇa Satti. (=1)
- (ii) the object Paccayadhamma which is one of the 6 objects in the 18 present Nipphanna Rūpa which is taken as object ordinarily is Ārammaṇa, Purejāta, Atthi and Avigata Satti. (=4)
- (iii) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti and which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=6)
- (3) the Manodvārāvajjana Nāmakkhandhā Paccayadhamma which had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (4) the Hadaya Vatthu Paccayadhamma which arise simultaneously with Manodvārāvajjana Nāmakkhandhā are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (5) The Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=5)

In 2nd Javana..etc..., as Āsevana Paccaya is further added, take note that there are 23 or 26 or 28 types of causes Paccayadhamma which support them. Discern Manodvārāvajjana, Javana and Tadārammaṇa base on those mentioned above.

Mahā Kiriya Javana Nāmakkhandhā

The MahāKiriya Nānāsampayutta Manodvārika Javana Vīthi Citta process arise, taking one of the 6 objects in the following as object: 89 Citta, 52 Cetasika, 28 Rūpa, Nibbāna and Paññatti. Here, di

scern the Manodvārāvajjana base on the method mentioned in MahāKusala Javana Vīthi Citta proce ss. Only the MahāKiriya Nānāsampayutta Javana will be shown.

The Mahā Kiriya 1st Javana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 or 28 or 30 27 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa types: 1 or 4 or 6 or 3
- (3) Anantara types: 5
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The Mahā Kiriya 1st Javana Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 or 28 or 30 27 types of causes Paccayadhamma:

(1)(A) The Mahā Kiriya 1st Javana Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B)(i) These 2 or 3 Hetu Paccayadhamma: if it is Dvihetuka Javana, then Alobha and Adosa; if it is Tihetuka Javana, then Alobha, Adosa and Amoha are Hetu Satti.

(ii) One Paccayadhamma out of these 3 or 4 Adhipati: if it is Sādhipati Dvihetuka Javana, then Chanda or Vīriya or Citta; if it is Sādhipati Tihetuka Javana, then Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti.

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(v) if it is Dvihetuka Javana, then -- excluding Paññā -- the 7 Nāma Indriya Paccayadhamma; if it is Tihetuka Javana then the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(vi) if it is Somanassa Sahagata Javana then the 5 Jhāna factors Paccayadhamma; if it is Upekkhā Sahagata Javana then the 4 Jhāna factors Paccayadhamma are Jhāna Satti.

(vii) if it is Dvihetuka Javana, then the 4 Magga factors Paccayadhamma: Vitakka, Vīriya, Sati and Ekaggatā; if it is Tihetuka Javana then the 5 Magga factors Paccayadhamma: Paññā, Vitakka, Vīriya, Sati and Ekaggatā are Magga Satti. (=7) (6+7=13)

(2) For the MahāKiriya 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma which take object ordinarily:

(i) one Ārammaṇa (object) Paccayadhamma out of the 6 objects in: 89 Citta, 52 Cetasika, 18 past & future Nipphanna Rūpa, 10 Tekālika Anipphanna Rūpa and Paññatti which is sometimes taken as object ordinarily is Ārammaṇa Satti. (=1) (ii) one object Paccayadhamma out of the 6 objects in the 18 present Nipphanna Rūpa which is sometimes taken as object ordinarily is Ārammaṇa,

Purejāta, Atthi and Avigata Satti. (=4)

(iii) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th Citta counting backwards from Cuti Citta, which is taken as object ordinarily is Ārammaṇa, Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=6)

(iv) for the Mahā Kiriya Nānāsampayutta 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma which take object with high regard:

one Paccayadhamma out of these Dhammārammaṇa Paccayadhamma:- Arahatta Magga, Arahatta Phala and Nibbāna which is taken as object with high regard is Ārammaṇa, Adhipati and Upanissaya Satti. (=3)

(Notes: Understand that the Anantara, Vatthu, and Pakatūpanissaya are based on the methods mentioned in MahāKusala Javana.)

(Notes: In 2nd Javana...etc..., if Āsevana Paccaya is further added to the Anantara types, the total will be 26 or 29 or 31 or 28 respectively.)

**Appanā Javana - Manodvāra Vīthi:
Kāma Javana & Appanā Javana**

(1) The Appanā Javana which arise subsequent to these 2 types of Citta: Somanassa Sahagata Ñāṇasampayutta Asañkhārika MahāKusala Citta and Somanassa Sahagata Ñāṇasampayutta Sasañkhārika MahāKusala Citta are:-

(i) Mahaggata Kusala Somanassa Sahagata Javana:	4
(ii) Magga Somanassa Sahagata Javana:	16
(iii) Lower Phala Somanassa Sahagata Javana:	<u>12</u>
Total:	32

(2) The Appanā Javana which arise subsequent to these 2 types of Citta: Upekkhā Sahagata Ñāṇasampayutta Asañkhārika MahāKusala Citta and Upekkhā Sahagata Ñāṇasampayutta Sasañkhārika MahāKusala Citta are:-

(i) Mahaggata Kusala Upekkhā Sahagata Javana:	5
(ii) Magga Upekkhā Sahagata Javana:	4
(iii) Lower Phala Upekkhā Sahagata Javana:	<u>3</u>
Total:	12

(3) The Appanā Javana which arise subsequent to these 2 types of Mahā Kiriyā Citta: Somanassa Sahagata Ñāṇasampayutta Asañkhārika MahāKiriyā Citta and Somanassa Sahagata Ñāṇasampayutta Sasañkhārika MahāKiriyā Citta are:-

(i) Mahaggata Kiriyā Somanassa Sahagata Javana:	4
(ii) Arahatta Phala Somanassa Sahagata Javana:	<u>4</u>
Total:	8

(4) The Appanā Javana which arise subsequent to these 2 types of Mahā Kiriyā Citta: Upekkhā Sahagata Ñāṇasampayutta Asañkhārika MahāKiriyā Citta and Upekkhā Sahagata Ñāṇasampayutta Sasañkhārika MahāKiriyā Citta are:-

(i) Mahaggata Kiriyā Upekkhā Sahagata Javana:	5
(ii) Arahatta Phala Upekkhā Sahagata Javana:	<u>1</u>
Total:	6

Mahaggata Kusala Javana Vīthi

In Mahaggata Kusala Javana Vīthi there are:

(1) Ādikammika Mahaggata Kusala Javana Vīthi:	9
(2) Samāpatti Mahaggata Kusala Javana Vīthi:	<u>9</u>
Total:	18

Ādikammika Mahaggata Kusala Javana Vīthi

One of the 9 types of Mahaggata Kusala Javana that arises subsequent to the process of: Bhavaṅga Calana-Bhavaṅgupaccheda-Manodvārāvajjana-Parikamma-Upacāra-Anuloma-Gotrabhu is the Ādikammika that performs the Appanā Javana Samādhi function once only and then ceases. Subsequent to it, one of the 13 types of Tihetuka Bhavaṅga arises performing the Bhavaṅga function accordingly as 'Bhavaṅga, Bhavaṅga....' and then ceases.

Samāpatti Mahaggata Kusala Javana Vīthi

One of the 9 types of Mahaggata Kusala Javana that arises subsequent to the process of: Bhavaṅga Calana-Bhavaṅgupaccheda-Manodvārāvajjana-Parikamma-Upacāra-Anuloma-Gotrabhu performs

the Appanā Javana Samādhi function for many times like the flow of Bhavaṅga and then ceased. Subsequent to that, one of the 13 types of Tihetuka Bhavaṅga arises performing the Bhavaṅga function accordingly as 'Bhavaṅga, Bhavaṅga....' and then ceases.

Mahaggata Kusala Javana Nāmakkhandhā

The 9 types Mahaggata Kusala Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- | | |
|--------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Ārammaṇa types: | 1 |
| (3) Anantara types: | 6 |
| (4) Vatthu types: | 5 |
| (5) Pakatūpanissaya: | 1 |

The 9 types Mahaggata Kusala Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 9 types Mahaggata Kusala Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝီဝီအဝီဝီ) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the 9 types Mahaggata Kusala Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) one Paccayadhamma out of these 4: Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti;

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the 3 Nāma Āhāra Paccayadhamma:- Phassa, Cetanā and Viññāṇa are Āhāra Satti;

(v) the 8 Nāma Indriya Paccayadhamma: Jīvitā, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekaggatā and Paññā are Indriya Satti;

(vi) if it is 1st Jhāna Mahaggata Kusala then the 5 Jhāna factors Paccayadhamma; if it is 2nd Jhāna Mahaggata Kusala then the 4 Jhāna factors Paccayadhamma; if it is 3rd Jhāna Mahaggata Kusala then the 3 Jhāna factors Paccayadhamma; if it is 4th Jhāna Mahaggata Kusala then the 2 Jhāna factors Paccayadhamma; if it is the 5th Jhāna Mahaggata Kusala then the 2 Jhāna factors Paccayadhamma are Jhāna Satti;

(The 5th Jhāna are:- 1 Rūpāvacara 5th Jhāna plus 4 Arūpāvacara Jhāna)

(vii) if it is 1st Jhāna Mahaggata Kusala then the 5 Magga factors Paccayadhamma, excluding Virati; if it is 2nd Jhāna Mahaggata Kusala or 3rd Jhāna Mahaggata Kusala or 4th Jhāna Mahaggata Kusala or the 5th Jhāna Mahaggata Kusala then the 4 Magga factors Paccayadhamma -- excluding Virati and Vitakka -- are Magga Satti. (=7) (6+7=13)

(2) For the 1st Jhāna Rūpa Kusala 4 Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the following 25 types of Paññatti objects is Ārammaṇa Satti (=1):

(i) the 10 Kasiṇa Paññatti;

(ii) the 10 Asubha Paññatti;

(iii) 32 bodily parts Paññatti which are the object of Kāyagatāsati;

(iv) the Ānāpāna Paṭibhāga Nimitta = in-breath & out-breath Paññatti which are the object of Ānāpānassati;

(v) all sukhita and dukkhita living beings Paññatti which are the object of Metta;

(vi) all dukkhita living beings Paññatti which are the object of Karuṇa;

(vii) all sukhita living beings Paññatti which are the object of Muditā.

For the 2nd Jhāna Rūpa Kusala, 3rd Jhāna Rūpa Kusala and 4th Jhāna Rūpa Kusala Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the following 14 types of Paññatti object is Ārammaṇa Satti:

- (i) the 10 Kasiṇa Paññatti;
- (ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;
- (iii) all sukhita and dukkhita living beings Paññatti which is the object of Metta;
- (iv) all dukkhita living beings Paññatti which is the object of Karuṇa;
- (v) all sukhita living beings Paññatti which is the object of Muditā.

For the 5th Jhāna Rūpa Kusala 4 Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the following 12 types of Paññatti objects is Ārammaṇa Satti (=1):

- (i) the 10 Kasiṇa Paññatti;
- (ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;
- (iii) all sukhita and dukkhita living beings Paññatti which is the object of Upekkhā Brahmavihāra;

For the Ākāsānañcāyatana Kusala 4 Nāmakkhandhā Paccayuppannadhamma, the space Paññatti Paccayadhamma obtained after having removed, one of the 9 Kasiṇa -- excluding Ākāsa Kasiṇa -- is Ārammaṇa Satti. (=1)

For the Viññāṇañcāyatana Kusala 4 Nāmakkhandhā Paccayuppannadhamma, the past Ākāsānañcāyatana Kusala Nāmakkhandhā Paccayadhamma is Ārammaṇa Satti. (=1)

For the Ākiñcaññāyatana Kusala 4 Nāmakkhandhā Paccayuppannadhamma, the Natthibhāva Paññatti Paccayadhamma which is the absence of Ākāsānañcāyatana Jhāna Citta is Ārammaṇa Satti. (=1)

For the Nevasaññānāsaññāyatana Kusala 4 Nāmakkhandhā Paccayuppannadhamma, the past Ākiñcaññāyatana Kusala Nāmakkhandhā Paccayadhamma is Ārammaṇa Satti. (=1)

(3) For the 4 types 1st Mahaggata Kusala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika MahāKusala Nāmakkhandhā Paccayadhamma which performed the Gotrabhu function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

For the subsequent 4 types Mahaggata Kusala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana:- the preceding same type Javana i.e. the 4 types Mahaggata Kusala Somanassa Sahagata Javana Paccayadhamma, such as 1st Javana, which had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

For the 5 types 1st Mahaggata Kusala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the MahāKusala Upekkhā Sahagata Nāṇasampayutta Javana Nāmakkhandhā Paccayadhamma which performed the Gotrabhu function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

For the subsequent 5 types Mahaggata Kusala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana:- the preceding same type Javana i.e. the 5 types Mahaggata Kusala Upekkhā Sahagata Javana Paccayadhamma, such as 1st Javana, which had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(4) For the 4 types 1st Mahaggata Kusala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika MahāKusala Nāmakkhandhā which performed the Gotrabhu function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti.

(=5)

For the subsequent 4 types Mahaggata Kusala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the preceding same type Javana i.e. the 4 types Mahaggata Kusala Somanassa Sahagata Javana Nāmakkhandhā are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

For the 5 types 1st Mahaggata Kusala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the Upekkhā Sahagata Nāṇasampayutta MahāKusala Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā which performed the Gotrabhu function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

For the subsequent 5 types Mahaggata Kusala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana:- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the preceding same type Javana i.e. the 5 types Mahaggata Kusala Upekkhā Sahagata Javana Nāmakkhandhā are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) For the 9 types Mahaggata Kusala 4 Nāmakkhandhā Paccayuppannadhamma, the Paccayadhamma which are the 87 Citta (excluding Arahatta Magga and Arahatta Phala) & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.



If the meditator has attained Arahantship and also Jhāna Samāpatti then he can discern the Paṭṭhāna Paccaya relationships of the following Mahaggata Kiriyā Javana.

