

Summary of the 24 Paccaya

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When we understand the characteristics of the citta and cetasika that arise together and how each is the paccaya on which the other depends, one would gradually attenuate the attachment that mistakes realities for entities, people and the selves. In order to show that realities are truly daily life occurrences, I would like to talk about the first lobha-mula-citta namely somanassa-sahagatam ditthigata-sampayuttam asankharikam, which is the citta that arises with lobha, attachments, as hetu (cause).

somanassa-sahagatam	arise and evolve with somanassa-vedana
ditthigata-sampayuttam	arises concurrently with wrong view
asankharikam	without inducements

As the first lobha-mula-citta arises and falls away with extreme rapidity, there must be as many as 19 cetasika arising with it. Each cetasika would be a distinct reality, but they must depend on one another to arise, perform their specific functions and then fall away. Since we do not know this, at the instant lobha-mula-citta arises there is 'us'. Therefore in just one single instant the lobha-mula-citta could show 'anattaness'. When we know that for the particular reality to arise there must be other realities arising concurrently as reciprocal paccaya, helping one another to arise. Without one another they could never arise at all.

The first lobha-mula-citta has 19 cetasika concurrently arising. I would like to speak of the 19 cetasika that arise with the lobha-mula-citta, or the 13 annasamana-cetasika and the 6 akusala-cetasika.

The annasamana cetasika comprise 7 sabba-citta-sadharana-cetasika and 6 pakinnaka-cetasika. The 7 sabba-citta-sadharana are phassa-, vedana-, sanna-, cetana-, ekaggata-, jivitindriya- and manasikara-cetasika.

These 7 cetasika must arise with all citta, no matter the type. Besides there are 6 pakinnaka-cetasika that arise with some citta and not with others. For the first lobha-mula-citta, however, all the 6 arise simultaneously, namely: vitakka-, vicara-, adhimokka-, viriya-, piti- and chanda-cetasika.

Of the 6 akusala-cetasika arising with lobha-mula-citta, 4 are moha-, ahirika-, anottappa-, and uddhacca-cetasika, which are the 4 akusala-cetasika that arise with all akusala-citta. They are collectively called mocatukka since they are the 4 akusala-sadharana-cetasika with moha as leader. Lobha-mula-citta ditthigata-sampayutta has 2 more akusala-cetasika arising concurrently: lobha- and ditthi-cetasika. One need not follow the order of the paccaya when speaking of them, but according to the characteristics of paccaya of the citta and 19 cetasika that arise together in the first lobha-mula-citta, as follows:

1. Sahajata-paccaya

The word sahajata means to arise simultaneously. Sahajata-paccaya means the reality that is paccaya must arise concurrently with the paccayuppanna-dhamma. **Paccayuppanna-dhamma** is the reality whose arising and existence the paccaya assist and support. The citta and all 19 cetasika are sahajata-paccaya; phassa-cetasika is paccaya for lobha-mula-citta and the other accompanying 18 citta.

In the same manner the other cetasika such as vedana that arise with this lobha-mula-citta would be paccaya for the lobha-mula-citta as well as the other 18 cetasika. The citta cannot arise without cetasika. The citta and the cetasika that assist and support each other to arise must occur simultaneously. There could never be ditthi or wrong view without lobha-cetasika concurrently arising since when there is wrong view, there would be pleasure in and attachment to the wrong view. Therefore the ditthi-cetasika could never arise without lobha. But lobha-cetasika could arise without ditthi-cetasika. It is normal in daily life occurrences that lobha-mula-citta often arises through the eye, ear, nose, tongue, body sense and mind. Whenever there is lobha-mula-citta-ditthigata-sampayutta, there is wrong view arising together with it. As to the first or the sahajata-paccaya, the lobha-mula-citta arising concurrently with 19 cetasika, one being paccaya for another and arising simultaneously: therefore they are sahajata-paccaya.

The lobha-mula-citta is sahajata-paccaya for the concurrently arising cetasika and the cetasika that arises together with the lobha-mula-citta are sahajata-paccaya for the lobha-mula-citta. Each instant of citta would have respective kinds of cetasika arising with it according to the type of the specific citta and cetasika.

2. Sampayutta-paccaya

Sampayutta-paccaya is the reality that is a nama-dhamma, which is paccaya uniquely for other nama-dhamma at the instant they arise together. Since they can combine completely, they are sampayutta-paccaya. They can blend because they are realities that arise simultaneously, fall away at the same time, experience the same arammana, and in the plane of the 5 khandha they must occur at the same rupa also. This shows that the nama-dhamma can really totally unite. In the case of a rupa-dhamma and a nama-dhamma, the rupa not being the reality that experiences the arammana and a different kind of reality from the nama-dhamma, they therefore are unable to blend together as a nama-dhamma could with another nama-dhamma.

The nama-dhamma that are sampayutta-paccaya would be sampayutta-paccaya in the instant they arise together, not when they do not occur simultaneously. When a citta arises, no matter the number of cetasika concurrent, both the citta and the cetasika would be paccaya one for the other as sampayutta-paccaya, since they combine completely at the instant they arise, know the same arammana, fall away together and arise concurrently at the same rupa. After the first instant of lobha-mula-citta has fallen away, is the second lobha-mula-citta that arises in sequence a sampayutta-paccaya? The first lobha-mula-citta is a nama-dhamma, as is the second. But the former is not sampayutta-paccaya for the latter, therefore we must correctly understand that only the citta and cetasika that arise concurrently would be sahajata-paccaya since they depend on one another and arise simultaneously. They are sampayutta-paccaya because they are nama-dhamma that arise simultaneously, know the same arammana concurrently, and in the plane of the 5 khandha, must arise at the same rupa at the same instant, and then fall away together. Therefore after the first lobha-mula-citta falls away, and becomes paccaya for the second to arise, it is not through sampayutta-paccaya.

3. Annamanna-paccaya

Annamanna-paccaya: The name is Pali but the characteristics of the realities need no names. We need names only in order to show the quality of paccaya of realities that depend on one another to arise. For realities to be paccaya by being annamanna-paccaya, the paccaya and the paccayuppanna-dhamma each must depend on the other. For example at the instant lobha-mula-citta arises with the concurrent cetasika, the lobha-mula-citta would be annamanna-paccaya for all the accompanying cetasika and all the cetasika arising would be annamanna-paccaya for the lobha-mula-citta. That is, the lobha-mula-citta would depend on the cetasika that are paccayuppanna-dhamma, and the cetasika that are paccayuppanna-dhamma would depend on the lobha-mula-citta that is paccaya. Both paccaya and paccayuppanna-dhamma each must depend on the other for them to be annamanna-paccaya. This is because some realities that are paccaya for paccayuppanna-dhamma without depending on the paccayuppanna-dhamma in the least. For example the citta is paccaya for the cittajarupa (or the rupa that arise from the citta as samutthana, **samutthana being the reality that composes the rupa**) to arise, while the cittajarupa is not paccaya for the citta to arise. The cittajarupa must depend on the citta as samutthana to arise: without the citta, the cittajarupa cannot arise. For example in a dead person there is no more cittajarupa because no citta arises. The citta is paccaya for cittajarupa to arise, therefore the citta is paccaya and the cittajarupa paccayuppanna at the instant that citta and cittajarupa arise simultaneously. Thus the citta and cittajarupa are not annamanna-paccaya for each other.

Annamanna-paccaya are like three sticks that must rely one on the others to stay upright; take one away and they would not be able to stand. Whenever the citta is annamanna-paccaya, one must know that the realities that are paccayuppanna-dhamma caused by the citta must also be relied on by the citta which is the paccaya. Otherwise they would not be annamanna-paccaya. The reality that is paccaya depend on the realities that are paccayuppanna in the same way that the realities that are paccayuppanna rely on the reality that is paccaya. The realities are annamanna-paccaya or dependant one on the other to arise, for example, the citta and the cetasika depend on each other to arise, therefore the citta and the cetasika are annamanna-paccaya one for another. The four mahabhuta-rupa comprising the earth, water, fire and wind elements are annamanna-paccaya one for another. In the same manner that the earth element is paccaya for water, fire and wind elements to arise, the water element is also annamanna-paccaya for the earth, fire and wind elements. Among the four dhatu, one would be annamanna-paccaya for another. In the same instant of citta that arises, there are several paccaya that condition the citta and concurrent cetasika that arise and fall away together, and the paccaya are none other than the citta, cetasika and rupa.

4. Nissaya-paccaya

Nissaya-paccaya is the reality that is paccaya for paccayuppanna dhamma by being the base for the

paccayuppanna-dhamma. The word '**nissaya**' means **dwelling**. Both citta and cetasika are nissaya-paccaya each for the other. In the bhumi of the 5 khandha such as the human bhumi, the citta and the cetasika must depend on the rupa to arise, the citta cannot arise outside the body rupa. Therefore what is the nissaya-paccaya or the basis for the first lobha-mula-citta, which is somanassa-sahagatam ditthigata-sampayuttam asankharikam, to arise? Whatever rupa the lobha-mula-citta arises at, that rupa is the nissaya-paccaya by being the basis for the lobha-mula-citta.

Through the eyes, at the moment of seeing, the cakkhu-vinnana arises at the cakkhuppasada, therefore the cakkhuppasada is nissaya-paccaya, the base of arising to the cakkhu-vinnana. In the bhumi of the 5 khandha there are 6 rupa which are the birthplace of the citta:

1. Cakkhuppasada is the place of arising for the 2 cakkhu-vinnana, which performs the function of seeing. (dassana-kicca)
2. Sotappasada is the place of arising for the 2 sota-vinnana, which performs the function of hearing. (savana-kicca)
3. Ghanappasada is the place of arising for the 2 ghana-vinnana, which performs the function of smelling. (ghayana-kicca)
4. Jivhappasada is the place of arising for the 2 jivha-vinnana, which performs the function of tasting. (sayana-kicca)
5. Kayappasada is the place of arising for the 2 kaya-vinnana, which performs the function of experiencing body sense contact. (phussana-kicca)

There are 6 rupa which are the birth place for the citta in the bhumi of the 5 khandha. Besides the 5 pasada-rupa that are the nissaya-paccaya of the 10 dvi-panca-vinnana citta respectively, there is also the hadaya-rupa that is the arising place for all citta except for the 10 dvi-panca-vinnana citta. The hadaya -rupa is therefore the nissaya-paccaya for almost all citta in the bhumi of the 5 khandha. Since the hadaya-vatthu is the nissaya-paccaya for lobha-mula-citta to arise, is the lobha-mula-citta nissaya-paccaya for hadaya-vatthu to arise? No, because hadaya-vatthu is the rupa that is the birthplace for the citta in the bhumi of the five khandha but the citta, which is a nama-dhamma, is not the basis for the birth of rupa. There are 4 samutthana for rupa, or the 4 realities that compose the rupa, namely: kamma, citta, utu, and ahara. As to the citta that is the samutthana for rupa to arise, it only does so for the cittajarupa, not for rupa that arise from other samutthana. Therefore the citta is not paccaya for pasada-rupa, which are rupa that arise from kamma as samutthana.