Mahaggata Kiriyā Javana Nāmakkhandhā

The 9 types Mahaggata Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- (1) Sahajāta types: 13
- (2) Ārammaṇa types: 1
- (3) Anantara types: 6
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The 9 types Mahaggata Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 9 types Mahaggata Kiriyā Javana and 35 Cetasika -- excluding Virati -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the 9 types Mahaggata Kiriyā Javana Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) one Paccayadhamma out of these 4: Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti;

- (iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iv) Phassa, Cetanā and Viññāṇa are Āhāra Satti;
- (v) the 8 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekaggatā and Paññā are Indriya Satti;
- (vi) if it is 1st Jhāna Mahaggata Kiriyā Citta then the 5 Jhāna factors Paccayadhamma; if it is 2nd Jhāna Mahaggata Kiriyā Citta then the 4 Jhāna factors Paccayadhamma; if it is 3rd Jhāna Mahaggata Kiriyā Citta then the 3 Jhāna factors Paccayadhamma; if it is 4th Jhāna Mahaggata Kiriyā Citta then the 2 Jhāna factors Paccayadhamma; if it is the 5th Jhāna Mahaggata Kiriyā Citta then the 2 Jhāna factors Paccayadhamma are Jhāna Satti;
(The 5th Jhāna are:- 1 Rūpāvacara 5th Jhāna plus 4 Arūpāvacara Jhāna)
- (vii) if it is 1st Jhāna Mahaggata Kiriyā Citta then the 5 Magga factors Paccayadhamma, excluding Virati; if it is 2nd Jhāna Mahaggata Kiriyā Citta or 3rd Jhāna Mahaggata Kiriyā Citta or 4th Jhāna Mahaggata Kiriyā Citta or the 5th Jhāna Mahaggata Kiriyā Citta then the 4 Magga factors Paccayadhamma -- excluding Virati and Vitakka -- are Magga Satti. (=7) (6+7=13)
- (2)(A) For the 1st Jhāna Rūpa Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the 25 types of Paññatti objects is Ārammaṇa Satti. (=1)
- (B) For the 2nd Jhāna Rūpa Kiriyā, 3rd Jhāna Rūpa Kiriyā and 4th Jhāna Rūpa Kiriyā Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the 14 types of Paññatti object is Ārammaṇa Satti. (=1)
- (C) For the 5th Jhāna Rūpa Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, one Paññatti object Paccayadhamma out of the 12 types of Paññatti objects is Ārammaṇa Satti. (=1)
- (D) For the Ākāśānañcāyatana Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, the space Paññatti Paccayadhamma obtained after having removed one of the 9 Kasiṇa -- excluding Ākāsa Kasiṇa -- is Ārammaṇa Satti. (=1)
- (E) For the Viññāṇañcāyatana Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, one of the past Ākāśānañcāyatana Kusala + Kiriyā object Paccayadhamma is Ārammaṇa Satti. (=1)
- (Notes: It means both of these Kusala + Kiriyā can be the object of Viññāṇañcāyatana Kiriyā Javana Nāmakkhandhā which are:- the Ākāśānañcāyatana Kusala which had arisen in the internal continuity processes of the present & past lives; and Ākāśānañcāyatana Kiriyā which had arisen in the internal continuity process of this life only.)
- (F) For the Ākiñcaññāyatana Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, the Natthibhāva Paññatti Paccayadhamma which is the absence of Ākāśānañcāyatana Jhāna Citta is Ārammaṇa Satti. (=1)
- (G) For the Nevasaññānāsaññāyatana Kiriyā 4 Nāmakkhandhā Paccayuppannadhamma, one of the past Ākiñcaññāyatana Kusala or Kiriyā object Paccayadhamma is Ārammaṇa Satti. (=1)
- (3)(A) For the 4 types 1st Mahaggata Kiriyā Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the MahāKiriyā Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā Paccayadhamma which performed the Gotrabhu function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)
- (B) For the 5 types 1st Mahaggata Kiriyā Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Mahā Kiriyā Upekkhā Sahagata Nāṇasampayutta Asaṅkhārika or Sasaṅkhārika Nāmakkhandhā Paccayadhamma which performed the Gotrabhu function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)
- (C) For the subsequent Mahaggata Kiriyā Somanassa/Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana:- the preceding same type Javana i.e. the Mahaggata Kiriyā Somanassa/Upekkhā Sahagata Javana Paccayadhamma, such as 1st Javana, which had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(4)(A) For the 4 types 1st Mahaggata Kiriya Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the MahāKiriya Somanassa Sahagata Nāpasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā which performed the Gotrabhu function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(B) For the subsequent 4 types Mahaggata Kiriya Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the preceding same type Javana i.e. the 4 types Mahaggata Kiriya Somanassa Sahagata Javana Nāmakkhandhā, such as the 1st Javana, are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(C) For the 5 types 1st Mahaggata Kiriya Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the MahāKiriya Upekkhā Sahagata Nāpasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā which performed the Gotrabhu function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(D) For the subsequent 5 types Mahaggata Kiriya Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the 2nd Javana:- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the preceding same type Javana i.e. the 5 types Mahaggata Kiriya Upekkhā Sahagata Javana Nāmakkhandhā, such as 1st Javana, are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) For the 9 types Mahaggata Kiriya Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Paccayadhamma which are the 89 Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

Ariya Magga Javana Nāmakkhandhā

The 20 Ariya Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

- (1) Sahajāta types: 13
- (2) Ārammaṇa types: 3
- (3) Anantara types: 6
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The 20 Ariya Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 28 types of causes Paccayadhamma:

(1)(A) The 20 Ariya Magga Javana and 36 Cetasika -- excluding Appamaññā -- Nāmakkhandhā Paccayuppannadhamma which support each other reciprocally (which support individually -- အစီအစဉ်) are Sahajāta, Aññamañña, Nissaya, Sampayutta, Atthi and Avigata Satti. (=6)

(B) The following in the 20 types Ariya Magga Javana Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- (ii) one Paccayadhamma out of these 4: Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti;
- (iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iv) the 3 Nāma Āhāra: Phassa, Cetanā and Viññāṇa are Āhāra Satti;
- (v) the 8 Nāma Indriya Paccayadhamma: Jivita, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekagatā and Paññā are Indriya Satti;

(vi) if it is the 4 types 1st Jhāna Magga Citta then the 5 Jhāna factors Paccayadhamma; if it is the 4 types 2nd Jhāna Magga Citta then the 4 Jhāna factors Paccayadhamma; if it is the 4 types 3rd Jhāna Magga Citta then the 3 Jhāna factors Paccayadhamma; if it is the 4 types 4th Jhāna Magga Citta then the 2 Jhāna factors Paccayadhamma; if it is the 4 types 5th Jhāna Magga Citta then the 2 Jhāna factors Paccayadhamma are Jhāna Satti;

(vii) if it is the 4 types 1st Jhāna Magga Citta then the 5 Magga factors Paccayadhamma, excluding Virati; if it is 2nd Jhāna or 3rd Jhāna or 4th Jhāna or 5th Jhāna Magga Citta then the 4 Magga factors Paccayadhamma -- excluding Virati and Vitakka -- are Magga Satti. (=7) (6+7=13)

(2) Nibbāna object Paccayadhamma is Ārammaṇa, Adhipati and Upanissaya Satti.

(=3)

(3)(A) For the 16 types Ariya Magga Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the MahāKusala Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā Paccayadhamma which performed the Gotrabhu/Vodāna function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(B) For the 4 types Ariya Magga Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Mahā Kusala Upekkhā Sahagata Nāṇasampayutta Sasaṅkhārika or Sasaṅkhārika Nāmakkhandhā Paccayadhamma which performed the Gotrabhu/Vodāna function and had already ceased without interval is Anantara, Samanantara, Upanissaya, Āsevana, Natthi and Vigata Satti. (=6)

(4)(A) For the 16 types Ariya Magga Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the MahāKusala Somanassa Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā which performed the Gotrabhu/Vodāna function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(B) For the 4 types Ariya Magga Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, the Hadaya Vatthu Paccayadhamma which arise simultaneously with the MahāKusala Upekkhā Sahagata Nāṇasampayutta Sasaṅkhārika or Asaṅkhārika Nāmakkhandhā which performed the Gotrabhu/Vodāna function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5)(A) For the 5 types Sotāpatti Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(B) For the 5 types Sakadāgāmi Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(C) For the 5 types Anāgāmi Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(D) For the 5 types Arahatta Magga Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala, Anāgāmi Magga, Anāgāmi Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

Phala Samāpatti Vīthi

The Arising Of 20 (Types) Maggānantara Phala Javana

The 20 (types) Maggānantara Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 29 types of causes Paccayadhamma:

- (1) Sahajāta types: 14
- (2) Ārammaṇa types: 3
- (3) Anantara types: 6
- (4) Vatthu types: 5
- (5) Pakatūpanissaya: 1

The 20 (types) Maggānantara Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 29 types of causes Paccayadhamma:

(1)(A) The 20 Maggānantara Phala Javana and 36 Cetasika -- excluding Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (which support individually -- සමමය සමමය) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 20 Maggānantara Phala Javana Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) one Paccayadhamma out of these 4: Chanda or Vīriya or Citta or Vīmaṁsa is Adhipati Satti;

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the 3 Nāma Āhāra: Phassa, Cetanā and Viññāṇa are Āhāra Satti;

(v) the 8 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekaggatā and Paññā are Indriya Satti;

(vi) if it is the 4 types 1st Jhāna Maggānantara Phala Citta then the 5 Jhāna factors Paccayadhamma; if it is the 4 types 2nd Jhāna Maggānantara Phala Citta then the 4 Jhāna factors Paccayadhamma; if it is the 4 types 3rd Jhāna Maggānantara Phala Citta then the 3 Jhāna factors Paccayadhamma; if it is the 4 types 4th Jhāna Maggānantara Phala Citta then the 2 Jhāna factors Paccayadhamma; if it is the 4 types 5th Jhāna Maggānantara Phala Citta then the 2 Jhāna factors Paccayadhamma are Jhāna Satti;

(vii) if it is the 1st Jhāna Maggānantara Phala Citta then the 8 Magga factors Paccayadhamma; if it is the 4 types 2nd Jhāna Maggānantara Phala Citta or the 4 types 3rd Jhāna Maggānantara Phala Citta or the 4 types 4th Jhāna Maggānantara Phala Citta or the 4 types 5th Jhāna Maggānantara Phala Citta then -- excluding Vitakka -- the 7 Magga factors Paccayadhamma are Magga Satti. (=7) (7+7=14)

(2) Nibbāna object Paccayadhamma is Ārammaṇa, Adhipati and Upanissaya Satti. (=3)

(3) one appropriate Magga Javana Nāmakkhandhā Paccayadhamma out of the 20 Ariya Magga Javana which had already ceased without interval is Anantara, Samanantara, Upanissaya, Kamma, Natthi and Vigata Satti. (=6)

(4) the Hadaya Vatthu Paccayadhamma which arise simultaneously with the appropriate Ariya Magga Javana (*i.e. pertaining to the Maggānantara Phala which is being discerned.*) out of the 20 Ariya Magga Javana is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5)(A) For the 5 types Sotāpatti Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti.

(=1)

(B) For the 5 types Sakadāgāmi Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(C) For the 5 types Anāgāmi Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala, Anāgāmi Magga Citta & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

(D) For the 5 types Arahatta Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Lokiya Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala, Anāgāmi Magga, Anāgāmi Phala, Arahatta Magga Citta & 52 Cetasi ka that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)

The Arising Of 20 (Types) Phala Samāpatti Phala Javana

Subsequent to Bhavaṅga Calana-Bhavaṅgupaccheda-Manodvārāvajjana-(4 or 3 times) Anuloma, then Sotāpatti Phala Citta process (or Sakadāgāmi Phala Citta process or Anāgāmi Phala Citta process or Arahatta Phala Citta process) arise for many times and cease, like Bhavaṅga. After that one appropriate type of Bhavaṅga out of the 13 types of Tihetuka Bhavaṅga arises accordingly, performing the Bhavaṅga function as 'Bhavaṅga, Bhavaṅga.....' and cease.

[Notes: The Citta which performs the Anuloma function in Sotāpatti Phala Samāpatti Vīthi or Sakadāgāmi Phala Samāpatti Vīthi or Anāgāmi Phala Samāpatti Vīthi is one of the 4 types of Mahākusala Nāṇasampayutta Citta. The Citta which performs the Anuloma function in Arahatta Phala Samāpatti Vīthi is one of the 4 types of Mahākiriya Nāṇasampayutta Citta. A Sotāpanna (person) can enter into Sotāpatti Phala Samāpatti; a Sakadāgāmī (person) can enter into Sakadāgāmi Phala Samāpatti; an Anāgāmī can enter into Anāgāmi Phala Samāpatti; and an Arahanta can enter into Arahatta Phala Samāpatti respectively. After having entered into the Phala Samāpatti appropriate to oneself, one can discern the Paṭṭhāna Paccaya relationships of the Ariya Phala Javana in that Phala Samāpatti; or of the Phala Javana (excluding the Maggānantara Phala Javana) in Magga Vīthi as follows:]

Significant Notes

In Ariya Magga Vīthi, subsequent to Ariya Magga, the pertaining Ariya Phala Javana arise for 2 or 3 times. Among these, Maggānantara Phala Javana means the pertaining Ariya Phala Javana which arise immediately subsequent to the respective Ariya Magga. To clarify:- Concerning the arising of Ariya Phala Javana for 2 or 3 times in Magga Vīthi -- as the 1st Ariya Phala Javana is called Maggānantara Ariya Phala Javana -- the 2nd Ariya Phala Javana or 2nd & 3rd Ariya Phala Javana are the Phala Javana that exclude Maggānantara Phala Javana.

Furthermore, an Ariya person can enter again into the Ariya Phala which he has attained. This is called Phala Samāpatti. Take note that the Phala Javanas in that Phala Samāpatti Vīthi are also the Phala Javanas that exclude Maggānantara Phala Javana.

The Paṭṭhāna Paccaya relationships in Maggānantara Phala Javana are already shown. Now the Paṭṭhāna Paccaya relationships in Phala Javanas that exclude Maggānantara Phala Javana = in Phala Samāpatti Nāmakkhandhā will be shown.

The 20 (types) Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma -- excluding the 20 (types) Maggānantara Phala Javana -- arise and are in the static because of being supported simultaneously and appropriately by the following 30 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Sahajāta types: | 14 |
| (2) Ārammaṇa types: | 3 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkaṇṇikakamma types: | 2 |
| (6) Pakatūpanissaya: | 1 |

The 20 (types) Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma -- excluding the 20 (types) Maggānantara Phala Javana -- arise and are in the static because of being supported simultaneously and appropriately by the following 30 types of causes Paccayadhamma:

(1)(A) The 20 (types) Phala Javana excluding the 20 (types) Maggānantara Phala Javana and 36 Cetasika -- excluding Appamaññā -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိဝိအဝိဝိ) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 20 (types) Phala Javana Nāmakkhandhā, excluding the 20 (types) Maggānantara Phala Javana, which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) one Paccayadhamma out of these 4: Chanda or Vīriya or Citta or Vīmaṃsa is Adhipati Satti;

(iii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iv) the 3 Nāma Āhāra: Phassa, Cetanā and Viññāṇa are Āhāra Satti;

(v) the 8 Nāma Indriya Paccayadhamma: Jīvita, Citta, Vedanā, Saddhā, Vīriya, Sati, Ekaggatā and Paññā are Indriya Satti;

(vi) if that Phala Javana -- which exclude Maggānantara Phala Javana -- is 1st Jhānika Phala Citta then the 5 Jhāna factors Paccayadhamma; if it is the 2nd Jhānika Phala Javana then the 4 Jhāna factors Paccayadhamma; if it is the 3rd Jhānika Phala Javana then the 3 Jhāna factors Paccayadhamma; if it is the 4th Jhānika Phala Javana then the 2 Jhāna factors Paccayadhamma; if it is the 5th Jhānika Phala Javana then the 2 Jhāna factors Paccayadhamma are Jhāna Satti;

(vii) if that Phala Javana is 1st Jhānika Phala Javana then the 8 Magga factors Paccayadhamma; if it is the 2nd Jhānika Phala Javana or 3rd Jhānika Phala Javana or 4th Jhānika Phala Javana or 5th Jhānika Phala Javana then -- excluding Vitakka -- the 7 Magga factors Paccayadhamma are Magga Satti. (=7) (7+7=14)

(2) Nibbāna object Paccayadhamma is Ārammaṇa, Adhipati and Upanissaya Satti. (=3)

(3)(A) For the 12 (types) Lower Phala Somanassa Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma, the MahāKusala Somanassa Sahagata Ñāṇasampayutta Asaṅkhārika or Sasaṅkhārika Nāmakkhandhā Paccayadhamma that performed the Anuloma function and had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5) (In this case, it refers to the 1st Phala Javana in Phala Samāpatti Vīthi.)

(B) For the 12 (types) subsequent Lower Phala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma such as the Phala 2nd Javana (= such as the 2nd Javana in both types of Magga Vīthi and Phala Samāpatti Vīthi):- the preceding same type Javana, i.e. 12 (types) Lower Phala Somanassa Sahagata Javana Nāmakkhandhā Paccayadhamma such as the Phala 1st Javana that had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(C) For the 3 (types) Lower Phala Upekkhā Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma (it refers to the Phala 1st Javana in Phala Samāpatti Vīthi):- the Mahā Kusala Upekkhā Sahagata Ñāṇasampayutta Asaṅkhārika or Sasaṅkhārika Nāmakkhandhā Paccayadhamma that performed the Anuloma function and had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

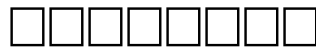
(D) For the subsequent 3 (types) Lower Phala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the Phala 2nd Javana (in both types of Magga Vīthi and Phala Samāpatti Vīthi):- the preceding same type Javana, i.e. 3 (types) Lower Phala Upekkhā Sahagata Javana Nāmakkhandhā Paccayadhamma, such as the Phala 1st Javana that had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(E) For the 4 types Arahatta Phala Somanassa Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Mahā Kiriya Somanassa Sahagata Asaṅkhārika or Sasaṅkhārika Nāmakkhandhā Paccayadhamma that performed the Anuloma function and had already ceased

- d without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5) (It refers to the Arahatta Phala 1st Javana in Phala Samāpatti Vīthi)
- (F) For the subsequent 4 types Arahatta Phala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as 2nd Javana (in both Arahatta Magga Vīthi and Arahatta Phala Samāpatti Vīthi):- the preceding same type Javana, i.e. 4 types Arahatta Phala Somanassa Sahagata Javana Nāmakkhandhā Paccayadhamma such as the 1st Javana that had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (G) For the (1 type) Arahatta Phala Upekkhā Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma (in Arahatta Phala Samāpatti Vīthi):- the MahāKiriya Upekkhā Sahagata Nāṇasampayutta Asañkhārika or Sasañkhārika Nāmakkhandhā Paccayadhamma that performed the Anuloma function and had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (H) For the subsequent (1 type) Arahatta Phala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma such as 2nd Javana (in both Arahatta Magga Vīthi and Arahatta Phala Samāpatti Vīthi):- the preceding same type Javana, i.e. the (one type) Arahatta Phala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayadhamma such as 1st Javana that had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (I) For the 5 types Anāgāmi Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma of an Anāgāmi (person) when emerged from Nirodha Samāpatti:- the NevaSaññānāsaññāyatana Kusala last Javana Nāmakkhandhā Paccayadhamma which had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (J) For the 5 types Arahatta Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma of an Arahanta (person) when emerged from Nirodha Samāpatti:- the NevaSaññānāsaññāyatana Kiriya last Javana Nāmakkhandhā Paccayadhamma which had already ceased without interval are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (4)(A) For the 12 (types) Lower Phala Somanassa Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the MahāKusala Somanassa Sahagata Nāṇasampayutta Asañkhārika or Sasañkhārika Nāmakkhandhā that performed the Anuloma function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (B) For the 12 (types) subsequent Lower Phala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma such as the Phala 2nd Javana (= such as the 2nd Javana in both types of Magga Vīthi and Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the arising moment of the preceding same type Javana, i.e. 12 (types) Lower Phala Somanassa Sahagata Javana Nāmakkhandhā such as the 1st Javana Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (C) For the 3 (types) Lower Phala Upekkhā Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma (in Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Mahā Kusala Upekkhā Sahagata Nāṇasampayutta Asañkhārika or Sasañkhārika Nāmakkhandhā that performed the Anuloma function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (D) For the subsequent 3 (types) Lower Phala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as the Phala 2nd Javana (in Magga Vīthi and Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the arising moment of the preceding same type Javana, i.e. 3 (types) Lower Phala Upekkhā Sahagata Javana Nāmakkhandhā, such as the 1st Javana are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (E) For the 4 types Arahatta Phala Somanassa Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma (in Arahatta Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Mahā Kiriya Somanassa Sahagata Nāṇasampayutta Asa

ñkhārika or Sasañkhārika Nāmakkhandhā Paccayadhamma that performed the Anuloma function Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

- (F) For the subsequent 4 types Arahatta Phala Somanassa Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma, such as 2nd Javana (in both Arahatta Magga Vīthi and Arahatta Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the arising moment of the preceding same type Javana, i.e. 4 types Arahatta Phala Somanassa Sahagata Javana Nāmakkhandhā Paccayadhamma such as the 1st Javana are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (G) For the (1 type) Arahatta Phala Upekkhā Sahagata 1st Javana 4 Nāmakkhandhā Paccayuppannadhamma (in Arahatta Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the MahāKiriya Upekkhā Sahagata Ñāṇasampayutta Asañkhārika or Sasañkhārika Nāmakkhandhā that performed the Anuloma function are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (H) For the subsequent (1 type) Arahatta Phala Upekkhā Sahagata Javana 4 Nāmakkhandhā Paccayuppannadhamma such as 2nd Javana (in both Arahatta Magga Vīthi and Arahatta Phala Samāpatti Vīthi):- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the arising moment of the preceding same type Javana, i.e. the (one type) Arahatta Phala Upekkhā Sahagata Javana Nāmakkhandhā, such as 1st Javana, are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (I) For the 5 types Anāgāmi Phala Javana and 5 types Arahatta Phala Javana Nāmakkhandhā Paccayuppannadhamma when emerged from Nirodha Samāpatti:- the Hadaya Vatthu Paccayadhamma that arise simultaneously with the preceding moment are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)
- (5) For the 20 (types) Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma, except the 20 Maggānantara Phala Javana:- the 20 (types) past Ariya Magga Kusala Kamma Paccayadhamma that are powerful are Nānākkhaṇīkakkamma and Pakatūpanissaya. (=2)
- (6)(A) For the 5 types Sotāpatti Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Loka Citta, Sotāpatti Magga Citta, Sotāpatti Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)
- (B) For the 5 types Sakadāgāmi Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Loka Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga Citta, Sakadāgāmi Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)
- (C) For the 5 types Anāgāmi Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Loka Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala, Anāgāmi Magga Citta, Anāgāmi Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)
- (D) For the 5 types Arahatta Phala Javana 4 Nāmakkhandhā Paccayuppannadhamma:- the Paccayadhamma which are the 81 Loka Citta, Sotāpatti Magga, Sotāpatti Phala, Sakadāgāmi Magga, Sakadāgāmi Phala, Anāgāmi Magga, Anāgāmi Phala, Arahatta Magga Citta, Arahatta Phala & 52 Cetasika that are powerful (Balava), 28 Rūpa and some Paññatti which can be Paccaya are Pakatūpanissaya Satti. (=1)
- (Notes: In Nānākkhaṇīkakkamma types, the Ariya Magga Kusala Kamma is shown grouped together. At the time of meditating, discern that the arising of the appropriate Ariya Phala is because of the respective Ariya Magga only.)



Throughout The Rounds Of Saṃsāra

The Paṭṭhāna Paccaya relationships in each moment of the various types of mind moment -- after having grouped into 5 Khandhās -- which can arise accordingly throughout the whole life from Paṭisandhi till Cuti of a meditator who is a Tihetuka human being has been shown till this extent. Discern those mind moment as much as one can, after having grouped them into 5 Khandhā respectively, base on the above methods.

After having discerned the Paṭṭhāna Paccaya relationships by 5 Khandhā method in every mind moment of the various types of mind which had arose, is arising and will arise in your NāmaRūpa continuity process from Paṭisandhi till Cuti throughout the present life called Addhā Paccuppanna, then you can switch to discern the successive pasts and successive futures.

In discerning thus, be careful that one cannot discern completely every 5 Khandhā in every mind moment arising in one whole life; it is only to discern all types, as much as one can.

As if sometimes sink and sometimes float, in going through the rounds of Saṃsāra sometimes one may happened to 'fall' in Apāya; sometimes one may happened to arise in human realm, deva realm, Brahmā realm, being superior & beautiful as Kusala Kamma has the opportunity to produce the effect. The Paṭṭhāna Paccaya relationships can be discerned in those lives in the same way as the present life. In discerning thus, discern the 5 Khandhās of Vīthis' mind moments base on the method mentioned above. Here, only Vīthi Mutta Citta will be further shown:

The Arising Of Ahetuka Paṭisandhi

(Notes: Discern the Rūpakkhanda base on previous methods)

There are two types Ahetuka Paṭisandhi which are:

- (1) Ahetuka Akusala Vipāka Upekkhā Santīraṇa,
- (2) Ahetuka Kusala Vipāka Upekkhā Santīraṇa.

(1) Ahetuka Akusala Vipāka Upekkhā Santīraṇa is the Paṭisandhi of Apāya realm beings.

(2) Ahetuka Kusala Vipāka Upekkhā Santīraṇa are the Paṭisandhi of the following (types of) human beings who are deficient (*in faculties*):

- (A) Jaccandha = those blind (*through*) Paṭisandhi = born blind,
 - (B) Jaccabadhira = those deaf (*through*) Paṭisandhi = born deaf,
 - (C) Jaccaghānaka = those without Ghāna Pasāda (*through*) Paṭisandhi,
 - (D) Jaccamūga = those dumb (*through*) Paṭisandhi,
 - (E) Jaccajaḷa = those dull and stupid (*through*) Paṭisandhi = such as those not knowing the extent of measurement, not knowing denomination of coins, not knowing North-South-East-West...etc.,
 - (F) Jaccummattaka = those mad (*through*) Paṭisandhi,
 - (G) Paṇḍaka = (♂:♀) [eunuch?]
 - (H) Ubhatobyañjanaka = hermaphrodites
 - (I) Napuṃsaka = both male gender and female gender are not apparent (neuter/sexually indeterminate),
 - (J) Mamma = (stammering);
- and the Paṭisandhi of lesser deities:
- (K) Vinipātikāsura = lesser deities who have no property, no proper place and have to seek refuge from great Bhumma deva.

Those Citta perform the Paṭisandhi function at the beginning of life; perform the Bhavaṅga function in the middle of life; and perform the Cuti function at the end of life. They will be shown beginning with Paṭisandhi as follows:

The 2 (types) Ahetuka Paṭisandhi 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

- | | |
|-----------------------------|----|
| (1) Nāma Sahajāta types: | 11 |
| (2) Rūpa Sahajāta types: | 6 |
| (3) Ārammaṇa: | 1 |
| (4) Anantara types: | 5 |
| (5) Nānākkhaṇikakamma types | 2 |

The 2 (types) Ahetuka Paṭisandhi and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 25 types of causes Paccayadhamma:

(1)(A) the 2 types Ahetuka Paṭisandhi and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (= 7)

(B) The following in the 2 types Ahetuka Paṭisandhi Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) Cetanā Paccayadhamma is SahajātaKamma Satti;
 - (ii) the Phassa, Cetanā and Viññāna Paccayadhamma are Āhāra Satti;
 - (iii) the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;
 - (iv) the 4 Jhāna factors Paccayadhamma -- excluding Pīti -- are Jhāna Satti;
- (=4)(7+4=11)

(2) The Hadaya Vatthu Paccayadhamma which arise together with the Ahetuka Paṭisandhi Nāmakkhandhā itself is Sahajāta, Aññamañña, Nissaya, Vippayutta, Atthi and Avigata Satti. (=6)

(3) One object Paccayadhamma out of these 3: Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(4) One Nāmakkhandhā Paccayadhamma out of the 10 (types) Kāma Cuti (death in the past life) is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(The 10 are 8 Mahā + 2 Santīraṇa)

(5)(A) For the (1 type) Duggati Ahetuka Paṭisandhi and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- အစိတ်အပေါင်း):- one Akusala Kamma Paccayadhamma out of the 11 types of Akusala Kamma in the past (excluding Uddhacca and Cetanā) is Nānākkhaṇikakamma and Pakatūpanissaya. (=2)

(B) For the (1 type) Sugati Ahetuka Paṭisandhi and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- အစိတ်အပေါင်း):- one Paccayadhamma out of the 4 types of Dvihatuka Omaka KāmaKusala Kamma in the past is Nānākkhaṇikakamma and Pakatūpanissaya. (=2)

The Arising Of Ahetuka Bhavaṅga

The 2 (types) Ahetuka Bhavaṅga and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်)

ඌ) arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

- | | |
|-------------------------------|----|
| (1) Nāma Sahajāta types: | 11 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇīkakkamma types: | 2 |

The 2 (types) Ahetuka Bhavaṅga and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අර්ථයන් අර්ථයන් ඌ) arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

(1)(A) The 2 (types) Ahetuka Bhavaṅga and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally are Sahajāta, Aññaṃaṇā, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 2 types Ahetuka Bhavaṅga Nāmakkhandhā which support the Sampayutta Khandhā:

- Cetanā Paccayadhamma is SahajātaKamma Satti;
 - the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 - the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;
 - the 4 Jhāna factors Paccayadhamma -- excluding Pīti -- are Jhāna Satti;
- (=4)(7+4=11)

(2) One object Paccayadhamma out of these 3: Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(3)(A) when arise after Paṭisandhi without interval, then the Paṭisandhi Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Bhavaṅga without interval, then the Bhavaṅga Nāmakkhandhā Paccayadhamma that had already ceased;

(C) when arise after Votthapana without interval, then the Votthapana Nāmakkhandhā Paccayadhamma that had already ceased;

(D) when arise after Javana without interval, then the last Javana Nāmakkhandhā Paccayadhamma that had already ceased;

(E) when arise after Tadārammaṇa without interval, then the Tadārammaṇa Nāmakkhandhā Paccayadhamma that had already ceased

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4)(A) when arise after Paṭisandhi without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Ahetuka Paṭisandhi Nāmakkhandhā;

(B) when arise after Bhavaṅga without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Bhavaṅga Nāmakkhandhā preceding to itself (*i.e. preceding to the Bhavaṅga being discerned*);

(C) when arise after Votthapana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Votthapana Nāmakkhandhā;

(D) when arise after Javana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the last Javana Nāmakkhandhā;

(E) when arise after Tadārammaṇa without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 2nd Tadārammaṇa Nāmakkhandhā;

(F) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti Citta

are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5)(A) For the (1 type) Duggati Ahetuka Bhavaṅga and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported

ted individually -- අමිථ්ථයා:- one Paccayadhamma out of the 11 types of Akusala Kamma in the past (excluding Uddhacca and Cetanā) is Nānākkhaṇīkamma and Pakatūpanissaya. (=2)

- (B) For the (1 type) Sugati Ahetuka Bhavaṅga and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- අමිථ්ථයා:- one Kāma Kusala Kamma Paccayadhamma out of the 4 types of Dvihatuka Omaka KāmaKusala Kamma in the past is Nānākkhaṇīkamma and Pakatūpanissaya. (=2)

The Arising Of Ahetuka Cuti

The 2 (types) Ahetuka Cuti and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අමිථ්ථයා) arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