The word 'nissaya' means dwelling. In Thai the word nissay is used to mean what is often done until it becomes a habit, which is also its meaning in Pali. In the Vinaya, the newly ordained bhikkhu would habitually frequent the upajjhaya (preceptor) or depend on his teachings to progress until he is no longer a newly ordained bhikkhu.

The cakkhuppasada-rupa is the rupa which is the birthplace of the cakkhu-vinnana, hence the nissaya-paccaya for the cakkhu-vinnana while the nama-dhamma that is nissaya-paccaya for nama-dhamma is the citta and cetasika. Is the first lobha-mula-citta a nissaya paccaya? Yes. To what? To the cetasika that arise concurrently with it. The cetasika that arise with the first lobha-mula-citta is nissaya-paccaya for the citta arising together with it as well as to the other cetasika that arise in the same citta. This is the paticcasamuppada, from the perspective of the 'paccayaness'. This shows what realities depend on what to arise and by which paccaya.

5. Upanissaya-paccaya

Upanissaya-paccaya is the reality that is the strong birthplace for other realities to arise, but the upanissaya-paccaya is the reality that is paccaya **by being a strong birthplace for realities that do not arise concurrently with it**. There are three upanissaya-paccaya:

1. Arammanupanissaya-paccaya

2. Anantarupanissaya-paccaya

3. Pakatupanissaya-paccaya

As arammanupanissaya-paccaya, the lobha-mula-citta-ditthigata-sampayutta is the strong base by being the arammana of the lobha-mula-citta that is arising in the present. When there is wrong view evolving with pleasure and attachment in the

wrong view as strong arammana the lobha-mula-citta-ditthigata-sampayutta would arise to think frequently of the reality, thus it would be a strong base by being the arammana. For example, in the instant there is pleasure and satisfaction in wrong view in the practice that the person regards as right view, there would be paccaya to think often of the pleasure in the wrong view.

The same applies to anantarupanissaya-paccaya: the falling away of the last lobha-mula-citta would be paccaya as strong birthplace for the next lobha-mula-citta to arise subsequently in the same javana-vithi. The last lobha-mula-citta would be paccaya for the tadalambana-citta or bhavanga to arise by being anantarupanissaya-paccaya.

Pakatupanissaya-paccaya is a strong birthplace for daily, habitually performed or accumulated realities. When the lobha-mula-citta has arisen and fallen away, the realities that had arisen with the citta would accumulate in the subsequent citta. Having thought and done something, there would be accumulated strength to make the same kind of lobha-mula-citta arise again.

Besides the lobha-mula-citta-ditthigata-sampayutta, or the lobha-mula-citta arising with wrong view, one could see from real life that each person takes pleasure in or has different habits concerning what is seen through the eyes, sound that is heard through the ears, different smells, tastes, clothing, objects, utensils, stories or even fun and games. This is because there has been that satisfaction before, accumulated liking for such things, and having done them, they would be pakatupanissaya-paccaya: the usual strong birthplace for what has been done and accumulated. The Buddha manifested the Jataka or stories from the past when such and such events took place and the accumulations of the persons in the long time past.

Not only do each of us think, say, do, like or dislike certain things in this lifetime; but we must have done, thought, said, liked and disliked in that way before in the past. Therefore it became paccaya to think, say or do the same things once more, no matter with any kind of kusala or akusala citta. This is because the accumulations of past deeds are pakatupa-nissaya-paccaya.

In the Commentaries, **Mahanipata, the 5th Mahosathajataka**, Mahosatha said to King Videharaja: **Bad people see this world as normal, not the next world.** A brief statement but daily life to all those who have lobha or want something in daily life for they see only the importance of this lifetime. They desire praise, fame and fortune, and benefits, but can these follow them to the next world? The desired praise, fame and fortune of the present could never follow you to the next life. The attachment to praise, fame and fortune rises

because bad people see this world as normal, or think only of this existing world, which enables them to perform dishonest deeds with lobha, dosa or moha, since they do not see the next world as normal.

Each instant of akusala that arises and falls away is pakatupa-nissaya-paccaya for that kind of akusala-citta in the future. Even one instant of lobha-mula-citta could be upanissaya-paccaya for future lobha-mula-citta.

Audience: You said that most people would be attached to praise, fame and fortune, and pleasing words. But as far as I can see at present I think we are in that kind of environment.

Sujin: We are in that kind of environment for not only this lifetime, we have been and will always be in that kind of environment, namely in the midst of praise, fortune and fame.

Audience: A beautiful person buys things expensively because they don't dare to bargain. And sometimes a simple question can't be answered by a pretty person. Why?

Sujin: The patisandhi-citta that arises in a lifetime is **the result of only one kamma.** Throughout samsara-vatta rebirths as pretty or not, akusala or kusala citta that arise in infinite numbers cannot be estimated. The result of kusala kamma must always be good things. Beautiful people are certainly the results of kusala-kamma, when it were the result of akusala-kamma, the rupa would not be pretty. The patisandhi-

citta arises together with the rupa, kammaja-rupa, which is the result of just one kamma, but all the other kamma accumulated in samsara-vatta are numerous. Has there ever been jealousy? Conceit? Stinginess? Crookedness? Rivalry? All the akusala are still accumulated in the citta, nothing is gone. One kamma causes beauty in a rebirth but all the akusala accumulated would show as a pretty, unintelligent person, or in some other aspects, through pakatupa-nissaya-paccaya. But there are also good, beautiful people who have also accumulated a lot of kusala kamma, with gentle hearts, metta and karuna. Or they could be ariya-puggala who are beautiful all around, with supreme sati and panna of the arahanta level such as Bimba-Yasodhara, whose beauty only the Buddha's surpassed, as possible example. Even bodily appearance could show past kamma: a good looking person is the result of kusala-kamma, but when a beautiful person is not good, it shows akusala-citta accumulated in the past, even though born beautiful, there is still jealousy because there has been a lot of jealousy accumulated.

Audience: The anisamsa (good results) of dana would make him rich with a large fortune but with stingy habits, and mana, so when asked for donations he might give only 10 baht while we ordinary people might give more. This would be according to conditions, wouldn't it?

Sujin: In the past when the Buddha had not attained parinibbana, there were examples of the ariya-puggala whose accumulated akusala would be strong enough to do diverse physical or verbal actions, before listening to the dhamma. This shows that when the lokuttara-panna has not yet arisen, there is no way to extinguish any akusala. Physical and verbal actions would have to evolve with the strength of the specific akusala. Lobha, which is attachment, is one kind of very strong akusala, comparable to a rubber tree saturated with rubber, whenever the knife cuts it, there would be rubber oozing out.

When we see a nice, pleasant thing, lobha-mula-citta would arise to be attached to whatever appears to the eye. Like the rubber tree which as soon as it is cut, the rubber oozes out.

Through the eyes we want beautiful things, through the ears we want pleasant sounds, through the nose nice aromas, through the tongue we want to taste delicious food. When one has heard the dhamma and developed panna until strong enough to eradicate kilesa, the lokuttara-panna would arise making him an ariya. Before that, however, everyone would be full of all kinds of akusala. None has uniquely kusala-citta void of any kind of akusala in the least. While there are still rebirths, kamma would make us born pretty or ugly, and in each lifetime would have more or less kusala- and akusala-citta accumulated continuously according to paccaya.

Audience: This shows that the person that has one thing and lacks the other, such as someone handicapped but who is a nice person did not do all the kusala-kamma, doesn't it?

Sujin: In this incalculably long samsara-vatta, everyone has been born all beings: we have been physically challenged, Kings, beautiful, and ugly. Each lifetime is so short, and we never return to being that person.

Audience: Just now, you said that the bad sees this life as normal. How does the pundit see it?

Sujin: The pundit thinks about the next lifetime and the next world also, not just this one. For example, the pundit would think that the lobha-mula-citta that is attached to praise, fortune and fame, social status and benefits should be immediately abandoned this lifetime, otherwise how very hard it would be like in the next rebirth? For the bad person, no matter the amount of fortune would never be enough. One must continue to perform bad deeds in order to increase the fortune. While the pundit would see each moment of akusala that arises would continue to accumulate on to the next lifetimes.

6. Asevana-paccaya

Asevana-paccaya is the lokiya-kusala-citta and cetasika, akusala-citta and -cetasika and kiriyā-citta and -cetasika that arise together.

The same kind of citta that arise to perform javana-kicca in repetition at the instant that they are paccaya as asevana or as paccaya for the same kind of citta to arise in sequence having the same arammana in repetition in the same vara. For example the first lobha-mula-citta arises and falls away and becomes paccaya for the second lobha-mula-citta. The first lobha-mula-citta is asevana-paccaya but is not itself asevana-paccayuppana.

The second lobha-javana-citta is the paccayuppana of the first lobha-mula-citta, the asevana-paccaya of the

second lobha-mula-citta, and so on until the sixth lobha-mula-citta, which is the paccayuppana of the fifth and the asevana-paccaya of the seventh javana citta. The seventh javana citta is the asevana-paccayuppana of the sixth javana citta but is not in itself asevana-paccaya since after that kusala, akusala or kiriya citta do not arise but bhavanga or tadalamhana which are vipaka. All vipaka citta are never asevana-paccaya.

Asevana-paccaya comprise the lokiya-kusala-citta and cetasika, akusala-citta and cetasika and kiriya citta and cetasika that perform javana kicca from the first instant to the next to last javana instant. **All vipaka citta are never asevana-paccaya.**

7. Anantara-paccaya

The citta and cetasika that arise as anantara-paccaya or after they had fallen away and condition the next citta and cetasika to arise in continuation without the least interval, except for the cuti-citta of the arahanta, which is not an anantara-paccaya, since when the cuti-citta of the arahanta falls away, parinibbana occurs.

Anantara-paccaya could only be nama-dhamma. None could have the power to be the self that could stop the present citta from being anantara-paccaya. Those who say that they do not wish to be reborn would not be able to stop the citta and cetasika from arising. This is because the citta and cetasika are anantara-paccaya and as long as it is not the cuti-citta of the arahanta, the citta would be anantara-paccaya.