- | | |
|----------------------------|----|
| (1) Nāma Sahajāta types: | 11 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇīkamma types: | 2 |

The 2 (types) Ahetuka Cuti and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අමිථ්ථයා) arise and are in the static because of being supported simultaneously and appropriately by the following 24 types of causes Paccayadhamma:

(1)(A) The 2 (types) Ahetuka Cuti and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- අමිථ්ථයා) are Sahajāta, Aññaamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 2 types Ahetuka Cuti Nāmakkhandhā which support the Sampayutta Khandhā:

- Cetanā Paccayadhamma is SahajātaKamma Satti;
 - the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 - the 3 Nāma Indriya Paccayadhamma:- Jīvita, Citta and Vedanā are Indriya Satti;
 - the 4 Jhāna factors Paccayadhamma -- excluding Pīti -- are Jhāna Satti;
- (=4)(7+4=11)

(2) One object Paccayadhamma out of these 3: Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(3)(A) when arise after Javana without interval, then the Maraṇāsanna 5th Javana Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Tadārammaṇa without interval, then the 2nd Tadārammaṇa Nāmakkhandhā Paccayadhamma that had already ceased

(C) when arise after Bhavaṅga without interval, then the Ahetuka Bhavaṅga Nāmakkhandhā Paccayadhamma that had already ceased;

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti Citta itself is Nissaya, Purejāta, Vipayutta, Atthi and Avigata Satti. (=5)

(5)(A) For the (1 type) Duggati Ahetuka Cuti and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- අමිථ්ථයා):- one Paccayadhamma out of the 11 types of Akusala Kamma in

the past (excluding Uddhacca and Cetanā) is Nānākkhaṇīkakkamma and Pakatūpanissaya. (=2)

- (B) For the (1 type) Sugati Ahetuka Cuti and 10 Aññasamāna Cetasika -- excluding Chanda, Pīti and Vīriya -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- အစိတ်အပိုင်း):- one Kāma Kusala Kamma Paccayadhamma out of the 4 types of Dvīhetuka Omaka KāmaKusala Kamma in the past is Nānākkhaṇīkakkamma and Pakatūpanissaya. (=2)

(The 4 types are the 4 Nāṇavippayutta Mahā Kusala)

If the meditator had been a Dvīhetuka beings in the past rounds of Saṁsāra then discern the Paṭṭhāna Paccaya relationships in that Dvīhetuka Paṭisandhi, Bhavaṅga and Cuti Nāmakkhandhā as follows:

The Arising Of Kāmadvīhetuka Paṭisandhi

The 4 types Dvīhetuka Paṭisandhi and 32 Cetasika -- excluding Virati, Appamaññā and Nāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 27 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Rūpa Sahajāta types: | 6 |
| (3) Ārammaṇa: | 1 |
| (4) Anantara types: | 5 |
| (5) Nānākkhaṇīkakkamma types | 2 |

The 4 types Dvīhetuka Paṭisandhi and 32 Cetasika -- excluding Virati, Appamaññā and Nāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 27 types of causes Paccayadhamma:

(1)(A) The 4 types Dvīhetuka Paṭisandhi and 32 Cetasika -- excluding Virati, Appamaññā and Nāṇa -- 4 Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) Sahajāta, Aññaṁaṇña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 types Dvīhetuka Paṭisandhi Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 2 Hetu Paccayadhamma: Alobha and Adosa are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 7 Nāma Indriya Paccayadhamma -- excluding Paññā -- are Indriya Satti;
- (v) if it is Somanassasahagata Dvīhetuka Paṭisandhi, then the 5 Jhāna factors Paccayadhamma: - Vitakka, Vicāra, Pīti, Sukha and Ekaggatā; and if it is Upekkhāsahagata Dvīhetuka Paṭisandhi, then the 4 Jhāna factors Paccayadhamma:- Vitakka, Vicāra, Sukha and Ekaggatā are Jhāna Satti;
- (vi) Excluding Virati and Paññā, the 4 Magga factors Paccayadhamma are Magga Satti. (=6)(7+6=13)

(2) The Hadaya Vatthu Paccayadhamma which arise simultaneously with the 4 (types) Dvīhetuka Paṭisandhi Nāmakkhandhā itself is Sahajāta, Aññaṁaṇña, Nissaya, Vippayutta, Atthi and Avigata Satti. (=6)

(3) One appropriate object Paccayadhamma out of these 3:- Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(4) One type Nāmakkhandhā Paccayadhamma out of these:- 5 types Rūpa Cuti and 10 types Kāma Cuti is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(5) One type Paccayadhamma out of these 8 types past TihetukaOmaka or Dvihetuka Ukkatṭha KāmaKusala Kamma is Nānākkhaṇikakamma and Pakatūpanissaya Satti. (=2)

The Arising Of Dvihetuka Bhavaṅga Nāmakkhandhā

The 4 types Dvihetuka Bhavaṅga and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- *ಅರಿತುಅರಿತು*) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇikakamma types: | 2 |

The 4 types Dvihetuka Bhavaṅga and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- *ಅರಿತುಅರಿತು*) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 4 types Dvihetuka Bhavaṅga and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- *ಅರಿತುಅರಿತು*) Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 types Dvihetuka Bhavaṅga Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 2 Hetu Paccayadhamma: Alobha and Adosa are Hetu Satti;

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iv) the 7 Nāma Indriya Paccayadhamma -- excluding Paññā -- are Indriya Satti;

(v) if it is Somanassasahagata Dvihetuka Bhavaṅga, then the 5 Jhāna factors Paccayadhamma: - Vitakka, Vicāra, Pīti, Sukha and Ekaggatā; and if it is Upekkhāsahagata Dvihetuka Bhavaṅga, then the 4 Jhāna factors Paccayadhamma:- Vitakka, Vicāra, Sukha and Ekaggatā are Jhāna Satti;

(vi) Excluding Virati and Paññā, the 4 Magga factors Paccayadhamma are Magga Satti. (=6)(7+6=13)

(2) For the 4 types Dvihetuka Bhavaṅga and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- *ಅರಿತುಅರಿತು*), one appropriate object Paccayadhamma out of these 3:- Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(3)(A) when arise after Paṭisandhi without interval, then the Dvihetuka Paṭisandhi Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Bhavaṅga without interval, then the Bhavaṅga Nāmakkhandhā Paccayadhamma preceding to itself (*i.e. preceding to the Bhavaṅga being discerned*) that had already ceased;

(C) when arise after Votthapana without interval, then the Votthapana Nāmakkhandhā Paccayadhamma that had already ceased;

- (D) when arise after Javana without interval, then the last Javana Nāmakkhandhā Paccayadhamma that had already ceased;
- (E) when arise after Tadārammaṇa without interval, then the 2nd Tadārammaṇa Nāmakkhandhā Paccayadhamma that had already ceased
- are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)
- (4)(A) when arise after Paṭisandhi without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 4 types Dvihetuka Paṭisandhi Nāmakkhandhā;
- (B) when arise after Bhavaṅga without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Bhavaṅga Nāmakkhandhā preceding to itself (*i.e. preceding to the Bhavaṅga being discerned*);
- (C) when arise after Votthapana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Votthapana Nāmakkhandhā;
- (D) when arise after Javana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the last Javana Nāmakkhandhā;
- (E) when arise after Tadārammaṇa without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 2nd Tadārammaṇa Nāmakkhandhā;
- (F) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti Citta
- are Nissaya, Purejāta, Viprayutta, Atthi and Avigata Satti. (=5)
- (5) The past TihetukaOmaka or Dvihetuka Ukkatṭha KāmaKusala Kamma Paccayadhamma is Nānākkhaṇikakamma and Pakatūpanissaya. (=2)

The Arising Of Dvihetuka Cuti Nāmakkhandhā

The 4 types Dvihetuka Cuti and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇikakamma types: | 2 |

The 4 types Dvihetuka Cuti and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 4 types Dvihetuka Cuti and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိတ်အဝိတ်) Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

- (B) The following in the 4 types Dvihetuka Cuti Nāmakkhandhā which support the Sampayutta Khandhā:
- (i) the 2 Hetu Paccayadhamma: Alobha and Adosa are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 7 Nāma Indriya Paccayadhamma -- excluding Paññā -- are Indriya Satti;
- (v) if it is Somanassasahagata Dvihetuka Cuti, then the 5 Jhāna factors Paccayadhamma; and if it is Upekkhāsahagata Dvihetuka Bhavaṅga, then the 4 Jhāna factors Paccayadhamma -- excluding Pīti -- are Jhāna Satti;

(vi) Excluding Virati and Paññā, the 4 Magga factors Paccayadhamma are Magga Satti. (=6)(7+6=13)

(2) For the 4 types Dvihetuka Cuti and 32 Cetasika -- excluding Virati, Appamaññā and Ñāṇa -- 4 Nāmakkhandhā Paccayuppannadhamma (which are being supported individually and in group -- အစိတ်အစိတ်), one appropriate object Paccayadhamma out of these 3:- Kamma or Kamma Nimitta or Gati Nimitta is Ārammaṇa Satti. (=1)

(3)(A) when arise after Javana without interval, then the Maraṇāsanna 5th Javana Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Tadārammaṇa without interval, then the 2nd Tadārammaṇa Nāmakkhandhā Paccayadhamma that had already ceased

(C) when arise after Bhavaṅga without interval, then the Ahetuka Bhavaṅga Nāmakkhandhā Paccayadhamma that had already ceased;

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti Citta itself is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) The past TihetukaOmaka or Dvihetuka Ukkatṭha KāmaKusala Kamma Paccayadhamma is Nānākkhaṇīkamma and Pakatūpanissaya. (=2)

In the past rounds of Saṁsāra, if you had ‘moved about’ in (*i.e. reborn in*) Rūpa realms, then discern the following Paṭṭhāna Paccaya relationships of Rūpāvacara Paṭisandhi, Bhavaṅga and Cuti Nāmakkhandhā. Here the Rūpāvacara Paṭisandhi, Bhavaṅga and Cuti are shown in groups. At the time of meditating, discern the appropriate Paṭisandhi, Bhavaṅga and Cuti differentially.

The Arising Of Rūpa Paṭisandhi Nāmakkhandhā

The 5 types Rūpa Bhavaṅga 4 Nāmakkhandhā Paccayuppannadhamma arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

- | | |
|---------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Rūpa Sahajāta types: | 6 |
| (3) Ārammaṇa: | 1 |
| (4) Anantara types: | 5 |
| (5) Nānākkhaṇīkamma types | 2 |

The 5 types Rūpa Paṭisandhi and 35 Cetasika -- excluding Virati-- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 27 types of causes Paccayadhamma:

(1)(A) The 5 types Rūpa Paṭisandhi and 35 Cetasika -- excluding Virati-- (or in other ways:- 34 or 33 or 32 or 31) Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 5 types Rūpa Paṭisandhi Nāmakkhandhā which support the Sampayutta Khandhā:

- the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- the Cetanā Paccayadhamma is SahajātaKamma Satti;
- the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(v) if it is 1st Jhāna Paṭisandhi then the 5 Jhāna factors Paccayadhamma:- Vitakka, Vicāra, Pīti, Sukha and Ekaggatā; if it is 2nd Jhāna Paṭisandhi then the 4 Jhāna factors Paccayadhamma:- Vicāra, Pīti, Sukha and Ekaggatā; if it is 3rd Jhāna Paṭisandhi then the 3 Jhāna factors Paccaya dhamma:- Pīti, Sukha and Ekaggatā; if it is 4th Jhāna Paṭisandhi then the 2 Jhāna factors Paccayadhamma:- Sukha and Ekaggatā; if it is the 5th Jhāna Paṭisandhi then the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā are Jhāna Satti;

(vi) if it is 1st Jhāna Paṭisandhi then the 5 Magga factors Paccayadhamma:- SammāDitṭhi, SammaSaṅkappa, SammāVāyāma, SammāSati and SammāSamādhi; if it is 2nd Jhāna Paṭisandhi or 3rd Jhāna Paṭisandhi or 4th Jhāna Paṭisandhi or the 5th Jhāna Paṭisandhi then the 4 Magga factors Paccayadhamma:- SammāDitṭhi, SammāVāyāma, SammāSati and SammāSamādhi are Magga Satti. (=6) (7+6=13)

(2) The Hadaya Vatthu Paccayadhamma which arise simultaneously with the 5 types Rūpa Paṭisandhi Nāmakkhanda itself is Sahajāta, Aññamañña, Nissaya, Vippayutta, Atthi and Avigata Satti.

(=6)

(3) If it is the 1st Jhāna Paṭisandhi, then one Paññatti Kamma Nimitta object Paccayadhamma out of the following 25 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):

(i) the 10 Kasiṇa Paññatti;

(ii) the 10 Asubha Paññatti;

(iii) 32 bodily parts Paññatti which are the object of Kāyagatāsati;

(iv) the Ānāpāna Paṭibhāga Nimitta = in-breath & out-breath Paññatti which are the object of Ānāpānassati;

(v) all sukhita and dukkhita living beings Paññatti (concept) which are the object of Metta;

(vi) all dukkhita living beings Paññatti which are the object of Karuṇa;

(vii) all sukhita living beings Paññatti which are the object of Muditā.

If it is the 2nd Jhāna or 3rd Jhāna or 4th Jhāna Paṭisandhi, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 14 types of Paññatti Kamma Nimitta is Ārammaṇa Satti:

(i) the 10 Kasiṇa Paññatti;

(ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;

(iii) all sukhita and dukkhita living beings Paññatti which is the object of Metta;

(iv) all dukkhita living beings Paññatti which is the object of Karuṇa;

(v) all sukhita living beings Paññatti which is the object of Muditā.

If it is the 5th Jhāna Paṭisandhi, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 12 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):

(i) the 10 Kasiṇa Paññatti;

(ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;

(iii) all sukhita and dukkhita living beings Paññatti which is the object of Upekkhā Brahmavihāra;

(4) One type Nāmakkhanda Paccayadhamma out of the 9 types of Pañcavokāra Tihetuka Cuti that had already ceased is Anantara, Samanantara, Upanissaya, Natthi, Vigata Satti. (=5)

(The 9 types are 4 *Ñānasampayutta Mahā* + 5 *Rūpāvacara*)

(5) One appropriate Paccayadhamma out of the 5 Rūpa Kusala Kamma in the past is Nānākkhaṇi kakamma and Pakatūpanissaya Satti. (=2)

The Arising Of Rūpa Bhavaṅga

The 5 types Rūpa Bhavaṅga Nāmakkhanda Paccayuppannadhamma (which are being supported individually -- အဝီတံအဝီတံ) arise and are in the static because of being supported simultaneously and appropriately by the following 27 types of causes Paccayadhamma:

- | | |
|-------------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇīkakkamma types: | 2 |

The 5 types Rūpa Bhavaṅga and 35 Cetasika -- excluding Virati-- Nāmakkhandhā Paccayuppanna dhamma (which are being supported individually -- အဝိတ်အဝိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma:

(1)(A) The 5 types Rūpa Bhavaṅga and 35 Cetasika Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အဝိတ်အဝိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 5 types Rūpa Bhavaṅga Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;

(iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

(v) if it is 1st Jhāna, then the 5 Jhāna factors Paccayadhamma;

if it is 2nd Jhāna, then the 4 Jhāna factors Paccayadhamma;

if it is 3rd Jhāna, then the 3 Jhāna factors Paccayadhamma;

if it is 4th Jhāna, then the 2 Jhāna factors Paccayadhamma:- Sukha and Ekaggatā;

if it is the 5th Jhāna, then the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā; are Jhāna Satti;

(vi) if it is 1st Jhāna then the 5 Magga factors Paccayadhamma:- Paññā, Vitakka, Vīriya, Sati and Ekaggatā; if it is 2nd Jhāna or 3rd Jhāna or 4th Jhāna or 5th Jhāna then the 4 Magga factors Paccayadhamma:- Paññā, Vīriya, Sati and Ekaggatā are Magga Satti. (=6) (7+6=13)

(2) If it is the 1st Jhāna Bhavaṅga, then one Paññatti Kamma Nimitta object Paccayadhamma out of the following 25 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):

(i) the 10 Kasiṇa Paññatti;

(ii) the 10 Asubha Paññatti;

(iii) 32 bodily parts Paññatti which are the object of Kāyagatāsati;

(iv) the Ānāpāna Paṭibhāga Nimitta = in-breath & out-breath Paññatti which are the object of Ānāpānassati;

(v) all sukhita and dukkhita living beings Paññatti which are the object of Metta;

(vi) all dukkhita living beings Paññatti which are the object of Karuṇa;

(vii) all sukhita living beings Paññatti which are the object of Muditā.