Audience: When the arahanta enters phala-samapatti, at that moment all citta and cetasika are extinguished, aren't they?

Phala-samapatti does not extinguish any citta and cetasika. Phala-samapatti has the sotapatti-phala-citta, sakadagami-phala-citta, anagami-bala-citta and arahatta-phala-citta arising and falling away in continuation until the phala-samapatti ends, or when the phala-citta falls away and other kinds of citta arise consequently.

Audience: They are not eradicated but temporarily suspended, aren't they?

Sujin: Phala-samapatti is when the sotapatti-phala-citta, sakadagami-phala-citta, anagami-bala-citta and arahatta-phala-citta arise and fall away in continuation while there is phala-samapatti, until it ends. What you mean to ask about would probably be the nirodha-samapatti that temporarily extinguishes the citta and cetasika. But the last citta before it falls away would still be anantara-paccaya. At the end of the nirodha-samapatti it would condition the citta and cetasika to continue to arise and fall away. It does not lose the status of anantara-paccaya since it is not the cuti citta of the arahanta.

Audience: Would the cuti citta of those to be born the asannisatta-brahma be anantara-paccaya for the patisandhi citta, when the rupa cuti from the asannisatta-brahma?

Sujin: That is right.

Audience: Anantara-paccaya conditions the citta to arise without possible interval. But while one is the asannisatta-brahma, with no citta arising in the least, there is a long interval.

Sujin: One is an asannisatta-brahma, with no citta arising in the least, with the strength of the pancama-jhana-kusala that arose before the cuti-citta, before the rupa would patisandhi in the asannisatta-brahma-brahma-bhumi, as a special case. **All dhamma would arise and evolve in various ways according to causes and results.** However one must not fool oneself and think that it is the nirodha-samapatti even though it is not. That is wrong understanding. If one were to desire to be born an asannisatta-samadhi-satta-brahma one must develop kusala citta composed with panna until the citta is firmly established as upacara-samadhi and even more peaceful unto the appana-samadhi, which are the jhana-citta of the first, second, third and fourth levels. Upon reaching the fifth level, being disillusioned by nama-dhamma, one would have the cetana for the citta and cetasika not to arise. When the fifth level of jhana-citta does not weaken and there is paccaya for it to arise before the cuti-citta with the disillusionment in nama-dhamma, after the cuti-citta has fallen away, it would be paccaya for the rupa to patisandhi as an asannisatta-brahma in the asannisatta-brahma-bhumi.

Audience: For a person to be able to achieve nirodha-samapatti he must also have achieved the lokiya-jhana

or arupa-samapatti, must he not?

That is correct. But he must have attained the highest arupa-jhana namely the nevasannanasannayatana-jhana, and also be an ariya-puggala as the anagami or the arahanta, otherwise he could not attain nirodha-samapatti.

8. Samanantara-paccaya

The citta and cetasika are anantara-paccaya or the moment they fall away they would be paccaya for the next instants of citta and cetasika to arise in continuation. The sequential order in the arising and falling away of the citta and cetasika proceeds without confusion but according to the working order and the conditions of the specific citta and cetasika under no one's control. The reality that conditions and causes the citta and cetasika to arise in the proper sequence is the samanantara-paccaya. For example the patisandhi-citta that arises and falls away is paccaya for the bhavanga citta to arise in continuation. No other citta than the bhavanga-citta could arise in sequence to the patisandhi-citta. When the panca-dvaravajjana-citta arises and falls away, it would be paccaya for either the cakkhu-, sota-, ghana-, jivha- or kaya-vinnana to arise consequently, and no other citta could succeed the panca-dvaravajjana-citta. Therefore all citta are anantara and samanantara-paccaya, exempting only the cuti-citta of the arahanta.

9. Paccha-jata-paccaya

The first lobha-mula-citta has 19 cetasika concurrently arising and 22 paccaya, less only 2 of the twenty four major paccaya. The lobha-mula-citta is a paccha-jata-paccaya or the paccaya that supports the rupa that was born before and has not yet fallen away. All citta in the bhumi of the five khandha support the rupa that was born before and has not fallen away which keeps alive the rupa that has citta.

10. Kamma-paccaya

In the first akusala citta, namely somanassa-sahagatam ditthigata-sampayuttam asankharikam, there is kamma-paccaya namely cetana-cetasika arising with this akusala-cetasika as **sahajata-kamma-paccaya** to the citta and other cetasika arising together with it as well as **nanakkhanika-kamma-paccaya** to the seven future akusala-vipaka-citta to arise. The instant an akusala-vipaka-citta arises, one should know that none could ever make it arise if not the kamma-paccaya done in the past as nanakkhanika-kamma-paccaya. Whenever there is physical illness with bodily dukkha, that instant arises because of our own kamma and not because of others. If one had never performed any akusala-kamma in the past there would not be any paccaya for the 7 akusala-vipaka-citta to arise. But because of the past akusala-kamma, although fallen away since, is still paccaya accumulated in continuation until the time to bring results by being paccaya for the 7 akusala-vipaka-citta to arise. The 7 akusala-vipaka-citta are:

1. cakkhu-vinnana (akusala-vipaka)
2. sota-vinnana (akusala-vipaka)
3. ghana-vinnana (akusala-vipaka)
4. jivha-vinnana (akusala-vipaka)
5. kaya-vinnana (akusala-vipaka)
6. sampaticchanna (akusala-vipaka)
7. santirana (akusala-vipaka)

One might not want these 7 akusala-vipaka in the least but that cannot be since the dhamma that would make them arise is already performed. Whenever the past akusala-kamma has the chance and is ready to bear fruit, it would be nanakkhanika-kamma-paccaya to condition the 7 akusala-vipaka-citta to arise.

Are we now certain that each instant of each person's vipaka arise from his own kamma and not because of other people's doing? Are we still angry with others thinking that they did it to us? If one still thinks that others did it, one would still be angry.

11. Hetu-paccaya

This revision will not proceed according to the order of paccaya but in alternation, in reality hetu is the first paccaya. The first lobha-mula-citta has two realities that are hetu-paccaya arising with it, namely:

Moha-cetasika as moha-hetu
Lobha-cetasika as lobha-hetu

Any citta and cetasika arises with hetu-cetasika is sahetuka.

Lobha-mula-citta has 2 hetu arising with it, thus it is sahetuka that is dvi-hetuka.

The lobha-mula-citta is not a hetu-paccaya. But the moha-cetasika and lobha-cetasika that accompany it are hetu-paccaya and the paccayuppanna-dhamma of the moha-cetasika and lobha-cetasika is the lobha-mula-citta and other cetasika (that are not hetu) that arise concurrently as hetu-paccayuppanna. Is the moha-cetasika that arise with the lobha-mula-citta sahetuka or ahhetuka? Sahetuka, since the moha-cetasika arise together with the lobha-cetasika. Is it eka-hetu or dvi-hetuka? Eka-hetuka, since there is only the lobha-cetasika as hetu arising with it. Is the lobha-cetasika that arises with the lobha-mula-citta sahetuka or ahhetuka? Sahetuka, since there is moha-cetasika arising together with it. Is it eka-hetu or dvi-hetuka? Eka-hetuka, since there is only the moha-cetasika as hetu arising with it. Is the phassa-cetasika that arises with the lobha-mula-citta sahetuka or ahhetuka? Sahetuka. Is it eka-hetu or dvi-hetuka? Phassa-cetasika is dvi-hetuka, since it arises with moha-cetasika and lobha-cetasika, which are 2 hetu. Thus the phassa-cetasika would be dvi-hetuka. Is the vedana-cetasika that arises with the lobha-mula-citta ahhetuka or sahetuka? Sahetuka. Is it eka-hetu or dvi-hetuka? Dvi-hetuka, just like the lobha-mula-citta.

When the first lobha-mula-citta arises, it is paccaya for cetasika to arise with it and paccaya for rupa to arise also. But from the perspective of hetu-paccaya, the moha-cetasika and lobha-cetasika are paccaya for citta and other cetasika that arise concurrently with that lobha-mula-citta as well as hetu-paccaya for cittaja-rupa. To speak of cittaja-rupa, this does not mean that the rupa arises uniquely from the citta. It must arise from the citta and cetasika together as paccaya. The lobha-mula-citta is akusala. The first lobha-mula-citta is somanassa-sahagatam ditthigata-sampayuttam asankharikam. The actions of those who have wrong view, who praise or worship what they are attached to with the cittaja-rupa that arise with akusala-citta, might be hard to discern from the worship that arises from the kusala-citta, pure with panna and right view.

Therefore one should be mindful and examine oneself to see from which kinds of citta one's physical and verbal deeds arise: kusala or akusala-citta?

Audience: Say a relative thinks that a tree is sacred and everyone goes to worship it except you. I would like to know what kind of citta it is when you do not worship or do without having faith in it?

Sujin: One must be mindful of the characteristics of the citta then.

Audience: You do not have faith but they all do it, parents, brothers and sisters, so we cannot be alone not to worship it. We must follow them and worship it also, without faith.

Sujin: Would anyone say anything if we did not, would they?

Audience: They would say that you were stubborn.

Sujin: What if we don't and paid respect to the Ratanattaya (the Triple Gem) instead? If we must all follow others no matter where they lead us, we can't be ourselves.

Audience: I do not think that we must follow others, but as the saying goes, when in Rome do as the Romans do.

Sujin: Have you ever worshiped a spirit house, to move a little from the tree. If you have, what kind of citta was that?

Audience: It was the kusala-citta while paying respect. I used to believe that the spirit house could grant your wish but having since studied the dhamma I believe in paccaya more.

Sujin: Do you still do it?

Audience: Not any more.

Sujin: Why not?

Audience: Every time I did I would ask for something, but now I don't want to ask anything having known that we should wish for only possible things. Since the spirit houses are there for us to worship and ask for things we want, which is impossible since things must evolve with paccaya, I no longer pay respect.

Sujin: So why do you worship trees or spirit houses or whatever?

Audience: Firstly, we do as our predecessors did.

Sujin: Were you taught to worship the deva who guards and live there?

Audience: I rather was.

Sujin: Could you think of the beneficence of the deva?

Audience: Yes, what you said has never crossed my mind.

Sujin: Could we pay respect with reason because each would do things differently according to their knowledge, way of thinking, and understanding. While others worship we might respectfully think of the deva's beneficence or present causes for the deva who might be there or not, to have empathetic joy. Whether they are there or not, whether it is a tree or a spirit house, one might remember that to be born a deva must be because of kusala. For someone to be born in heaven is the result of good deeds. To think of the good of deva is with kusala-citta. Even though the apparent action is like everyone else's but those who are mindful of the beneficence of deva could be done with understanding.

Audience: Yes, I have never thought of that before.

Sujin: If one worships in order to ask for something such as blessings, one should know correctly that whatever blessings we ask for, we must also perform kusala in order to get them ourselves too. If anyone asks for blessings one should tell them to make lots of merit in order to get the said blessings. Would they ask for them then? Since they must do good to merit the blessings they wish to receive, otherwise they would not get them.

Audience: I have this problem: on Asal'hapuja Day they had 'merit-making' ceremonies at the school. I was at the altar and a professor brought me the rice to be offered to the statue of the Buddha. I did not know what to do, so I took it and offered it, and paid my respect. I did not speak of the matter to make him understand, which might be my fault. This professor was also ordained for several years.

Sujin: Traditions, if studied and understood from the logic of Buddhism, could render the citta kusala at that instant. In the days when the Buddha had not attained parinibbana, there were dana offered to the Bhikkhu with the Buddha presiding, and even after his parinibbana there were worship with flowers, incense and candles, and other scents. That there are amisapuja (material offering) although he had attained the absolute parinibbana shows the respect, honor and worship in his honor, and no matter the offering of food to the bhikkhu in any era they are still considered bhikkhu who still have the Sammasambuddha the arahanta presiding.

Audience: The problem is that the others do not know this, they do not have the panna to. Is it harmful that others misunderstand?

Sujin: For others, it is their affair to gradually understand. It is impossible for the individual to take responsibility for the whole world. We must first understand ourselves correctly for others to slowly increase their consideration of the logic. There are some things that are done following traditions, some without understanding, and after studying there could be kusala instead of akusala citta at the instants we perform the specific actions. Have you ever paid respect to the deva in a forest? Could we not honor them with some respect? Could we not dedicate some kusala to them (for them to anumodana) without any disrespect? Of

course we could, but with kusala-citta. In order to dedicate kusala to the deva who might be in the home, could we? Yes, because it depends on the understanding and the kusala citta that arise at that instant. But without understanding, the instant would be lobha-mula-citta ditthigata-sampayuttam depending whether there were upekkha-vedana or somanassa-vedana, asankharikam or sasankharikam as hetu- or other paccaya.

12. Arammana-paccaya

Could the first lobha-mula-citta, which is somanassa-sahagatam ditthigata-sampayuttam asankharikam be arammana-paccaya? Yes, because all realities could be arammana of the citta. Even lobha-mula-citta could be an arammana. When the person who used to have wrong view, wrong understanding says that he used to worship wrongly, at that instant there is thinking of lobha-mula-citta that arose as ditthigata-sampayuttam. Can lobha-mula-citta be the arammana of kusala citta? Sati-patthana could arise to be mindful of the reality of the lobha-mula-citta that arose with wrong view. That instant of citta would therefore have lobha-mula-citta-ditthigata-sampayuttam as arammana.

Each day if sati-patthana does not arise, there is no knowledge of what the arammana are. Each person thinks of many things. When one thinks of fun there is lobha-mula-citta. Without sati there would not be any mindfulness of the characteristics of the realities that are lobha. But if sati-patthana arose it would know the characteristics of lobha as realities that know or experience.

13. Adhipati-paccaya

There are two adhipati-paccaya, namely sahajata-paccaya and arammana-paccaya. The sahajata-paccaya is a nama-dhamma comprising chanda, viriya, citta and vimamsa or panna.

The sahajata-paccaya is the chief nama-dhamma among the sahajata-dhamma that arise concurrently. When an instant of citta arises it must be composed of sahajata-dhamma namely the cetasika that are nama-dhamma arising together with it. Among the sahajata-dhamma that are nama-dhamma that arise together as sampayutta-dhamma, the chief must be one of the 4 sahajata-adhipati-paccaya, either chanda, viriya, citta or vimamsa as chief. There is no panna arising with the lobha-mula-citta, however, so each instant that lobha-mula-citta arises, the principal element would be either chanda, viriya or citta but never vimamsa or panna, since panna is a sobhana-dhamma.

Could we tell whether the lobha that arises through the eye, ear, nose tongue, body sense or mind has chanda, viriya or citta as chief? None could tell other than when sati is mindful of the characteristics of the realities appearing at that instant. Have you ever done anything you did not like? What is chief then? Certainly not chanda but perseverance, 'viriya'. When there is a knot, would you want to cut it or to untie it? Which is easier? If there is the attempt to untie it, there would be the lobha-mula-citta with viriya as adhipati. Still, at that instant there is no wrong view about anything arising with it, therefore it is not a lobha-mula-citta-ditthigata-sampayuttam. Whenever the lobha-mula-citta does not have ditthi-cetasika arising with it, it is lobha-mula-citta-ditthigata-vippayuttam. If the action is done with the cetasika that has wrong view arising with it, and it is difficult to follow the wrong view, one could examine to know which, of the chanda, viriya or citta, is the adhipati of the lobha-mula-citta-ditthigata-sampayuttam. Sati-patthana would be able to be mindful of the characteristics of the reality that arise and appear daily as they really are.

The second adhipati is **arammanadhipati** or the arammana that is chief. When the arammana is chief, none could abandon it, because it is desirable.

The 2 dosa-mula-citta are not arammanadhipati since they are not desirable realities.

The 2 moha-mula-citta are not arammanadhipati since they are not desirable realities.

Dukkha-kaya-vinnana is not arammanadhipati since it is not a desirable reality.

Other than the 5 citta and their composing cetasika, other realities could be arammanadhipati. The first lobha-mula-citta-somanassa-sahagatam-ditthigata-sampayuttam- asankharikam is also arammanadhipati. Does anyone like somanassa-sahagatam-ditthigata-sampayuttam-asankharikam? It does not sound

appealing, but those with wrong view would like and would be pleased with the wrong view.

Therefore there appears to be much wrong view, and much attachment to it, and if the pleasant feeling is accompanied by somanassa it would be somanassa-sahagatam-ditthigata-sampayuttam.

When one has studied the subject of paccaya in detail, one would see that it is difficult to change others' opinions. This is because each person is only realities that arise and evolve according to accumulations of causes and conditions. When a lot of wrong view has been accumulated, no matter the right reasoning, the person who is satisfied with wrong view would prefer to continue to cling to the wrong view.

One should therefore really study the dhamma conscientiously, otherwise there might be wrong view about the dhamma, if there were not the right and thorough examination of the dhamma.

15. Ahara-paccaya

All beings are maintained by food. While there is still food, we remain animals and people. Once the food is eliminated, and there is no more nourishment, the realities of animals and people would cease to exist.

There are four kinds of realities that are ahara-paccaya, that nourish and support their sahajata-dhamma, comprising a rupa food and three nama food. The rupa-ahara is kavallinkarahara consisting of the food taken by mouth. The three nama-ahara are phassahara, consisting of phassa-cetasika; manosancetanahara, consisting of cetana-cetasika; and vinnanahara, consisting of the citta. None could stop these 4 ahara from arising when there is paccaya to condition them.

The first lobha-mula-citta has the 3 nama-ahara, namely phassahara, manosancetanahara and vinnanahara. What ahara is the first lobha-mula-citta itself? It is the vinnanahara since it is a citta. What does it cause? At the moment of its arising it conditions the concurrent cetasika and also the rupa in the planes with the 5 rupa-khandha. Except for the patisandhi, dvi-panca-vinnana, arupavacara-vipaka and the cuti-citta of the arahanta, all citta are conditions for the cittajarupa to arise. Therefore whenever the lobha-mula-citta arises, it is a vinnanahara conditions the cetasika and citta that arise together with it. Besides, the cetana-cetasika that arises with the lobha-mula-citta also is manosancetanahara. This shows that in a single instant that lobha-mula-citta arises simultaneously with 19 cetasika, each reality that arise concurrently would be diverse kinds of paccaya for the others: by being hetu, adhipati and ahara-paccaya, among others. In addition, the phassa-cetasika that arises with the lobha-mula-citta is also phassahara because it brings other cetasika, the citta and the cittajarupa. When one speaks of the citta as paccaya for the rupa, one intends all the citta and cetasika that arise concurrently as paccaya for the rupa to arise, according to the kind of citta.

In the bhumi of the 5 khandha, one must depend on both the rupa-ahara and the nama-ahara as paccaya (uniquely in the kama-bhumi, the rupa-brahma do not have rupa-ahara.)

15. Indriya-paccaya

The reality that is indriya-paccaya is the reality that is chief in its specific function. This differs from adhipati-paccaya, since the latter is the principal reality among all the sahajata-paccaya that arise together. There are 20 kinds of realities that are indriya-paccaya, namely: 1. cakkhuppasada-rupa as cakkhundriya, 2. sotappasada-rupa as sotindriya, 3. ghanappasada-rupa as ghanindriya, 4. jivhappasada-rupa as jivhindriya, 5. kayappasada-rupa as kayindriya, 6. manindriya, 7. jivitindriya (nama-jivitindriya and rupa-jivitindriya), 8. sukindriya, 9. dukkhindriya, 10. upekkhindriya, 11. somanassindriya, 12. domanassindriya, 13. saddhindriya, 14. viriyindriya, 15. satindriya, 16. samadhindriya, 17. pannindriya, 18. anannatannassamitindriya, 19. annindriya, and 20. annatavindriya.

The first lobha-mula-citta-somanassa-sahagatam-ditthigata-sampayuttam- asankharikam has the reality that is indriya-paccaya comprising jivitindriya-cetasika, vedanindriya-cetasika, viriyindriya-cetasika, samadhindriya-cetasika, and manindriya.

There are 22 realities that are indriya, but only 20 that are indriya-paccaya, exempting itthindriya and purisindriya, both of which are indriya but not indriya-paccaya.

16. Jhana-paccaya

The realities that are jhana-paccaya comprise: 1 vitakka-cetasika, 2 vicara-cetasika, 3 piti-cetasika, 4 somanassa-vedana, 5 domanassa-vedana, 6 upekkha-vedana, and 7 ekaggata-cetasika. For the first lobha-mula -citta there are no domanassa-vedana or upekkha-vedana, therefore it has only 5 jhana-paccaya, namely: vitakka-cetasika, vicara-cetasika, piti-cetasika, somanassa-vedana, and ekaggata-cetasika, the same number as the principal elements of jhana of the kusala side. The difference is that the lobha-mula-citta-ditthigata-sampayuttam is the jhana-paccaya that are akusala. Those who develop samatha bhavana unto the level of appana-samadhi namely the pathama-jhana-citta, would have five principal elements of jhana comprising vitakka, vicara, piti, sukha (somanassa-vedana), and ekaggata, but they are kusala.