If it is the 2nd Jhāna or 3rd Jhāna or 4th Jhāna Bhavaṅga, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 14 types of Paññatti Kamma Nimitta is Ārammaṇa Satti:

(i) the 10 Kasiṇa Paññatti;

(ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;

(iii) all sukhita and dukkhita living beings Paññatti which is the object of Metta;

(iv) all dukkhita living beings Paññatti which is the object of Karuṇa;

(v) all sukhita living beings Paññatti which is the object of Muditā.

If it is the 5th Jhāna Bhavaṅga, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 12 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):

(i) the 10 Kasiṇa Paññatti;

(ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassat
i;

(iii) all sukhita and dukkhita living beings Paññatti which is the object of Upekkhā Brahmavihāra;

(3)(A) when arise after Paṭisandhi without interval, then the Rūpa Paṭisandhi Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Bhavaṅga without interval, then the Rūpa Bhavaṅga Nāmakkhandhā Paccayadhamma that had already ceased;

(C) when arise after Votthapana without interval, then the Votthapana Nāmakkhandhā Paccayadhamma that had already ceased;

(D) when arise after Javana without interval, then the last Javana Nāmakkhandhā Paccayadhamma that had already ceased

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4)(A) when arise after Paṭisandhi without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Rūpa Paṭisandhi Nāmakkhandhā;

(B) when arise after Bhavaṅga without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Bhavaṅga Nāmakkhandhā preceding to itself (*i.e. preceding to the Bhavaṅga being discerned*);

(C) when arise after Votthapana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the Votthapana Nāmakkhandhā;

(D) when arise after Javana without interval, then the Hadaya Vatthu Paccayadhamma that arise simultaneously with the last Javana Nāmakkhandhā;

(E) at the time of Maraṇāsanna, the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from Cuti Citta

are Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) One appropriate Paccayadhamma out of the 5 Rūpa Kusala Kamma in the past is Nānākkhaṇīkamma and Pakatūpanissaya Satti. (=2)

The Arising Of Rūpa Cuti

The 5 types Rūpa Cuti and 35 Cetasika -- excluding Virati-- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- *အစိတ်အစိတ်*) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma :

- | | |
|----------------------------|----|
| (1) Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Vatthu types: | 5 |
| (5) Nānākkhaṇīkamma types: | 2 |

The 5 types Rūpa Cuti and 35 Cetasika -- excluding Virati-- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- *အစိတ်အစိတ်*) arise and are in the static because of being supported simultaneously and appropriately by the following 26 types of causes Paccayadhamma :

(1)(A) The 5 types Rūpa Cuti and 35 Cetasika Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- *အစိတ်အစိတ်*) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 5 types Rūpa Cuti Nāmakkhandhā which support the Sampayutta Khandhā:

(i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;

(ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;

(iii) the Phassa, Cetanā and Vīññāṇa Paccayadhamma are Āhāra Satti;

(iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;

- (v) if it is 1st Jhāna Cuti, then the 5 Jhāna factors Paccayadhamma;
if it is 2nd Jhāna Cuti, then the 4 Jhāna factors Paccayadhamma;
if it is 3rd Jhāna Cuti, then the 3 Jhāna factors Paccayadhamma;
if it is 4th Jhāna Cuti, then the 2 Jhāna factors Paccayadhamma:- Sukha and Ekaggatā;
if it is the 5th Jhāna Cuti, then the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā;
are Jhāna Satti;
- (vi) if it is 1st Jhāna Cuti then the 5 Magga factors Paccayadhamma (excluding Virati); if it is 2nd Jhāna or 3rd Jhāna or 4th Jhāna or 5th Jhāna Cuti then the 4 Magga factors Paccayadhamma (excluding Virati and Vitakka) are Magga Satti. (=6) (7+6=13)
- (2) If it is the 1st Jhāna Cuti, then one Paññatti Kamma Nimitta object Paccayadhamma out of the following 25 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):
 - (i) the 10 Kasiṇa Paññatti;
 - (ii) the 10 Asubha Paññatti;
 - (iii) 32 bodily parts Paññatti which are the object of Kāyagatāsati;
 - (iv) the Ānāpāna Paṭibhāga Nimitta = in-breath & out-breath Paññatti which are the object of Ānāpānassati;
 - (v) all sukhita and dukkhita living beings Paññatti which are the object of Metta;
 - (vi) all dukkhita living beings Paññatti which are the object of Karuṇa;
 - (vii) all sukhita living beings Paññatti which are the object of Muditā.

If it is the 2nd Jhāna or 3rd Jhāna or 4th Jhāna Cuti, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 14 types of Paññatti Kamma Nimitta is Ārammaṇa Satti:

- (i) the 10 Kasiṇa Paññatti;
- (ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;
- (iii) all sukhita and dukkhita living beings Paññatti which is the object of Metta;
- (iv) all dukkhita living beings Paññatti which is the object of Karuṇa;
- (v) all sukhita living beings Paññatti which is the object of Muditā.

If it is the 5th Jhāna Cuti, then one Paññatti Kamma Nimitta Paccayadhamma out of the following 12 types of Paññatti Kamma Nimitta is Ārammaṇa Satti (=1):

- (i) the 10 Kasiṇa Paññatti;
 - (ii) the Ānāpāna Paṭibhāga Nimitta = in- & out-breath Paññatti which is the object of Ānāpānassati;
 - (iii) all sukhita and dukkhita living beings Paññatti which is the object of Upekkhā Brahmavihāra;
 - (3)(A) when arise after Javana without interval, then the Maraṇāsanna 5th Javana Nāmakkhanda Paccayadhamma that had already ceased;
 - (B) when arise after Bhavaṅga without interval, then the Rūpa Bhavaṅga Nāmakkhanda Paccayadhamma (preceding to Cuti) that had already ceased
- are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) the Hadaya Vatthu Paccayadhamma that arise simultaneously with the 17th mind counting backwards from the Rūpa Cuti Citta itself is Nissaya, Purejāta, Vippayutta, Atthi and Avigata Satti. (=5)

(5) One appropriate Paccayadhamma out of the 5 Rūpa Kusala Kamma in the past is Nānākkhaṇi kakamma and Pakatūpanissaya Satti. (=2)

σ σ σ

The Arising Of Arūpa Paṭisandhi

The 4 types Arūpa Paṭisandhi and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhanda Paccayuppānadhama (which are being supported individually -- ๐๐๐๐)

အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa: 1
- (3) Anantara types: 5
- (4) Nānākkhaṇikakamma types 2

The 4 types Arūpa Paṭisandhi and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ် အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

(1)(A) The 4 types Arūpa Paṭisandhi and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 types Rūpa Paṭisandhi Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
 - (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
 - (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 - (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
 - (v) the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā are Jhāna Satti;
 - (vi) the 4 Magga factors Paccayadhamma:- Paññā, Vīriya, Sati and Ekaggatā are Magga Satti.
- (=6) (7+6=13)

(2) One of the following appropriate Paccayadhamma:-

- (A) if it is Ākāsānañcāyatana Paṭisandhi, then the space Paññatti obtained after having removed one of the 9 Kasiṇa (excluding Ākāsa Kasiṇa); or
- (B) if it is Viññāṇañcāyatana Paṭisandhi, then the Mahaggata Kamma Nimitta called the past Ākāsānañcāyatana Kusala; or
- (C) if it is Ākiñcaññāyatana Paṭisandhi, then the Natthibhāva Paññatti Kamma Nimitta which is the absence of Ākāsānañcāyatana Jhāna Citta; or
- (D) if it is Nevasaññānāsaññāyatana Paṭisandhi, then the Mahaggata Kamma Nimitta which is called the past Ākiñcaññāyatana Kusala

is Ārammaṇa Satti. (=1)

(3) One appropriate Cuti Nāmakkhandhā Paccayadhamma out of the following Cuti:

- (A) if it is Ākāsānañcāyatana Paṭisandhi, then the 9 types Pañcavokāra Tihetuka Cuti and Ākāsānañcāyatana Cuti that had already ceased; or
- (B) if it is Viññāṇañcāyatana Paṭisandhi, then the 9 types Pañcavokāra Tihetuka Cuti, Ākāsānañcāyatana Cuti and Viññāṇañcāyatana Cuti that had already ceased; or
- (C) if it is Ākiñcaññāyatana Paṭisandhi, then the 9 types Pañcavokāra Tihetuka Cuti, Ākāsānañcāyatana Cuti, Viññāṇañcāyatana Cuti and Ākiñcaññāyatana Cuti that had already ceased; or
- (D) if it is Nevasaññānāsaññāyatana Paṭisandhi, then the 13 types Tihetuka Cuti that had already ceased

is Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) One appropriate Kusala Kamma Paccayadhamma out of the 4 types of Arūpa Kusala Kamma in the past is Nānākkhaṇikakamma and Pakatūpanissaya Satti. (=2)

The Arising Of Arūpa Bhavaṅga

The 4 types Arūpa Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်

ಅರಿತು) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

- (1) Nāma Sahajāta types: 13
- (2) Ārammaṇa: 1
- (3) Anantara types: 5
- (4) Nānākkaṇṇikakamma types 2

The 4 types Arūpa Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- ಅರಿತು ಅರಿತು) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

(1)(A) The 4 types Arūpa Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- ಅರಿತುಅರಿತು) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 types Arūpa Bhavaṅga Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
- (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
- (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
- (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
- (v) the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā are Jhāna Satti;
- (vi) the 4 Magga factors Paccayadhamma:- Paññā, Vīriya, Sati and Ekaggatā are Magga Satti. (=6) (7+6=13)

(2)(A) if it is the (1 type) Ākāsānañcāyatana Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- ಅರಿತುಅರಿತು):- then the space Paññatti Kamma Nimitta Paccayadhamma obtained after having removed one of the 9 Kasiṇa (excluding Ākāsa Kasiṇa); or

(B) if it is the (1 type) Viññāṇañcāyatana Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- ಅರಿತುಅರಿತು):- then the past Ākāsānañcāyatana Kusala Kamma Nimitta Paccayadhamma; or

(C) if it is the (1 type) Ākiñcaññāyatana Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- ಅರಿತುಅರಿತು):- then the Natthibhāva Paññatti Kamma Nimitta Paccayadhamma which is the absence of Ākāsānañcāyatana Jhāna Citta; or

(D) if it is the (1 type) Nevasaññānāsaññāyatana Bhavaṅga and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- ಅರಿತುಅರಿತು):- then the past Ākiñcaññāyatana Kusala Kamma Nimitta Paccayadhamma

is Ārammaṇa Satti. (=1)

(3)(A) when arise after Paṭisandhi without interval, then the appropriate Arūpa Paṭisandhi Nāmakkhandhā Paccayadhamma that had already ceased;

(B) when arise after Bhavaṅga without interval, then the preceding (*i.e. preceding to the Bhavaṅga being discerned*) Arūpa Bhavaṅga Nāmakkhandhā Paccayadhamma that had already ceased;

(C) when arise after Javana without interval, then the last Javana Nāmakkhandhā Paccayadhamma that had already ceased

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) One appropriate Kusala Kamma Paccayadhamma out of the 4 types of Arūpa Kusala Kamma in the past is Nānākkhaṇīkakkamma and Pakatūpanissaya Satti.

(=2)

The Arising Of Arūpa Cuti

The 4 types Arūpa Cuti and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

- | | |
|------------------------------|----|
| (1) Nāma Sahajāta types: | 13 |
| (2) Ārammaṇa: | 1 |
| (3) Anantara types: | 5 |
| (4) Nānākkhaṇīkakkamma types | 2 |

The 4 types Arūpa Cuti and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayuppannadhamma (which are being supported individually -- အစိတ်အစိတ်) arise and are in the static because of being supported simultaneously and appropriately by the following 21 types of causes Paccayadhamma:

(1)(A) The 4 types Arūpa Cuti and 30 Cetasika -- excluding Virati, Appamaññā, Vitakka, Vicāra and Pīti -- Nāmakkhandhā Paccayadhamma which support each other reciprocally (and which support individually -- အစိတ်အစိတ်) are Sahajāta, Aññamañña, Nissaya, Vipāka, Sampayutta, Atthi and Avigata Satti. (=7)

(B) The following in the 4 types Arūpa Cuti Nāmakkhandhā which support the Sampayutta Khandhā:

- (i) the 3 Hetu Paccayadhamma: Alobha, Adosa and Amoha are Hetu Satti;
 - (ii) the Cetanā Paccayadhamma is SahajātaKamma Satti;
 - (iii) the Phassa, Cetanā and Viññāṇa Paccayadhamma are Āhāra Satti;
 - (iv) the 8 Nāma Indriya Paccayadhamma are Indriya Satti;
 - (v) the 2 Jhāna factors Paccayadhamma:- Upekkhā and Ekaggatā are Jhāna Satti;
 - (vi) the 4 Magga factors Paccayadhamma:- Paññā, Viriya, Sati and Ekaggatā are Magga Satti.
- (=6) (7+6=13)

(2) One of the following appropriate Paccayadhamma:

(A) if it is Ākāsānañcāyatana Cuti:- then the space Paññatti Kamma Nimitta obtained after having removed one of the 9 Kasiṇa (excluding Ākāsa Kasiṇa); or

(B) if it is Viññāṇañcāyatana Cuti:- then the Mahaggata Kusala Kamma Nimitta called Ākāsānañcāyatana Kusala; or

(C) if it is Ākiñcaññāyatana Cuti:- then the Natthibhāva Paññatti Kamma Nimitta which is the absence of Ākāsānañcāyatana Jhāna; or

(D) if it is Nevasaññānāsaññāyatana Cuti:- then the Mahaggata Kusala Kamma Nimitta called Ākiñcaññāyatana Kusala

is Ārammaṇa Satti. (=1)

(3)(A) if arise subsequent to Javana without interval, then the Maraṇāsanna 5th Javana Nāmakkhandhā Paccayadhamma which had already ceased;