Of the 89 citta, the 10 dvi-panca-vinnana-citta do not have jhana-paccaya, because they are not strong citta nor do they have vitakka or vicara as jhana-paccaya arising concurrently with them.

17. Magga-paccaya

The cetasika that are the 8 samma-magga are samma-ditthi, samma-sankappa, samma-vaca, samma-kammanta, samma-ajiva, samma-vayama, samma-sati and samma-samadhi. There are also paccaya that are akusala because the cetasika that are magga are ways to both sugati and dugati. Therefore there are both samma-magga and miccha-magga. The first lobha-mula-citta from the perspective of the miccha-magga-paccaya, has miccha-ditthi, vitakka-cetasika, viriya-cetasika, and ekaggata-cetasika. The lobha-mula-citta is akusala. The cetasika that arises with the lobha-mula-citta are all therefore miccha-magga. The ditthi-cetasika is miccha-ditthi, vitakka-cetasika is miccha-sankappa, viriya-cetasika is miccha-vayama, and ekaggata-cetasika is miccha-samadhi. Since they are miccha-magga they would take one to dugati.

Of the 89 citta, the cetasika that arise with the 18 ahetuka-citta are not magga-paccaya since they are not composed of the 6 hetu-cetasika.

18. -Vippayutta-paccaya

Vippayutta-paccaya is the reality that are reciprocal paccaya without being able to blend. Nama-dhamma is not rupa-dhamma, so whenever the nama-dhamma is paccaya for rupa, it is by being vippayutta-paccaya. For example, the cakkhuppasada is paccaya by being the birthplace for cakkhu-vinnana as vippayutta-paccaya. When the rupa is paccaya for the nama, no matter as any kind of paccaya, it must be by being vippayutta-paccaya. Vippayutta-paccaya differs from sampayutta-paccaya since for sampayutta-paccaya, nama-dhamma is paccaya for nama-dhamma; the citta is paccaya for cetasika, and the cetasika is paccaya for the citta as sampayutta-paccaya, since both are nama-dhamma that blend thoroughly.

The first lobha-mula-citta, which is somanassa-sahagatam-ditthigata-sampayuttam-asankharikam is paccaya for the rupa by being vippayutta-paccaya.

19. Atthi-paccaya

Atthi-paccaya is when the reality that is paccaya must be existing at that instant, to be paccaya. For example the sahajatatthi-paccaya are the citta and the cetasika that arise together at that instant, being paccaya one for the other in the instant that they arise and had not yet fallen away.

Sahajata-paccaya is the paccaya that arises with the paccayuppanna. Therefore the lobha-mula-citta would be sahajatatthi-paccaya to the accompanying cetasika and cittajarupa in the instant that the lobha-mula-citta is still there. The cetasika that arise concurrently with the lobha-mula-citta would be paccaya for the lobha-mula-citta that still exist at the time, or has not fallen away. The lobha-mula-citta and the cetasika that is paccaya for the cittaja-rupa would also be paccaya for the cittaja-rupa while the citta has not fallen away, thereby also being paccaya for the cittaja-rupa by being atthi-paccaya. The mahabhuta-rupa are atthi-paccaya for other mahabhuta-rupa to arise. The four mahabhuta-rupa are the earth, water, fire and wind dhatu. To say that one mahabhuta-rupa is paccaya, then the other three mahabhuta-rupa are

paccayuppanna. A mahabhuta is therefore atthi-paccaya for the other three mahabhuta-rupa.

20. Avigata-paccaya

Avigata-paccaya is the pair to atthi-paccaya. It is the reality that supports the paccayuppanna-dhamma by being the reality that has not yet fallen away, that has not gone, is not finished, is not over. While the atthi-paccaya is paccaya by being the reality that is still existing, the avigata-paccaya is paccaya by being the reality that has not fallen away, is not finished, since although the reality is there together in that instant, it could fall away from the other realities that are there at any instant. In that case it would not be an avigati-paccaya. The reality that is paccaya, besides being paccaya by being atthi-paccaya, by being the reality that is existing, must also be paccaya by being avigata-paccaya, or not only existing but not yet fallen away neither.

The citta and the cetasika are both atthi and avigati-paccaya to one another. When the citta arises it is paccaya for the cetasika to arise simultaneously. At that instant the citta exists so it is an atthi-paccaya. In addition to being atthi-paccaya it is also avigati-paccaya, or paccaya that has not yet fallen away: atthi (still extant) and also avigati (not yet fallen away).

21. Natthi-paccaya

Contrary to atthi-paccaya, the natthi-paccaya is the reality that is paccaya by being the reality that no longer exists. The preceding citta and cetasika that had arisen and fallen away is paccaya to nama-dhamma namely the succeeding citta and cetasika by being natthi-paccaya. If a citta arises and has not yet fallen away, the next citta could never arise in sequence. The very citta that is existing must fall away, be gone, before becoming the paccaya for the next citta to arise. Therefore the falling away of the previous citta that is natthi-paccaya for the subsequent citta to arise would be the reality that is paccaya by not being there any more, in order that the reality that is paccayuppanna could arise.

The first lobha-mula-citta is also a natthi-paccaya for the next citta to arise. If it were the first javana-citta or the first lobha-mula-citta that falls away, it would be natthi-paccaya for the second lobha-mula-citta to arise. If it were the second lobha-mula-citta that arises and falls away, it would be natthi-paccaya for the third lobha-mula-citta to arise. Therefore all citta and cetasika that arise together would be paccaya that no longer exist and thus natthi-paccaya for the next citta to arise. In other words, the succeeding citta and cetasika which are the paccayuppanna must only arise after the preceding citta has fallen away, and exists no more.

22. Vigata-paccaya.

Vigata paccaya is the paccaya that supports by being the reality that has fallen away. That it is gone does not mean that it never existed, but that it has fallen away.

Therefore natthi-paccaya and vigata-paccaya form a pair, just as atthi and avigata-paccaya do. While for atthi-paccaya is for both nama-dhamma and rupa-dhamma, however, the natthi is uniquely for nama-dhamma: when the preceding citta and cetasika arise and fall away, are gone, and become paccaya for the succeeding citta and cetasika to arise in continuation. The natthi and vigata-paccaya are uniquely nama-dhamma being paccaya for nama-dhamma.

23. Purejata-paccaya.

Purejata-paccaya is the rupa that arose before and has not yet fallen away, and could become paccaya for nama-dhamma to arise. For example while there is seeing, the cakkhuppasada arises before the cakkhu-vinnana. The ruparammana that is appearing at this instant also arose before the cakkhu-vinnana. While there is hearing of sound, the sound must arise and then come into contact with the sotappasada. Both the sound and the sotappasada arose before the sota-vinnana that hears the sound. Therefore both the sound and the sotappasada would be paccaya for the sota-vinnana to arise by being purejata-paccaya, since they are rupa-dhamma that arose before and has not yet fallen away, being paccaya for nama-dhamma to arise.

The first lobha-mula-citta is not a rupa, therefore it is not a purejata-paccaya.

24. Vipaka-paccaya.

The realities that are vipaka-paccaya consist of each vipaka-citta and vipaka-cetasika that arise concurrently, each being paccaya for the other by each being also vipaka. Vipaka-cetasika is vipaka-paccaya to the vipaka-citta that arise concurrently. And the vipaka-citta is also vipaka-paccaya to the vipaka-cetasika that arise together with it. And the vipaka-citta and -cetasika that arise with it are vipaka-paccaya to the cittajarupa that arise from the vipaka citta.

Since the lobha-mula-citta is not a vipaka-citta, it is not a vipaka-paccaya.

There are 24 major paccaya but the lobha-mula-citta and the accompanying cetasika could only be 22 of them. They could not be purejata nor vipaka-paccaya.

The Buddha manifested realities that are paccaya in minute details: he manifested which realities are what paccaya, and manifested the paccayuppanna-dhamma, namely the reality that is appearing at the moment, as result of which paccaya. He manifested both from the perspective of being paccaya of the reality and that of not being paccaya. For example the hetu-paccaya consist of 6 cetasika comprising 3 akusala cetasika namely lobha, dosa and moha-cetasika, and 3 kusala cetasika namely alobha, adosa and amoha-cetasika. No other realities are hetu-paccaya. Therefore realities that are not hetu-paccaya are nahetu-paccaya, for example the phassa-cetasika that arises with lobha-mula-citta is not a lobha, dosa or moha-cetasika, nor is it an alobha, adosa or amoha-cetasika. Therefore the phassa-cetasika that arises with lobha-mula-citta is paccaya by being nahetu-paccaya

The Buddha manifested the paccaya in detail in order that we clearly understand and not misconceive. But we must also carefully consider and examine all in detail. To revise the 24 paccaya briefly in the order of paccaya:

- 1. Hetu-paccaya** consisting uniquely of the 6 cetasika namely lobha, dosa, moha, alobha, adosa and amoha-cetasika. All other cetasika such as phassa or vedana-cetasika, or even the citta are paccaya that are not hetu-paccaya, but by being nahetu-paccaya.
- 2. Arammana-paccaya** consisting of the arammana of the citta and cetasika that arise to know the arammana. Therefore the paccayuppanna-dhamma of the arammana-paccaya would uniquely be citta and cetasika since all rupa do not experience arammana. Rupa would not arise from arammana-paccaya but from other paccaya.
- 3. Adhipati-paccaya** consisting of 4 realities: chanda-cetasika is chandadhipati, viriya-cetasika is viriyadhipati, panna-cetasika is vimamsadhipati and the 52 javana-citta (the 2 moha-mula-citta and the hasituppada-citta excluded) are cittadhipati. The citta that could be cittadhipati must be composed with at least 2 hetu in order to be strong enough to be cittadhipati. If the citta were not composed with hetu or with only one hetu it would not be strong, so none of the realities would be adhipati.

At each instant only one of the four realities that are adhipati-paccaya could be adhipati or chief among the sahajata-dhamma that arise concurrently, never could all four be adhipati at once. Sometimes chanda, viriya, citta or vimamsa would be adhipati. At that instant other realities would also be paccaya but not adhipati-paccaya. Since other realities are not adhipati, those that are paccaya would be paccaya by being na-adhipati-paccaya, for example the phassa-cetasika that arise concurrently at that instant would be na-adhipati-paccaya.

All realities that are not chanda, viriya, vimamsa, nor the 52 javana-citta, could also be paccaya, but as na-adhipati-paccaya.

- 4. Anantara-paccaya** all citta are anantara-paccaya except uniquely for the cuti-citta of the arahanta. This shows that when the cuti-citta of the person that is not an arahanta falls away it is the anantara-paccaya for the patisandhi-citta to immediately arise. But the cuti-citta of the arahanta is not anantara-paccaya for patisandhi-citta to arise in the least, therefore only the cuti-citta of the arahanta would not be anantara-paccaya.

Only the nama-dhamma or the citta and the cetasika could be anantara-paccaya for the next instants of

nama-dhamma or citta and cetasika to arise. The rupa would never be anantara-paccaya because all rupa arise from their specific samutthana and then fall away. For example, the rupa that arises from kamma as samutthana, having fallen away, would not be samutthana for other rupa to arise but kamma would be paccaya for other rupa to arise according to the strength of the specific kamma. As soon as the citta arises (exempting the 10 dvi-panca-dvara) it would be samutthana for rupa to arise. Therefore the falling away of the previous rupa is not anantara-paccaya for the succeeding rupa to arise since each rupa must arise from its own samutthana.

Therefore the realities that are not anantara-paccaya are all the rupa, no matter the rupa or the instant, when it is paccaya, is must be na-anantara-paccaya, or not as anantara-paccaya.

5. Samanantara-paccaya. When one understands the meaning of anantara-paccaya, one would also understand the meaning of samanantara-paccaya. The samanantara-paccaya is the nama-dhamma that falls away and becomes paccaya for nama-dhamma to arise in the proper sequence according to the order of the status of the respective nama-dhamma. The rupa could not be paccaya by being samanantara-paccaya, therefore the rupa would be paccaya by being na-samanantara-paccaya.

6. Sahajata-paccaya. The reality that is sahajata-paccaya arises simultaneously with the paccayuppana, therefore the instant any reality is paccaya without arising with the paccayuppana, it would be na-sahajata-paccaya.

7. Annamanna-paccaya. Realities that arise together as well as are interdependent are annamanna-paccaya by each depending on another. Therefore any reality that is not like this would be na-annamanna-paccaya. For example, the rupa that arises from citta as samutthana is not an annamanna-paccaya because if it were, the citta would also depend on the rupa. But since the rupa arises from the citta as samutthana, while the citta does not arise because of the rupa, therefore the rupa that arises because of the citta as samutthana is not an annamanna-paccaya.

8. Nissaya-paccaya. Whatever reality is the birthplace of the paccayuppana-dhamma is also the nissaya-paccaya for the paccayuppana-dhamma. Therefore if any reality were not the birthplace of the paccayuppana-dhamma, that reality would be paccaya by being na-nissaya-paccaya.

9. Upanissaya-paccaya. Any reality that is not upanissaya-paccaya would be paccaya by being na-upanissaya-paccaya.

10. Pure-jata-paccaya. The rupa that has arisen and has not yet fallen away would be paccaya by being pure-jata-paccaya. The citta and cetasika are not rupa but they are paccaya one for another by being na-pure-jata-paccaya or being paccaya by not being pure-jata-paccaya.

11. Paccha-jata-paccaya. All citta support the rupa that has already arisen and not yet fallen away by arising after as paccha-jata-paccaya. Na-paccha-jata-paccaya would therefore be the rupa since a rupa is neither citta nor cetasika.

12. Asevana-paccaya is the reality that is paccaya for other realities of the same nature to arise and do the same duties repeatedly at the instant of javana-vithi uniquely. Nothing else is asevana-paccaya. The first lobha-mula-citta is asevana-paccaya for the second lobha-mula-citta to arise, so it could be no other kind, since normally as many as seven javana-citta must arise in repetition.

The lobha-mula-citta-pathama-khana or the first instant of javana-citta is not the paccayuppana of the asevana-paccaya. The citta that arose before the first instant of lobha-mula-citta would be na-asevana-paccaya.

13. Kamma-paccaya intends the cetana-cetasika. Other cetasika that are paccaya at that instant would therefore be na-kamma-paccaya.

14. Vipaka-paccaya. Uniquely the vipaka-citta and the concurrently arising vipaka-cetasika are paccaya for one another by each being vipaka-paccaya. The instant kusala-citta and kusala-cetasika arise, the kusala-citta depends on kusala-cetasika as paccaya. The kusala-cetasika depend on the kusala-cetasika as paccaya through na-vipaka-paccaya, or not as vipaka-paccaya. At the instant that kiriya-citta arises, the cetasika that arise concurrently are also kiriya-cetasika, thus being na-vipaka-paccaya or since they are not vipaka but are

paccaya by being na-vipaka-paccaya.

15. Ahara-paccaya. All other realities other than the kaval?imkarahara, phassa-cetasika, cetana-cetasika and citta would be paccaya by being na-ahara-paccaya.

16. Indriya-paccaya. All other realities other than the 20 indriya would be paccaya by being na-indriya-paccaya.

17. Jhana-paccaya. There are 7 realities that constitute the elements of jhana, namely vitakka-, vicara-, piti-, sukha-vedana- (somanassa-vedana-), upekkha-vedana-, and ekaggata-cetasika. All other realities are paccaya by being na-jhana-paccaya.

18. Magga-paccaya. Any reality that is not magga-paccaya would be paccaya by being na-magga-paccaya.

The cakkhu-vinnana this instant by which we see is not magga-paccaya because the cakkhu-vinnana is not one of the elements of magga-paccaya. The cakkhu-vinnana is therefore paccaya for the cetasika concurrently arising by being vipaka-paccaya and na-magga-paccaya.

19. Sampayutta-paccaya. The nama-dhamma that arise together are paccaya for one another, by being sampayutta-paccaya. All rupa are not sampayutta-paccaya, therefore they are na-sampayutta-paccaya.

20. Vippayutta-paccaya. Nama-dhamma arising from rupa as paccaya or the rupa arising from nama-dhamma as paccaya, would be by being vippayutta-paccaya. Therefore the citta arises from cetasika as paccaya and the cetasika arises from the citta as paccaya would be through na-vippayutta-paccaya, or paccaya by not being vippayutta-paccaya. The mahabhuta-rupa would be paccaya for the upadaya-rupa to arise by being na-vippayutta-paccaya, since vippayutta-paccaya applies uniquely when nama-dhamma is paccaya for rupa-dhamma or rupa-dhamma is paccaya for nama-dhamma.

When the nama-dhamma is paccaya for nama-dhamma, it must be through na-vippayutta-paccaya. When the rupa-dhamma is paccaya for rupa-dhamma, it must be through na-vippayutta-paccaya.

21. Atthi-paccaya. Any reality that is not atthi-paccaya must be paccaya by being no-atthi-paccaya or not atthi-paccaya.

22. Natthi-paccaya. Any reality that is paccaya without being natthi-paccaya would be paccaya by being no-natthi-paccaya.

23. Vigata-paccaya. Any reality that is paccaya without being vigata-paccaya, it would be paccaya by being no-vigata-paccaya.

24. Avigata-paccaya. Any reality that is paccaya without being avigata-paccaya would be paccaya by being no-avigata-paccaya.

The Buddha manifested the paccaya in extreme detail which those interested could try gradually to study little by little until they understand the intricacies, since realities are paccaya for one another in great complexity. Even though realities arise concurrently and fall away very rapidly, in order that they arise in assistance as paccaya for one another they must depend on many realities and each of them are paccaya through distinct kinds of paccaya.

The 24 Paccaya

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|----------------------------|--|
| 1. <i>hetu-paccaya</i> | nama is paccaya for nama and rupa |
| 2. <i>arammana-paccaya</i> | nama, rupa and pannatti are paccaya for nama |
| 3. <i>adhipati-paccaya</i> | nama and rupa are paccaya for nama and rupa |

4. <i>anantara-paccaya</i>	nama is paccaya for nama
5. <i>samanantara-paccaya</i>	nama is paccaya for nama
6. <i>sahajata-paccaya</i>	nama and rupa are paccaya for nama and rupa
7. <i>annamanna-paccaya</i>	nama and rupa are paccaya for nama and rupa
8. <i>nissaya-paccaya</i>	nama and rupa are paccaya for nama and rupa
9. <i>upanissaya-paccaya</i>	nama rupa and pannatti are paccaya for nama
10. <i>pure-jata-paccaya</i>	rupa is paccaya for nama
11. <i>paccha-jata-paccaya</i>	nama is paccaya for rupa
12. <i>asevana-paccaya</i>	nama is paccaya for nama
13. <i>kamma-paccaya</i>	nama is paccaya for nama and rupa
14. <i>vipaka-paccaya</i>	nama is paccaya for nama and rupa
15. <i>ahara-paccaya</i>	nama and rupa are paccaya for nama and rupa
16. <i>indriya-paccaya</i>	nama and rupa are paccaya for nama and rupa
17. <i>jhana-paccaya</i>	nama is paccaya for nama and rupa
18. <i>magga-paccaya</i>	nama is paccaya for nama and rupa
19. <i>sampayutta-paccaya</i>	nama is paccaya for nama
20. <i>vippayutta-paccaya</i>	nama and rupa are paccaya for nama and rupa
21. <i>atthi-paccaya</i>	nama and rupa are paccaya for nama and rupa
22. <i>natthi-paccaya</i>	nama is paccaya for nama
23. <i>vigata-paccaya</i>	nama is paccaya for nama
24. <i>avigata-paccaya</i>	nama and rupa are paccaya for nama and rupa

Nama and rupa are paccaya for nama and rupa through 9 paccaya:
Adhipati-, sahajata-, annamanna-, nissaya-, ahara-, indriya-, vippayutta-, atthi-, and avigata-paccaya.

Nama is paccaya for nama through 6 paccaya:
Anantara-, samanantara-, sampayutta-, asevana-, natthi-, and vigata-paccaya.

Nama is paccaya for nama and rupa through 5 paccaya:
Hetu-, kamma-, vipaka-, jhana-, and magga-paccaya.

Nama rupa and pannatti are paccaya for nama through 2 paccaya:
arammana- and upanissaya-paccaya.

Nama is paccaya for rupa through 1 paccaya:
paccha-jata-paccaya.

Rupa is paccaya for nama through 1 paccaya:
pure-jata-paccaya.

Appendix

Paccaya-dhamma *Paccayuppanna-dhamma* *Paccanika-dhamma*

Precis of the 3 dhamma in the 24 paccaya:

p.c. = paccaya-dhamma, the dhamma that is direct condition for results to arise (janaka-satti) or maintains and supports the existence of the resulting dhamma from itself and other paccaya (upathambhaka-satti): namely the 4 paramattha-dhamma and pannatti.

p.y. = paccayuppanna-dhamma, the dhamma that results from the paccaya, namely all sankhara (3 of the paramattha-dhamma: 89 citta, 52 cetanika, and 28 rupa).

p.n. = paccanika-dhamma, the dhamma that is opposed to paccayuppanna-dhamma (that which cannot be

the result of the specific kamma) or is opposed to some paccaya-dhamma. It comprises all sankhara-dhamma (the three paramattha-dhamma, namely 89 citta, 52 cetasika, and 28 rupa).