(B) if arise subsequent to Bhavaṅga without interval, then the Arūpa Bhavaṅga Nāmakkhandhā Paccayadhamma which had already ceased preceding to Cuti itself

are Anantara, Samanantara, Upanissaya, Natthi and Vigata Satti. (=5)

(4) One appropriate Kusala Kamma Paccayadhamma out of the 4 types of Arūpa Kusala Kamma in the past is Nānākkhaṇīkakkamma and Pakatūpanissaya Satti. (=2)

If you had been (reborn) in the Arūpa realm in the past then discern the above appropriate Arūpa Paṭisandhi, Bhavaṅga and Cuti. If it is going to arise in Arūpa realm in the future, discern them in t

he same way. If you had been (reborn) in the Asaññasattā realm, discern the Paṭṭhāna Paccaya relationships in Asaññasattā Kammaja Rūpa as follows:

Asaññasattā Kammaja Rūpa

The Asaññasattā Kammaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously by the following 9 types of causes Paccayadhamma:

- (1) Rūpa Sahajāta types: 5
- (2) Nānākkhaṇikakamma: 1
- (3) Rūpajīvitindriya types: 3

The Asaññasattā Kammaja Rūpa Paccayuppannadhamma arise and are in the static because of being supported simultaneously by the following 9 types of causes Paccayadhamma:

- (1) The Mahā Bhuta (4 Great Elements) Paccayadhamma of the same Kalāpa (which support individually and in group -- အစိတ်အပိုင်း) are Sahajāta, Aññamañña, Nissaya, Atthi and Avigata Satti. (=5)
- (2) The Rūpa 5th Jhāna Kusala Kamma Paccayadhamma which arose in the past is Nānākkhaṇika Kamma Satti. (=1)
- (3) The Rūpa Jīvitindriya Paccayadhamma of the same Kalāpa is Rūpa Jīvitindriya, Rūpa Jīvitindriyatthi, RūpajīvitindriyaAvigata Satti. (=3)

APPENDIX 1

(The following are from the Nāma Kammatṭhāna section:)

Notes To Know In Advance

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

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

- (1) CakkhuVatthu = Cakkhu Pasāda = Eye Transparency.
- (2) SotaVatthu = Sota Pasāda = Ear Transparency.
- (3) GhānaVatthu = Ghāna Pasāda = Nose Transparency.
- (4) JivhāVatthu = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaVatthu = Kāya Pasāda = Bodily Transparency.

(6) HadayaVatthu = Hadaya Rūpa = Basis Rūpa of ManoDhātu & ManoViññāṇa Dhātu.

The 6 Dvāra

- (1) CakkhuDvāra = Cakkhu Pasāda = Eye Transparency.
- (2) SotaDvāra = Sota Pasāda = Ear Transparency.
- (3) GhānaDvāra = Ghāna Pasāda = Nose Transparency.
- (4) JivhāDvāra = Jivhā Pasāda = Tongue Transparency.
- (5) KāyaDvāra = Kāya Pasāda = Bodily Transparency.
- (6) ManoDvāra = Bhavaṅga = Mind Clearness.

As the door of a house is for coming in and going out; for closing and opening, it is called 'dvāra'.

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

6 Objects (Ārammaṇa)

- (1) Rūpārammaṇa = Appearance (အဆင်း) = colour (အရောင်).
- (2) Saddārammaṇa = Sound.
- (3) Gandhārammaṇa = Smell.
- (4) Rasārammaṇa = Taste.
- (5) Phoṭṭhabbārammaṇa = Tangibles = (Earth, Fire, Air).
- (6) Dhammārammaṇa = (ဓမ္မသဘော).

6 Types Of Dhammārammaṇa

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

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

6 Viññāṇa Dhātu

- (1) CakkhuViññāṇa = The consciousness that knows Rupārammaṇa / colour, being dependent upon Eye Transparent Element.
- (2) SotaViññāṇa = The consciousness that knows Saddārammaṇa / sound, being dependent upon Ear Transparent Element.
- (3) GhānaViññāṇa = The consciousness that knows Gandhārammaṇa / smell, being dependent upon Nose Transparent Element.
- (4) JivhāViññāṇa = The consciousness that knows Rasārammaṇa / taste, being dependent upon Tongue Transparent Element.
- (5) KāyaViññāṇa = The consciousness that knows Phoṭṭhabbārammaṇa / tangible, being dependent upon Bodily Transparent Element.
- (6) ManoViññāṇa = the consciousness that knows the 6 objects appropriately, being dependent upon hadaya vatthu rūpa, according to (अदृष्टि) Bhavaṅga Mind Clear Element.

Except for the Dvepaṅca Viññāṇa mentioned from 1 to 5, all mind that arise dependent upon hadaya vatthu are called Mano Viññāṇa; they are the Citta that know the object distinctly and distinguishingly. Excluding the 3 types of Vīthi Mutta Citta in those ManoViññāṇa Citta, the remaining Mano Viññāṇa Citta and the above Paṅca Viññāṇa Citta arise according to the Citta Niyāma called Vīthi. There are, briefly, 6 types of Vīthi as follows:

6 Vīthi

According to 'Dvāra', there are:

- (1) CakkhuDvāra Vīthi = the arising process of mind in Cakkhu Dvāra;
- (2) SotaDvāra Vīthi = the arising process of mind in Sota Dvāra;
- (3) GhānaDvāra Vīthi = the arising process of mind in GhānaDvāra;
- (4) JivhāDvāra Vīthi = the arising process of mind in JivhāDvāra;
- (5) KāyaDvāra Vīthi = the arising process of mind in KāyaDvāra;
- (6) ManoDvāra Vīthi = the arising process of mind in ManoDvāra;

and according to 'Viññāṇa', there are:

- (1) CakkhuViññāṇa Vīthi = Vīthi that is known through Cakkhu Viññāṇa;
- (2) SotaViññāṇa Vīthi = Vīthi that is known through Sota Viññāṇa;
- (3) GhānaViññāṇa Vīthi = Vīthi that is known through GhānaViññāṇa;
- (4) JivhāViññāṇa Vīthi = Vīthi that is known through JivhāViññāṇa;
- (5) KāyaViññāṇa Vīthi = Vīthi that is known through KāyaViññāṇa;
- (6) ManoViññāṇa Vīthi = Vīthi that is known through ManoViññāṇa.

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

Also, Vīthis are named relating to the Viññāṇa.

- (1) Cakkhudvāra Vīthi is : Pañcadvārāvajjana-CakkhuViññāṇa-Sampaticchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (2) Sotadvāra Vīthi is: Pañcadvārāvajjana-SotaViññāṇa-Sampaticchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (3) Ghānavdāra Vīthi is: Pañcadvārāvajjana-GhānaViññāṇa-Sampaticchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).

- (4) Jivhādvāra Vīthi is: Pañcadvārāvajjana-JivhāViññāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (5) Kāyadvāra Vīthi is: Pañcadvārāvajjana-KāyaViññāṇa-Sampaṭicchana-Santīraṇa-Votthapana-Javana (7 times)-Tadārammaṇa (2 times).
- (6) Manodvāra Vīthi is: Manodvārāvajjana-Javana (7 times)-Tadārammaṇa (2 times).

In these Vīthi the distinctive (unique) mind are Viññāṇa such as CakkhuViññāṇa, SotaViññāṇa...etc. Pañcadvārāvajjana, Sampaṭicchana...etc are not distinctive (unique). Therefore, by means of the distinctive Viññāṇa, they are known as Cakkhu Vīthi...etc. In Manodvāra Vīthi there is no distinctive (unique) Viññāṇa; all are ManoViññāṇa only. Therefore the Vīthi where all are ManoViññāṇa only is called ManoViññāṇa Vīthi. In this case, Vīthi means the arising of minds in process such as Pañcadvārāvajjana-CakkhuViññāṇa...etc.

6 Visayappavatti

The following 4 types are of Pañcadvāra:

(1) Atimahantarārammaṇa = the object which last for extremely many mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Tadārammaṇa Vāra).

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

(3) Parittārammaṇa = the object which last for few mind moments counting beginning from the moment when the appropriate object appears at the respective dvāra until the perishing moment of that object. (Votthabbana Vāra / Votthapana Vāra).

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

The following 2 types are of Manodvāra:

(5) Vibhūtārammaṇa = object which is clear (Tadārammaṇa Vāra).

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

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

The Types Of Citta Which Are The Object Of Vipassanā Ñāṇa

The Buddha taught the 4 Paramattha dhamma: Citta, Cetasika, Rūpa and the noble Nibbāna. If you want to attain the 4th Paramattha which is Nibbāna then you must first strive to realise the 1st, 2nd, 3rd Paramattha which are Citta, Cetasika and Rūpa dhamma; as well as Paṭicca Samuppāda, the causal relationships between causes and effects of those Citta, Cetasika and Rūpa dhamma. The reason is that only when you can meditate Vipassanā repeatedly on the 3 Characteristics of those Citta, C

etasika and Rūpa dhamma including their causes, then the Ariya Magga and Phala ñāṇa that arise at the end of that Vipassanā ñāṇa which is matured can realise the noble Nibbāna penetratively. Among those Paramattha dhamma, Citta and Cetasika are called Nāma dhamma (mental phenomena). Now, Citta which is the object Vipassanā ñāṇa will be explained as follows.

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

Twelve Types Of Akusala Citta

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

Eight Types Of Lobha Mūla Citta

There are 8 types of Lobha Mūla Citta which are:

- (1) One type SomanassaSahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (2) One type SomanassaSahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (3) One type Upekkhāsahagata Diṭṭhigatasampayutta Asañkhārika Citta.
- (4) One type Upekkhāsahagata Diṭṭhigatasampayutta Sañkhārika Citta.
- (5) One type SomanassaSahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (6) One type SomanassaSahagata Diṭṭhigatavippayutta Sañkhārika Citta.
- (7) One type Upekkhāsahagata Diṭṭhigatavippayutta Asañkhārika Citta.
- (8) One type Upekkhāsahagata Diṭṭhigatavippayutta Sañkhārika Citta.

Somanassa Sahagata = is accompanied by Somanassa Vedanā.

Upekkhā Sahagata = is accompanied by Upekkhā Vedanā.

Diṭṭhigatasampayutta = associated with wrong views, Micchādiṭṭhi.

Diṭṭhigatavippayutta = dissociated from wrong views, Micchādiṭṭhi.

Sasañkhārika = prompted = is accompanied by prompting.

Asañkhārika = unprompted = is not accompanied by prompting.

Two Types Of Moha Mūla Citta

- (1) One type Domanassa Sahagata Paṭighasampayutta Asañkhārika Citta.
- (2) One type Domanassa Sahagata Paṭighasampayutta Sasañkhārika Citta.

Domanassa Sahagata = is accompanied by Domanassa Vedanā, unpleasant mental feeling.

Paṭighasampayutta = associated with Dosa, mental harshness and violence.

Two Types Of Moha Mūla Citta

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

Vicikicchāsampayutta = associated with doubts, Vicikicchā.

Uddhaccasampayutta = associated mental restlessness.

In this way there 12 types of Akusala Citta which are:

- (1) Eight types of Lobha Mūla Citta where Lobha is the fundamental cause.
- (2) Two types of Dosa Mūla Citta where Dosa is the fundamental cause.
- (3) Two types of Moha Mūla Citta where Moha is the fundamental cause.

Eighteen Types of Ahetuka Citta: Seven Types Of Akusala Vipāka Citta

- (1) One type Upekkhā Sahagata CakkhuViññāṇa Citta.
- (2) One type Upekkhā Sahagata SotaViññāṇa Citta.
- (3) One type Upekkhā Sahagata GhānaViññāṇa Citta.
- (4) One type Upekkhā Sahagata JivhāViññāṇa Citta.
- (5) One type Dukkha Sahagata KāyaViññāṇa Citta.
- (6) One type Upekkhā Sahagata Sampaticchana Citta.
- (7) One type Upekkhā Sahagata Santīraṇa Citta.

Dukkhasahagata = accompanied by bodily painful feeling, Kāyika Dukkha Vedanā.

Sampaticchana Citta = the mind that arise as receiving the object.

Santīraṇa Citta = the mind that arise as investigating the object.

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

Eight Types Of Ahetuka Kusala Vipāka Citta

- (1) One type Upekkhā Sahagata Kusala Vipāka CakkhuViññāṇa Citta.
- (2) One type Upekkhā Sahagata Kusala Vipāka SotaViññāṇa Citta.
- (3) One type Upekkhā Sahagata Kusala Vipāka GhānaViññāṇa Citta.
- (4) One type Upekkhā Sahagata Kusala Vipāka JivhāViññāṇa Citta.
- (5) One type Sukha Sahagata Kusala Vipāka KāyaViññāṇa Citta.
- (6) One type Upekkhā Sahagata Kusala Vipāka Sampaticchana Citta.
- (7) One type Somanassa Sahagata Kusala Vipāka Santīraṇa Citta.
- (8) One type Upekkhā Sahagata Kusala Vipāka Santīraṇa Citta.

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

Sukha Sahagata = accompanied by Kāyika Sukha Vedanā.

Three Types Of Ahetuka Kiriya Citta

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

Pañcadvārāvajjana = the Citta that advert to the object which comes into the sphere of the 5 dvāra.

Manodvārāvajjana = the Citta that advert to the object which comes into the sphere of Manodvāra.

Hasituppāda Citta = the Citta that produce smiling in Arahantas.

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

- (1) seven types of Akusala Vipāka Citta,
- (2) eight types of Ahetuka Kusala Vipāka Citta,
- (3) three types of Ahetuka Kiriya Citta,

are not associated at all with Hetu which are Lobha, Dosa, Moha, Alobha, Adosa and Amoha, they are called Ahetuka Citta. Excluding these Akusala Citta and Ahetuka Citta, the remaining Citta are called Sobhaṇa Citta as they are of the wholesome types of Citta. In these Sobhaṇa Citta, there are 59 types in brief or 91 types in extensive.

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

The following are the 8 types of Kāmāvacara Kusala Citta:

- (1) One type Somanassa Sahagata Ñāṇasampayutta Asañkhārika Citta.
- (2) One type Somanassa Sahagata Ñāṇasampayutta Sasañkhārika Citta.
- (3) One type Upekkhā Sahagata Ñāṇasampayutta Asañkhārika Citta.
- (4) One type Upekkhā Sahagata Ñāṇasampayutta Sasañkhārika Citta.
- (5) One type Somanassa Sahagata Ñāṇavippayutta Asañkhārika Citta.
- (6) One type Somanassa Sahagata Ñāṇavippayutta Sasañkhārika Citta.
- (7) One type Upekkhā Sahagata Ñāṇavippayutta Asañkhārika Citta.
- (8) One type Upekkhā Sahagata Ñāṇavippayutta Sasañkhārika Citta.

These are usually the Cittas that have the power to produce good effect in the 11 Kāma realms. The Samatha Bhāvanā Citta up till Upacāra Samādhi and the Vipassanā Bhāvanā Citta up till before the attainment of Ariya Magga that can arise in you who is still a Phuthujana are Kāmāvacara Kusala Citta. It is very extensive. Therefore these Cittas are called Mahā Kusala Citta.