Nibbana and pannatti do not arise therefore they are not the result of any paccaya whatsoever. Thus they are the paccanika-dhamma of all paccaya, (they could never be the paccayuppana of any paccaya.)

1. Hetu-paccaya

p.c.: The six hetu are lobha-, dosa-, moha-, alobha-, adosa- and amoha-hetu.

p.y.: The 71 sahetuka-citta, 52 cetasika, (excluding moha-cetasika in 2 moha-mula-citta), 17 sahetuka-cittajarupa and 20 sahetuka-patisandhi-kammajarupa.

p.n.: 18 ahetuka-citta and their accompanying cetasika, the moha cetasika of the two moha-mula-citta, the ahetuka-cittajarupa, ahetuka-patisandhi-kammaja-rupa, bahira-rupa, ahara-rupa, utuja-rupa, asannisatta-kammaja-rupa and pavatti-kammaja-rupa.

2. Arammana-paccaya

p.c.: 89 citta, 52 cetasika, 28 rupa that could be past, present or future, nibbana and pannatti which are kala-vimutti.

p.y.: 89 citta and 52 cetasika.

p.n.: all 28 rupa.

3. Adhipati-paccaya

1. Arammanadhipati-paccaya

p.c.: the 6 arammana that are the 18 nipphanna-rupa that are sabhava- ittharammana and parikappa-ittharammana.

18 *nipphanna-rupa* are nipphanna-rupa that are formed, namely the 4 mahabhuta-rupa, 5 pasada-rupa, 4 visaya-rupa (color, sound, smell and taste), 2 bhava-rupa, the hadaya-rupa, the jivita-rupa and the ahara-rupa (oja).

sabhava-ittharammana is arammana that is intrinsically a good reality.

parikappa-ittharammana is arammana that is not intrinsically a good reality but could be a good reality for some people.

The 84 citta (excluding the 2 dosa-mula-citta, the 2 moha-mula-citta and the dukkha-sahagata-kaya-vinnana), 47 cetasika (exempting 4 docatukka, vicikiccha and nibbana which is kala-vimutti).

p.y.: 28 citta namely the 8 lobha-mula-citta, 8 maha-kusala-citta, 4 maha-kiriya-sampayutta-citta, 8 lokuttara-citta, 45 cetasika (excluding 4 docatukka, vicikiccha and 2 appamanna).

p.n.: 81 lokiya-citta, 52 cetasika when there is no such ittharammana as arammanadhipati, and all rupa.

2. Sahajatadhipati-paccaya

p.c.: the 4 adhipati namely chanda, viriya, citta and vimamsa.

p.y.: 52 sadhipati-javana-citta (excluding hasituppada-javana and 2 moha-javana), 51 cetasika (excluding vicikiccha and whatever adhipati that is paccaya at the instant) and 17 sadhipati-cittaja-rupa.

p.n.: 63 niradhipati-javana-citta [(54 kamavacara-citta+9 mahaggata-vipaka) (excluding 26 appana-javana-citta)], 52 cetasika, whatever adhipati of the 4 that is paccaya of the instant, niradhipati-cittaja-rupa, and 20 patisandhi-kammaja-rupa, 9 bahira-rupa, 14 ahara-rupa, 15 utuja-rupa, 9 asannisatta-kammaja-rupa, and 20 pavatti-kammaja-rupa.

Sadhipati-javana-citta = the javana-citta that has one of the adhipati.

NNiradhipati-citta = the citta that does not have any of the adhipati.

3. Vattharammana-pure-jatadhipati-paccaya

p.c.: itthamaranasannahadaya-rupa

p.y.: 8 maranasanna-lobha-javana and 52 cetasika

p.n. : 89 citta (excluding 8 + 22 maranasanna-lobha-javana), 52 cetasika and all rupa.

4. Anantara-paccaya

p.c. : 89 citta (excluding 8 + 22 maranasanna-lobha-javana), 52 cetasika and all rupa.

p.y. : 89 citta (including the cuti-citta of the arahanta) and the 52 cetasika that arose after.

p.n. : all rupa.

5. Samanantara-paccaya

p.c. : 89 citta (excluding the cuti-citta of the arahanta) and the 52 cetasika that arose before.

p.y. : 89 citta (including the cuti-citta of the arahanta) and the 52 cetasika that arose after.

p.n. : all rupa.

6. Sahajata-paccaya

p.c. : 89 citta, the 52 cetasika, 15 pancavokara-patisandhi, 35 cetasika, patisandhi-hadaya-vatthu and the 4 mahabhuta-rupa

p.y. : 89 citta, the 52 cetasika and the 28 rupa.

p.n. : none.

7. Annamanna-paccaya

p.c. : 89 citta, the 52 cetasika, 15 pancavokara-patisandhi, 35 cetasika, patisandhi-hadaya-vatthu and the 4 mahabhuta-rupa.

p.y. : 89 citta, the 52 cetasika, 15 pancavokara-patisandhi, 35 cetasika, patisandhi-hadaya-vatthu and the 4 mahabhuta-rupa.

p.n. : 24 upadaya-rupa (excluding the patisandhi-hadaya-vatthu-rupa)

8. Nissaya-paccaya

1. Sahajata-nissaya-paccaya

p.c. : the same as for sahajata-paccaya.

p.y. : the same as for sahajata-paccayuppana.

p.n. : none

2. Vatthu-pure-jata-nissaya-paccaya

p.c. : 6 vatthu-rupa that arose before and has not yet fallen away, which is thiti-patta in pavatti-kala, or 1. Majjhima-yuka-panca-vatthu that arose before simultaneously with the first atita-bhavanga, 2. The hadaya-vatthu that arose with prior citta such as the patisandhi-citta, 3. The hadaya-vatthu that is supposed to have arisen simultaneously with one citta before ending the nirodha-samapatti, 4. The 6 vatthu-rupa that arises with the 17th citta counting backwards from the cuti-citta in the maranasanna-kala.

p.y. : 85 citta (excluding 4 arupa-vipaka-citta) and 52 cetasika

p.n. : 46 citta namely 8 lobha, 2 moha, the mano-dvaravajjana, 8 maha-kusala, 8 maha-kiriya, 12 arupavacara-citta, 7 lokuttara (excluding the sotapatti-magga), 46 cetasika that evolves with the catuvokara-bhumi, 15 pancavokara-patisandhi-citta, the 35 cetasika and all rupa.

The majjhima-yuka-panca-vatthu or the majjhima-yuka-pasada-rupa is the pasada-rupa that arises with the atita-bhavanga, and arises with the pancarammana. While it exists in thitipatta (for 49 anukhana excluding upada-khana of the first citta and the bhamga-khana of the 17th citta) it is the birthplace of the 10 dvi-panca-vinnana. The hadaya-vatthu while it exists in thitipatta for 49 anukhana, is the birthplace for 75 citta (excluding the 10 dvi-panca-vinnana and the 4 arupa-vipaka)

The upada-khana of the rupa is the first instant that it arises; therefore it is too weak to be able to serve as birthplace for the rupa. Likewise, the bhamga-khana of the rupa or as it is falling away, without enough

strength to be paccaya either.

3. Vattharammana-pure-jata-nissaya-paccaya

p.c. : hadaya-vatthu that arises with the 17th citta counting backwards from the cuti-citta in the maranasanna-kala, or the hadaya-vatthu in the instant that it is extant and serving as arammana as well.

p.y. : The 8 maranasanna-vithi-citta namely 43 citta comprising the mano-dvaravajjana, 5 javana-citta, (29 kama-javana, 2 abhinna-javana, specifically the iddhividdha-abhinna), 2 tadalambana-citta (8 maha-vipaka-citta and 3 santirana-citta), 44 cetāsika (excluding issa, macchāriya, kukkucca, 3 virati and 2 appamāna) when there is that hadaya-vatthu as arammana.

p.n. : 89citta, 52 cetāsika when the hadaya-vatthu is not the arammana, and all rupa.

9. Upanissaya-paccaya

1. Arammanupa-nissaya-paccaya

p.c. : the same as for arammanadhipati-paccaya.

p.y. : the same as for arammanadhipati-paccayuppana.

p.n. : the same as for arammanadhipati-paccanika.

2. Anantarupa-nissaya-paccaya

p.c. : the same as for anantara-paccaya.

p.y. : the same as for anantara-paccayuppana.

p.n. : the same as for anantara-paccanika.

3. Pakatupa-nissaya-paccaya

p.c. : 89 citta, the 52 cetāsika that arose before, which are balava with much strength, and pannatti

p.y. : 89 citta and the 52 cetāsika that arose after

p.n. : all rupa.

10. Pure-jata-paccaya

1. Vatthu-pure-jata-paccaya

p.c. : the same as for vatthu-pure-jata-nissaya-paccaya.

p.y. : the same as for vatthu-pure-jata-nissaya-paccayuppana.

p.n. : the same as for vatthu-pure-jata-nissaya-paccanika.

2. Arammana-pure-jata-paccaya

p.c. : the 6 arammana or the 18 nipphanna-rupa that are paccayuppana.

p.y. : the 54 kama-citta, 2 abhinna-citta and 50 cetāsika (excluding 2 appamāna).

p.n. : 76 citta (excluding 10 dvi-panca-vinnana and 3 mano-dhatu) 52 cetāsika that do not have paccayuppana-nipphanna-rupa as arammana, and all rupa.

3. Vattharammana-pure-jata-paccaya

p.c. : the same as for vattharammana-pure-jata-nissaya-paccaya.

p.y. : the same as for vattharammana-pure-jata-nissaya-paccayuppana.

p.n. : the same as for vattharammana-pure-jata-nissaya-paccanika.

11. Paccha-jata-paccaya

p.c. : 85 citta (excluding the arupa-vipaka and the patisandhi-citta) that arise afterwards such as the pathama-bhavanga and the 52 cetāsika that arise in the pancavokara-bhumi.

p.y. : ti-samutthānika-rupa and catu-samutthānika-rupa that are thiti-patta that arise simultaneously with the 3 khana of the citta previously arisen such as the patisandhi-citta.

p.n. : 89 citta, 52 cetāsika, cittaja-rupa, patisandhi-kammaja-rupa, aharaja-rupa, utuja-rupa, pavatti-kammaja-rupa at the instant of arising (upada-khana) in the santana of living beings and the bahira-rupa asannisatta-kammaja-rupa.

12. Asevana-paccaya

p.c. : 47 lokiya-javana-citta that arose previously, and the 52 cetasika (excluding the last javana-citta of the same jati).

p.y. : 51 javana-citta that are born after (excepting the first kama-javana and the 4 phala-javana).

p.n. : the first of 29 kama-javana, 2 kiriya-avajjana-citta, 36 vipaka-citta, 52 cetasika and all rupa.

13. Kamma-paccaya

1. Saha-jata-kamma-paccaya

p.c. : 89 cetana-cetasika in 89 citta

p.y. : 89 citta, 51 cetasika (excluding cetana), 17 cittaja-rupa and 20 patisandhi-kammaja-rupa.

p.n. : 89 cetana-cetasika in 89 citta and other rupa than the paccayupanna-dhamma.

2. Nanakkhanika-kamma-paccaya

p.c. : 33 cetana-cetasika namely 21 kusala-cetana and 12 past akusala cetana that has fallen away.

p.y. : 36 vipaka-citta, 38 cetasika, patisandhi-kammaja-rupa, asannisatta-kammaja-rupa and pavatti-kammaja-rupa.

p.n. : 21 kusala-citta, 12 akusala-citta, 20 kiriya-citta, 52 cetasika and other rupa than the paccayupanna-dhamma.

3. Anantara-kamma-paccaya

p.c. : 4 magga-cetana that has fallen away.

p.y. : 4 phala-citta and 36 cetasika that arise subsequently to the magga-citta.

p.n. : 85 citta (excluding 4 phala-citta), 52 cetasika and all rupa.

14. Vipaka-paccaya

p.c. : 36 vipaka-citta and 38 cetasika in the patisandhi and pavatti-kala.

p.y. : 36 vipaka-citta, 38 cetasika, 15 cittaja-rupa (excluding 2 vinnatti-rupa) and 20 patisandhi-kammaja-rupa.

p.n. : 21 kusala-citta, 12 akusala-citta, 20 kiriya-citta, 52 cetasika, cittaja-rupa that arise with kusala-, akusala- and kiriya-citta, and the rest of the 5 groups of rupa (20 pavatti-kammaja-rupa, 15 utuja-rupa, 14 ahara-rupa, 9 bahira-rupa and 9 asannisatta-kammaja-rupa).

15. Ahara-paccaya

1. Rupa-ahara-paccaya

p.c. : the oja in food.

p.y. : 12 ahara-samutthanika-rupa (by janaka-satti).

p.n. : 89 citta, 52 cetasika and all rupa (excluding ahara-rupa).

2. Nama-ahara-paccaya

p.c. : 3 nama-ahara namely 89 phassa, 89 cetana and 89 vinnana.

p.y. : 89 citta, 52 cetasika, 17 cittaja-rupa and the 20 patisandhi-kammaja-rupa.

p.n. : the rest of the five groups of rupa.

16. Indriya-paccaya

1. Saha-jatindriya-paccaya

p.c. : 8 nama-indriya-paccaya namely jivitindriya, citta, cetana, saddha, viriya, sati, ekaggata and panna.

p.y. : 89 citta, 52 cetasika, 17 cittaja-rupa and the 20 patisandhi-kammaja-rupa.

p.n. : the rest of the five groups of rupa.

2. Pure-jatindriya-paccaya

p.c. : panca-vatthu that is majjhimayuka (49 thiti-patta-panca-vatthu).

p.y. : 10 dvi-panca-vinnana and 7 sabba-citta-sadharana-cetasika.

p.n. : 79 citta (excluding the 10 dvi-panca-vinnana), 52 cetasika and all rupa.

3. Rupa-jivitindriya-paccaya

p.c. : all rupa-jivitindriya both in the patisandhi and the pavatti-kala.

p.y. : 9 remaining kammaja-rupa or the 8 that are in the same kalapa as the paccaya.

p.n. : 89 citta, 52 cetasika, cittaja-rupa, bahira-rupa, ahara-rupa, utuja-rupa and rupa-jivitindriya that is in all kammaja-kalapa.

17. Jhana-paccaya

p.c. : 5 or 7 elements of jhana namely vitakka, vicara, piti, vedana and ekaggata or vitakka, vicara, piti, somanassa, domanassa, upekkha and ekaggata.

p.y. : 79 citta (excluding the 10 dvi-panca-vinnana), 52 cetasika, 17 cittaja-rupa and the 20 patisandhi-kammaja-rupa.

p.n. : the 10 dvi-panca-vinnana, 7 cetasika and the rest of the 5 groups of rupa.

18. Magga-paccaya

p.c. : 9 elements of magga namely panna, vitakka, samma-vaca, samma-kammanta, samma-ajiva, viriya, sati, ekaggata and ditthi.

p.y. : 71 sahetuka-citta, 52 cetasika, 17 sahetuka-cittaja-rupa and 20 sahetuka-patisandhi-kammaja-rupa.

p.n. : 18 ahetuka-citta, 12 cetasika (excluding chanda), ahetuka-cittaja-rupa, ahetuka-patisandhi-kammaja-rupa and the remaining 5 groups of rupa namely 9 bahira-rupa, 14 ahara-rupa, 15 utuja-rupa, 9 asannisatta-kammaja-rupa and 20 pavatti-kammaja-rupa.

19. Sampayutta-paccaya

p.c. : 4 patisandhi and pavatti-nama-khandha namely 89 citta and the 52 cetasika that support one another.

p.y. : 89 citta and the 52 cetasika.

p.n. : all rupa.

20. Vipayutta-paccaya

1. Saha-jata-vipayutta-paccaya

p.c. : 75 citta (excluding 10 dvi-panca-vinnana, 4 arupa-vipaka and the cuti-citta of the arahanta), 52 cetasika that arise in the panca-vokara-bhumi both in the patisandhi-kala and in the pavatti-kala, and 15 panca-vokara-patisandhi, 35 cetasika and the patisandhi-hadaya-vatthu that support one another

p.y. : cittaja-rupa, patisandhi-kammaja-rupa, patisandhi-hadaya-vatthu that support one another and the 4 panca-vokara-patisandhi-nama-khandha, the 4 panca-vokara-patisandhi-nama-khandha that support one another with the patisandhi-hadaya-vatthu.

p.n. : 89 citta and the 52 cetasika (excluding the 4 panca-vokara-patisandhi-nama-khandha) and the remaining 5 groups of rupa.

2. Vatthu-pure-jata-vipayutta-paccaya

p.c. : the same as for vatthu-pure-jata-nissaya-paccaya.

p.y. : the same as for vatthu-pure-jata-nissaya-paccayuppana.

p.n. : the same as for vatthu-pure-jata-nissaya-paccanika.

3. Vattharammana-pure-jata-vipayutta-paccaya

p.c. : the same as for vattharammana-pure-jata-nissaya-paccaya.

p.y. : the same as for vattharammana-pure-jata-nissaya-paccayuppana

p.n. : the same as for vattharammana-pure-jata-nissaya-paccanika

4. Paccha-jata-vipayutta-paccaya

p.c. : the same as for paccha-jata-paccaya.

p.y. : the same as for paccha-jata-nissaya-paccayuppana

p.n. : the same as for paccha-jata-nissaya-paccanika

21. Atthi-paccaya

1. Saha-jatatthi-paccaya

p.c. : the same as for saha-jata-paccaya.

p.y. : the same as for saha-jata-paccayuppana

p.n. : the same as for saha-jata-paccanika

2. Arammana-pure-jatatthi-paccaya

p.c. : the same as for arammana-pure-jata-paccaya.

p.y. : the same as for arammana-pure-jata-paccayuppana.

p.n. : the same as for arammana-pure-jata-paccanika.

3. Vatthu-pure-jatatthi-paccaya

p.c. : the same as for vatthu-pure-jata-paccaya.

p.y. : the same as for vatthu-pure-jata-paccayuppana.

p.n. : the same as for vatthu-pure-jata-paccanika.

4. Paccha-jatatthi-paccaya

p.c. : the same as for paccha-jata-paccaya.

p.y. : the same as for paccha-jata-paccayuppana.

p.n. : the same as for paccha-jata-paccanika.

5. Aharatthi-paccaya

p.c. : the same as for ahara-paccaya.

p.y. : the same as for ahara-paccayuppana.

p.n. : the same as for ahara-paccanika.

6. Indriyatthi-paccaya

p.c. : the same as for rupa-jivitindriya-paccaya.

p.y. : the same as for rupa-jivitindriya-paccayuppana.

p.n. : the same as for rupa-jivitindriya-paccanika.

7. Vattharammana-pure-jatatthi-paccaya

p.c. : the same as for vattharammana-pure-jata-nissaya-paccaya.

p.y. : the same as for vattharammana-pure-jata-paccayuppana.

p.n. : the same as for vattharammana-pure-jata-paccanika.

22. Natthi-paccaya

p.c. : the same as for anantara-paccaya.

p.y. : the same as for anantara-paccayuppana.

p.n. : the same as for anantara-paccanika.

23. Vigata-paccaya

p.c. : the same as for anantara-paccaya.

p.y. : the same as for anantara-paccayuppana.

p.n. : the same as for anantara-paccanika.

24. Avigata-paccaya

1. Saha-jata-avigata-paccaya

p.c. : the same as for saha-jata-paccaya.

p.y. : the same as for saha-jata-paccayuppana.

p.n. : the same as for saha-jata-paccanika.

2. Arammana-pure-jata-avigata-paccaya

p.c. : the same as for arammana-pure-jata-paccaya.

p.y. : the same as for arammana-pure-jata-paccayuppana.

p.n. : the same as for arammana-pure-jata-paccanika.

3. Vatthu-pure-jata-avigata-paccaya

p.c. : the same as for vatthu-pure-jata-paccaya.
p.y. : the same as for vatthu-pure-jata-paccayuppana.
p.n. : the same as for vatthu-pure-jata-paccanika.

4. Paccha-jata-avigata-paccaya

p.c. : the same as for paccha-jata-paccaya.
p.y. : the same as for paccha-jata-paccayuppana.
p.n. : the same as for paccha-jata-paccanika.

5. Ahara-avigata-paccaya

p.c. : the same as for rupa-ahara-paccaya.
p.y. : the same as for rupa-ahara-paccayuppana.
p.n. : the same as for rupa-ahara-paccanika.

6. Indriya-avigata-paccaya

p.c. : the same as for rupa-jivitindriya-paccaya.
p.y. : the same as for rupa-jivitindriya-paccayuppana.
p.n. : the same as for rupa-jivitindriya-paccanika.

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