Eight Types Of Mahā Vipāka Citta

- (1) One type Somanassa Sahagata Ñāṇasampayutta Asañkhārika Citta.
.....ditto.....
- (8) One type Upekkhā Sahagata Ñāṇavippayutta Sasañkhārika Citta.

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

Eight Types Of Mahā Kiriya Citta

- (1) One type Somanassa Sahagata Ñāṇasampayutta Asañkhārika Citta.
.....ditto.....
- (8) One type Upekkhā Sahagata Ñāṇavippayutta Sasañkhārika Citta.

The Mahā Kiriya Cittas, like Mahā Kusala Cittas, are also of 8 types. These are the Dāna, Sīla, Samatha and Vipassanā Bhāvanā Cittas of Arahantas. (Samatha means up till Upacāra Samādhi). As

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

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

The following 54 types of Citta:

- (1) Akusala Citta - 12 types
- (2) Ahetuka Citta - 18 types
- (3) Kāma Sobhana Citta - 24 types
- Total - 54

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

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

Fifteen Types Of Rūpāvacara Citta: Five Types Of Kusala Citta

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

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

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

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

Twelve Types Of Arūpāvacara Citta: Four Types Of Kusala Citta

- (1) Ākāśānañcāyatana Kusala Citta = the Kusala Citta that is established on the concept of infinite space object.

(2) Viññāṇañcāyatana Kusala Citta = the Kusala Citta that is established on the Ākāsānañcāyatana Viññāṇa object.

(3) Ākiñcaññāyatana Kusala Citta = the Kusala Citta that is established on the concept of Natthi Bhāva, i.e. the absence of Ākāsānañcāyatana Viññāṇa object.

(4) Nevasaññānāsaññāyatana Kusala Citta = the Kusala Citta that is neither perception nor non-perception = just having very subtle and soft perception, without gross perception.

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

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

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

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

There are 4 types of Magga Citta which are:

- (1) Sotāpatti Magga Citta,
- (2) Sakadāgāmi Magga Citta,
- (3) Anāgāmi Magga Citta,
- (4) Arahatta Magga Citta.

Four Types Of Ariya Phala Citta

There are 4 types of Phala Citta which are:

- (1) Sotāpatti Phala Citta,
- (2) Sakadāgāmi Phala Citta,
- (3) Anāgāmi Phala Citta,
- (4) Arahatta Phala Citta.

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

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

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

Lokuttaramaggo hi appanāṃ appatto nāma natthi, tasmā rūpaṃ sammasitvā vutthitassa aṭṭhaṅgiko somanassasahagatamaggo hoti. (Abhidhamma commentary-Vol.1-pg.274)

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

Forty Lokuttarā Citta In Detail

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

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

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

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

APPENDIX 2

Abhidhammapiṭake paṭṭhānaṃ Paṭhamo bhāgo

Namo tassa bhagavato arahato sammāsambuddhassa

Mātikānikkhepavāro 1- (1) Paccayuddesa

Hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo saha-jātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo pure-jātapaccayo pacchā-jātapaccayo āsevanapaccayo kamma-paccayo vipāka-paccayo āhāra-paccayo indriya-paccayo jhāna-paccayo magga-paccayo sampayutta-paccayo vipaya-paccayo atthi-paccayo natti-paccayo vigata-paccayo avigata-paccayo.

Paccayavibhaṅgavāro 2-

(2) Paccaya Niddesa

(1) Hetupaccayoti -- hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ he
tupaccayena paccayo*tī*.

(2) Ārammaṇapaccayoti -- rūpāyatanānaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ dhammā
naṃ ārammaṇapaccayena paccayo. Saddāyatanānaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ d
hammānaṃ ārammaṇapaccayena paccayo. Gandhāyatanānaṃ ghānaviññāṇadhātuyā taṃsampayutt
akānaṃ dhammānaṃ ārammaṇapaccayena paccayo. Rasāyatanānaṃ jivhāviññāṇadhātuyā taṃsam
payuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo. Phoṭṭhabbāyatanānaṃ kāyaviññāṇadhāt
uyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo. Rūpāyatanānaṃ saddāyatan
aṃ gandhāyatanānaṃ rasāyatanānaṃ phoṭṭhabbāyatanānaṃ manodhātuyā taṃsampayuttakānaṃ dha
mmānaṃ ārammaṇapaccayena paccayo. Sabbe dhammā manoviññāṇadhātuyā taṃsampayuttakā
naṃ dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajanti cittacetasikā dhammā, te te dhamm
ā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo*tī*.

(3) Adhipatipaccayoti -- chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃsamuttāhāna
ṃ rūpānaṃ adhipatipaccayena paccayo. Viriyādhīpati viriyasampayuttakānaṃ dhammānaṃ ta
ṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo. Cittādhīpati cittasampayuttakānaṃ dha
mmānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo. Vīmaṃsādhīpati vīmaṃsas
ampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ rūpānaṃ adhipatipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajanti cittacetasikā dhammā te te dhammā
tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo*tī*.

(4) Anantarapaccayoti -- cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃ
sampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca
dhammā manoviññāṇadhātuyā
taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā
taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu
taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.

Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃ dhammā
naṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuy
ā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā
taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu
taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃ
dhammānaṃ anantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃ dhammānaṃ
anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuy
ā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantar
apaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantar
apaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā
abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ

dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetāsikā dhammā. Te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo*tī*.

(5) Samanantarapaccayoti -- cakkhaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo.

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo.

Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo.

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo.

Yesāṃ yesāṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ samanantarapaccayena paccayo*tī*.

(6) Sahajātapaccayoti -- cattāro khandhā (*dhammā*) arūpino aññamaññaṃ sahajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ sahajātapaccayena paccayo. Okkantikkhāṇe nāmarūpaṃ aññamaññaṃ sahajātapaccayena paccayo. Cittacetāsikā dhammā citta samutthānaṃ rūpānaṃ sahajātapaccayena paccayo. Mahābhūtā upādārūpānaṃ sahajātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kiñcikāle (*kañci kālāṃ*) sahajātapaccayena paccayo, kiñcikāle (*kañci kālāṃ*) na sahajātapaccayena paccayo*tī*.

(7) Aññamaññapaccayoti -- cattāro khandhā arūpino aññamaññapaccayena paccayo. Cattāro mahābhūtā aññamaññapaccayena paccayo. Okkantikkhāṇe nāmarūpaṃ aññamaññapaccayena paccayo*tī*.

(8) Nissayapaccayoti -- cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ nissayapaccayena paccayo. Okkantikkhāṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo. Cittacetāsikā dhammā citta samutthānaṃ rūpānaṃ nissayapaccayena paccayo. Mahābhūtā upādārūpānaṃ nissayapaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Ghāṇāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissaya paccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattan ti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayoti.

(9) Upanissayapaccayoti -- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. Seṇāsanampi upanissayapaccayena paccayoti.

(10) Purejātapaccayoti -- cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Ghāṇāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñcikāle (*kañci kālāṃ*) purejātapaccayena paccayo, kiñcikāle (*kañci kālāṃ*) na purejātapaccayena paccayoti.

(11) Pacchājātapaccayoti -- pacchājātā cittacetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayoti.

(12) Āsevanapaccayoti -- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ

chimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo *ti*.

(13) Kammapaccayoti -- kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma

paccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ ca rūpānaṃ kamma

paccayena paccayo *ti*.

(14) Vipākapaccayoti -- vipākā cattāro khandhā arūpino aññamaññaṃ vipāka

paccayena paccayo *ti*.

(15) Āhārapaccayoti -- kabalīkāro (*kabalīkāro*) āhāro imassa kāyassa āhāra

paccayena paccayo. Arūpino āhāra sampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ ca rūpānaṃ āhāra

paccayena paccayo *ti*.

(16) Indriyapaccayoti -- cakkhundriyaṃ cakkhaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ indriya

paccayena paccayo. Sotindriyaṃ sotaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ indriya

paccayena paccayo. Ghānindriyaṃ ghānaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ indriya

paccayena paccayo. Jivhindriyaṃ jivhāviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ indriya

paccayena paccayo. Kāyindriyaṃ kāyaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ indriya

paccayena paccayo. Rūpajīvitindriyaṃ kaṭattārūpānaṃ indriya

paccayena paccayo.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ ca rūpānaṃ indriya

paccayena paccayo *ti*.

(17) Jhānapaccayoti -- jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ ca rūpānaṃ jhāna

paccayena paccayo *ti*.

(18) Maggapaccayoti -- maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃsamuttāhānaṃ ca rūpānaṃ magga

paccayena paccayo *ti*.

(19) Sampayuttapaccayoti -- cattāro khandhā arūpino aññamaññaṃ sampayutta

paccayena paccayo *ti*.

(20) Vippayuttapaccayoti -- rūpino dhammā arūpīnaṃ dhammānaṃ vippayutta

paccayena paccayo. Arūpino dhammā rūpīnaṃ dhammānaṃ vippayutta

paccayena paccayo *ti*.

(21) Atthipaccayoti -- cattāro khandhā arūpino aññamaññaṃ atthi

paccayena paccayo. Cattāro mahābhūtā aññamaññaṃ atthi

paccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ a

tthi

paccayena paccayo. Cittacetasikā dhammā cittasamuttāhānaṃ rūpānaṃ atthi

paccayena paccayo. Mahābhūtā upādārūpānaṃ atthi

paccayena paccayo.

Cakkhāyatanaṃ cakkhaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Sotāyatanaṃ sotaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Ghānāyatanaṃ ghānaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Jivhāyatanaṃ jivhāviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Kāyāyatanaṃ kāyaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo.

Rūpāyatanaṃ cakkhaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Saddāyatanaṃ sotaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Gandhāyatanaṃ ghānaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Rasāyatanaṃ jivhāviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññādhātuyā taṃsamuttāhānaṃ dhammānaṃ atthi

paccayena paccayo.

hipaccayena paccayo. Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃca dhammānam atthipaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānaṃca dhammānam atthipaccayena paccayo*tī*.

(22) Natthipaccayoti -- samanantaraniroduddhā cittacetāsikā dhammā paṭuppannānam cittacetāsikānam dhammānam natthipaccayena paccayo*tī*.

(23) Vigatapaccayoti -- samanantaravigatā cittacetāsikā dhammā paṭuppannānam cittacetāsikānam dhammānam vigatapaccayena paccayo*tī*.

(24) Avigatapaccayoti -- cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Cittacetāsikā dhammā cittasamuṭṭhānānam rūpānam avigatapaccayena paccayo. Mahābhūtā upādārūpānam avigatapaccayena paccayo.

Cakkhāyatanam cakkhaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Sotāyatanam sotaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Ghānāyatanam ghānaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Jivhāyatanam jivhāviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Kāyāyatanam kāyaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo.

Rūpāyatanam cakkhaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Saddāyatanam sotaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Gandhāyatanam ghānaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Rasāyatanam jivhāviññādhātuyā taṃsampayuttakānaṃca dhammānam vigatapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo. Rūpāyatanaṃ saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃca dhammānam vigatapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānaṃca dhammānam avigatapaccayena paccayo*tī*.

Paccayavibhaṅgavāro niṭṭhito.

ÊiÆiÈùùÆðÆiÆØØÆðĪ

²³. ÓÈùÆðĪ ēÆññĪ ÓÈùÆðÆùùÆ ēÆññÆùùÆ ÊiÆiÈùùÆðÆiÆØØÆðĪÆ iÆØØÆðĪ -- ÇóÆññÆçÊiÆiÈùùÆðĪ- ÆiÆièÆóÊiÆiÈùùÆðĪ- iÆÓÆèÊiÆiÈùùÆðĪ.

ÇóÆññÆçÊiÆiÈùùÆðĪ -- êÇiÆÄ êÆèøÇ ùÉðÆÄ ùÆñÇèÈèèøÇ ÊiĪùÆéÆÓÆññÆÄ ÓÆèøÇ- èÆÄ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ- iÊñĪ ùÊØÈççÇiÈ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ- áÇiÇ ðÊääÆúÈèøÇ áÇiÆÄ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ- ùÍÓÇ ÕĪèóÆðÊÄ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ- ðĪèÇiÆÄ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ- ùÍÓÇ ñÆÕÇ ðÊääÆúÈèøÇ ñÆÕÆÄ ÕÆóÊÄ ÓÆèøÇ iÆØØÆðĪÓÓÆèÈ.

ÆiÆièÆóÊiÆiÈùùÆðĪ -- iÊóÈñÇ iÊóÈñÇ ÓÈùÆðÇ ÓÆièÇ iÆØÙÈñÇiÆÄ iÆØÙÈñÇiÆÄ ÓÈùÆðÇiÆÄ ÓÆièÇiÆÄ ÊiÆiÈùùÆðÆiÆØØÆðĪÆ iÆØØÆðĪ. ÆiÊðĪñÆÄ ÕĪèóÆðÈùùÆ®®® ÆiÊðĪñÆÄ ðĪèÇiÆùùÆ®®® ÕĪèóÆðÈ ñÆÕÆùùÆ®®® ðĪèÇiÆÄ ñÆÕÆùùÆ ÊiÆiÈùùÆðÆiÆØØÆðĪÆ iÆØØÆðĪ.

iÆÓÆèÊiÆiÈùùÆðĪ -- ùÆèèÆÄ ÊiÆiÈùùÇðÆ èÇiÆÄ éĪèÈ- ùÉðÆÄ ùÆñÇèÈèèøÇ ÊiĪùÆéÆÓÆññÆÄ ÓÆóĪèÈ- áÇiÆÄ ÊiĪÇéĪèÈ- ðÊiÆùùÆiÆÄ ÊiĪÇéĪèÈ- ñÆÕÆÄ ÊiĪÇéĪèÈ- ðÊÈääÆÄ ÊiĪÇéĪèÈ- ùÆñÇiÆèèÈÄ ÊiĪÇéĪèÈ. ùÉðÆÄ®®®í®®® ùÊèÆÄ®®®í®®® ØÇÕÆÄ®®®í®®® iÆääÆÄ ÊiÆiÈùùÆðÆ èÇiÆÄ éĪèÈ- ùÉðÆÄ ùÆñÇèÈèèèÈ- ÊiĪùÆéÆÓÆññÆÄ ÓÆóĪèÈ- áÇiÆÄ ÊiĪÇéĪèÈ- ðÊiÆùùÆiÆÄ ÊiĪÇéĪèÈ-

ñÆÕÕÆÄ ÊíÇéíè- ÆðÈááÆÄ ÊíÇéíè- ùÆñÇíÆèèÈÄ ÊíÇéíè. ùÆèèÇ®®® ùÉðÆÄ®®® ùÈèÆÄ®®® ÕÇÕÍ®®® íÆáâÇ®®® ùÆèèÇðÆ®®® ùÉðÆùùÆ®®® ùÈèÆùùÆ®®® ÕÇÕÆùùÆ®®® íÆáâÇðÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí.

íÆáÆñÆùùÆ áÇíÆùùÆ íÆóÈÓÆññÆÄ íÆáÆñÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈèÈðÆùùÆ áÇíÆùùÆ íÆóÈÓÆññÆÄ êÈèÈðÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÆèÈðÆùùÆ áÇíÆùùÆ íÆóÈÓÆññÆÄ èÆèÈðÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ØÆèÈèèÆùùÆ áÇíÆùùÆ íÆóÈÓÆññÆÄ ØÆèÈèèÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí.

ÇÓÇùÇíÆáØÇðÆèÆíÆùùÆ íÆóÈÓÆññÆÄ ÇÓÇùÇíÆáØÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. òÈáâÇÇÆáØÇðÆèÆíÆùùÆ íÆóÈÓÆññÆÄ òÈáâÇÇÆáØÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÇÓÈáØÆáâÇðÆèÆíÆùùÆ íÆóÈÓÆññÆÄ ÇÓÈáØÆáâÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí.

íðÆùÆáâÇíÇùÆáâÇðÆèÆíÆùùÆ íÆóÈÓÆññÆÄ íðÆùÆáâÇíÇùÆáâÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. íÆáÆñÆÄ áÇíÆÄ êÈèÈðÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈèÈðÆÄ áÇíÆÄ èÆèÈðÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÆèÈðÆÄ áÇíÆÄ ØÆèÈèèÆùùÆ áÇíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ØÆèÈèèÆÄ áÇíÆÄ ÇÓÇùÇíÆáØÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÇÓÇùÇíÆáØÇðÆèÆíÆÄ òÈáâÇÇÆáØÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. òÈáâÇÇÆáØÇðÆèÆíÆÄ ÇÓÈáØÆáâÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÇÓÈáØÆáâÇðÆèÆíÆÄ

íðÆùÆáâÇíÇùÆáâÇðÆèÆíÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈñÆùùÆ ØÆÓÓÈùùÆ íÆóÈÓÆññÆÄ êÈñÆùùÆ ØÆÓÓÈùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈñÇðÆ ùÈèÆèÇèÈðÇ íÆóÈÓÆññÆÄ êÈñÇðÆ ùÈèÆèÇèÈðÇ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÈèèÈðÈèÆáÇÇÆùùÆ íÆóÈÓÆññÆÄ ÈèèÈðÈèÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÓíèííÆóÈðÆáÇÇÆùùÆ íÆóÈÓÆññÆÄ ÓíèííÆóÈðÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. íÈñíÈðÇùÇíÈùùÆèÈáÇÇÆùùÆ íÆóÈÓÆññÆÄ íÈñíÈðÇùÇíÈùùÆèÈáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí.

ðÆèÇÓÆññÆíÆÕÆáÇÇÆùùÆ íÆóÈÓÆññÆÄ ðÆèÇÓÆññÆíÆÕÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÆíÇÕÆèÆÄùÆáÇÇÆùùÆ íÆóÈÓÆññÆÄ ÆíÇÕÆèÆÄùÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÈñÆØÆÓÓÈ èÈñÇðÆ ùÈèÆèÇèÈðÇ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÈñÆùùèÆèÇèÈ ÈèèÈðÈèÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÈèèÈðÈèÆáÇÇÆÄ ÓíèííÆóÈðÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ÓíèííÆóÈðÆáÇÇÆÄ íÈñíÈðÇùÇíÈùùÆèÈáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. íÈñíÈðÇùÇíÈùùÆèÈáÇÇÆÄ

ðÆèÇÓÆññÆíÆÕÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ðÆèÇÓÆññÆíÆÕÆáÇÇÆÄ ÆíÇÕÆèÆÄùÆáÇÇÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. íÆáÆñÆùùÆ ñÆÕÕÆùùÆ íÆóÈÓÆññÆÄ íÆáÆñÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈèÈðÆùùÆ ñÆÕÕÆùùÆ íÆóÈÓÆññÆÄ êÈèÈðÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÆèÈðÆùùÆ ñÆÕÕÆùùÆ íÆóÈÓÆññÆÄ èÆèÈðÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí.

ØÆèÈèèÆùùÆ ñÆÕÕÆùùÆ íÆóÈÓÆññÆÄ ØÆèÈèèÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. íÆáÆñí ñÆÕÕÍ êÈèÈðÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. êÈèÈðí ñÆÕÕÍ èÆèÈðÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. èÆèÈðí ñÆÕÕÍ ØÆèÈèèÆùùÆ ñÆÕÕÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. ùíÓÓÇ ñÆÕÕÆÄ ÊíÆíÈùùÆÇðÆ ÆíÈíÆíÆÄ ùÆñÇíÆèèÈÄ ÊíÇéíèè- ÊíÆíÆíÆÄ ùÆñÇíÆÉÚÆíèè- ùÆ×ÓÇóí ÆíÈØØÆèí êÈÓÓÆèí ÆíÆèèèè òÈíÆùùÆíèÈ. ñÆÕÕÍ ùíÓÓÇíÆÄ ÆèèÆííÆáÈùÆñðÈèÇðÆ-

èÆññÆííÆáÈùÆñðÈèÇðÆ- íÈðÈèèÈííÆáÈùÆñðÈèÇðÆ- íÆáÈðÇíÆííÆáÈùÆñðÈèÇðÆ- áÇíÇäÇíÆÓíùÆððÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí. "±© ÓÈùÆðí èÆññí ÆÓÈùÆðÆùùÆ èÆññÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí -- ÇóÆññÆçÈíÆíÈùùÆðí- íÆÓÆèÈíÆíÈùùÆðí.

ÇóÆññÆçÈíÆíÈùùÆðí -- èÇíÆÄ èÆèèÇ ùÉðÆÄ ùÆñÇèÈðÈèèÇ ÈííùÆèÆÓÆññÆÄ ÓÆèèÇ èÆÄ ÓÆóÈÄ ÓÆèèÇ ÆùùÇéíèÈ ÆðÈíÆíèèè- èÆÄ ÓÆóÈÄ ÓÆèèÇ óÇÕÍ

ÓÈùÆðí èÆññí ÆÓÈùÆðÆùùÆ èÆññÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí -- ÇóÆññÆçÈíÆíÈùùÆðí- íÆÓÆèÈíÆíÈùùÆðí.

ÇóÆññÆçÈíÆíÈùùÆðí -- èÇíÆÄ èÆèèÇ ùÉðÆÄ ùÆñÇèÈðÈèèÇ ÈííùÆèÆÓÆññÆÄ ÓÆèèÇ èÆÄ ÓÆóÈÄ ÓÆèèÇ ÆùùÇéíèÈ ÆðÈíÆíèèè- èÆÄ ÓÆóÈÄ ÓÆèèÇ óÇÕÍ

ÓÈùÆðí èÆññí ÆÓÈùÆðÆùùÆ èÆññÆùùÆ ÊíÆíÈùùÆðÆíÆØØÆðíÆ íÆØØÆðí -- ÇóÆññÆçÈíÆíÈùùÆðí- íÆÓÆèÈíÆíÈùùÆðí.

ÇóÆññÆçÈíÆíÈùùÆðí -- èÇíÆÄ èÆèèÇ ùÉðÆÄ ùÆñÇèÈðÈèèÇ ÈííùÆèÆÓÆññÆÄ ÓÆèèÇ èÆÄ ÓÆóÈÄ ÓÆèèÇ ÆùùÇéíèÈ ÆðÈíÆíèèè- èÆÄ ÓÆóÈÄ ÓÆèèÇ óÇÕÍ

ÉííÁÚÚÁèÈ- èÈääÈ ÉííÁÚÚÁèÈ. íÈní ùÈØÈçÇíÈ ÒÁóÈÁ ÓÁèøÇ ÁèùÇéíèÈ
ÁðÈíÁíèÁèÈ- èÁÁ ÒÁóÈÁ ÓÁèøÇ óÇÕÍ ÉííÁÚÚÁèÈ- èÈääÈ ÉííÁÚÚÁèÈ. áÇíÇ
ðÈääÁúÈèøÇ áÇíÁÁ ÒÁóÈÁ ÓÁèøÇ ÁèùÇéíèÈ ÁðÈíÁíèÁèÈ- èÁÁ ÒÁóÈÁ ÓÁèøÇ óÇÕÍ
ÉííÁÚÚÁèÈ- èÈääÈ ÉííÁÚÚÁèÈ.

íÁÓÁèÈíÁíÈùùÁðí -- ùÁèèÁÁ ÉííÁíÈùùÇòÁ ñÇíÁÁ ÚÁíííèÈ- èÈääÈÁ ÒÁçúÇèÈ.
ùÉóÁÁ®®®í®®® ùÈèÁÁ®®®í®®® ÕÇÕÁÁ®®®í®®® íÁääÁÁ ÉííÁíÈùùÇòÁ ñÇíÁÁ
ÚÁíííèÈ- èÈääÈÁ ÒÁçúÇèÈ. ùÁèèÇ®®® ùÉóÁÁ®®® ùÈèÁÁ®®® ÕÇÕÍ®®® íÁääÇ
óÇÕÁèùÁ®®® éÍúÁèùÁ®®® ñÍúÁèùÁ®®® ñÇíÁèùÁ®®® èÈääÈòÇ®®® íÁèèÁíÇòÁ
ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí. "2©

ÓÈùÁðí èÁññí ÁíòÇÓÁèÁèùÁ èÁññÁèùÁ ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí --
ÇóÁññÁçÈíÁíÈùùÁðí- ÁíÁíèÁóÈíÁíÈùùÁðí- íÁÓÁèÈíÁíÈùùÁðí.

ÇóÁññÁçÈíÁíÈùùÁðí -- ÁóÁúÇ ñÁÕÕÇ ðÈääÁúÈèøÇ ñÁÕÕÁÁ ÒÁóÈÁ ÓÁèøÇ
íÁØØÁðíÓÓÁèÈ.

ÁíÁíèÁóÈíÁíÈùùÁðí -- ÓÈùÁðÁÁ ðÈääÇíÁèùÁ®®® ñÁÕÕÍ íÁðÁèùÁ®®®
ÁíÈðíñÁÁ ùÍÓÓÇòÁ íÁðÁèùÁñÇíÁèèÈòÇ®®® íÈðíç ðÈääÁúÁíèÁèùÁ
íðÁèùÁääÇíÇúÁääÇòÁèÁíÁÓÈùÁðÁÁ íÁðÁèùÁñÇíÁèèÈòÇ ÉííÁíÈùùÁðÁíÁØØÁðíÁ
íÁØØÁðí.

íÁÓÁèÈíÁíÈùùÁðí -- ùÁèèÁÁ ÉííÁíÈùùÇòÁ ÁèèÇíÁÁ ÇèÇííèÈ íÁóÈèÇííèÈ-
íÁóÈèÈääÈñÈðÁÓÁÁ èÈÓÓÁÁ íÁØØÁíÈðíèÈ. ùÉóÁÁ®®®í®®® ùÈèÁÁ®®®í®®®
ÕÇÕÁÁ®®®í®®® íÁääÁÁ ÉííÁíÈùùÇòÁ ÁèèÇíÁÁ ÇèÇííèÈ íÁóÈèÇííèÈ-
íÁóÈèÈääÈñÈðÁÓÁÁ èÈÓÓÁÁ íÁØØÁíÈðíèÈ. ùÁèèÇ®®® ùÉóÁÁ®®® ùÈèÁÁ®®®
ÕÇÕÍ®®® íÁääÇ ÓÇòÈÓÁèùÁ ùÈÓÁèùÁ®®® ÓÇòÈÓÁèùÁ èÈÓÓÁèùÁ®®®
íÁðÁèùÁñÇíÁèèÈòÇ ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí. ÓÈùÁðÁÁ ÓÁññÁÁ
ðÈíÇÓÁèùÁ ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí. ÁóÁúÇ ñÁÕÕÁÁ ÉííÁíÈùùÇòÁ
ÁíííÁííÁÁ ÓÈòÈðÁèñÇíÁèèÈÁ ÉííÇéíèÈ- ÉííÁííÁÁ ùÁñÇíÁÚÚÁèÈ- ùÁ×ÓÇóí
ÁíÈØØÁèí èÈÓÓÁèí ÁíÁèèÁèí ðÈíÁèùÁèÈ. ñÁÕÕÍ ÁóÁúÁèí ÁèèÁííÁèÈùÁñðÈèÇòÁ-
èÁññÁííÁèÈùÁñðÈèÇòÁ- íÈòÈèÈííÁèÈùÁñðÈèÇòÁ- íÁèèðÇíÁííÁèÈùÁñðÈèÇòÁ-
áÇíÇáÇíÁÓÍúÁðòÁèùÁ ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí. ñÁÕÕÍ íÁðÁèùÁñÇíÁèèÈòÇ
ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí. "3©

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ÇóÁññÁçÈíÁíÈùùÁðí- ÁíÁíèÁóÈíÁíÈùùÁðí- íÁÓÁèÈíÁíÈùùÁðí.

ÇóÁññÁçÈíÁíÈùùÁðí -- óÇÕÁÁ ÒÁóÈÁ ÓÁèøÇ ÁèùÇéíèÈ ÁðÈíÁíèÁèÈ- èÁÁ
ÒÁóÈÁ ÓÁèøÇ óÇÕÍ ÉííÁÚÚÁèÈ- èÈääÈ ÉííÁÚÚÁèÈ. èÈääÈÁ ÒÁóÈÁ ÓÁèøÇ ÁèùÇéíèÈ
ÁðÈíÁíèÁèÈ- èÁÁ ÒÁóÈÁ ÓÁèøÇ óÇÕÍ ÉííÁÚÚÁèÈ- èÈääÈ ÉííÁÚÚÁèÈ.

ÁíÁíèÁóÈíÁíÈùùÁðí -- íÈòÈñÇ íÈòÈñÇ ÁÓÈùÁðÇ ÓÁíèÇ íÁØÙÈñÇíÁÁ
íÁØÙÈñÇíÁÁ ÁÓÈùÁðÇíÁÁ ÓÁíèÇíÁÁ ÉííÁíÈùùÁðÁíÁØØÁðíÁ íÁØØÁðí.

íÁÓÁèÈíÁíÈùùÁðí -- óÇÕÁÁ ÉííÁíÈùùÇòÁ íÇçÁÁ ùÁíÁèÈ- ÁèÈííÁÁ ÇèÈòÁèÈ-
ñÈùÇ ðÁçÁèÈ- íÈùÈçÁÁ ðÁçÁèÈ- íÁóÈùÁÁ ðÁçÁèÈ- ùÁññÁÁ íÁðÁíÁèÈ- ùÁíèÈÁ
ÚÈíèÁèÈ- íÈððíÁÁÁ ùÁóÁèÈ- ÍÓÇÕÇòÈÓÁÁ ÓÁóíèÈ- íÁóÈíÁííí èÈääÁèÈ-
íÁóÁèçÇóÁÁ ÒÁØÙÁèÈ- ÕÇñÁÕÇèÁÁ ÓÁóíèÈ- íÈÓÁñÁÕÇèÁÁ ÓÁóíèÈ- ñÇèÁóÁÁ
ÚÉòÈèÇ òíóííèÈ- íÈèÁóÁÁ ÚÉòÈèÇ òíóííèÈ- ÁóÁúÁíèÁÁ ÚÉòÈèÇ òíóííèÈ- èÈääíÁ
ØÈèèíÁ èÁèÇÓÁèÁèùÁ òíúÈèÁÁ ÉííÇéíèÈ- ùÁ×ÓÁÁ ðÈíèÁèÈ. éÍúÁÁ
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