

Patthana Dhamma

By: Htoo Naing, 2005 (in public domain, free for copy & distribution etc.)

This ebook is about Patthana Dhamma, the 7th text of Abhidhamma pitaka of Tipitaka or the Teachings of The Buddha, the Fully Enlightened One, Tathagata, 623 BC.

Contents

[Introduction](#)

[Chapter 1 - Citta](#)

[Chapter 2 - Cetasikas](#)

[Chapter 3 - Rūpa](#)

[Chapter 4 - Nibbana](#)

[Chapter 5 - Hetu Paccayo](#)

[Chapter 6 - Ārammana Paccayo](#)

[Chapter 7 - Adhipati Paccayo](#)

[Chapter 8 - Anantara Paccayo](#)

[Chapter 9 - Samanantara Paccayo](#)

[Chapter 10 - Sahajāta Paccayo](#)

[Chapter 11 - Annamanna Paccayo](#)

[Chapter 12 - Nissaya Paccayo](#)

[Chapter 13 - Upanissaya Paccayo](#)

[Chapter 14 - Purejāta Paccayo](#)

[Chapter 15 - Paccchājāta Paccayo](#)

[Chapter 16 - Āsevana Paccaya](#)

[Chapter 17 - Kamma Paccayo](#)

[Chapter 18 - Vipāka Paccayo](#)

[Chapter 19 - Āhāra Paccayo](#)

[Chapter 20 - Indriya Paccayo](#)

[Chapter 21 - Jhāna Paccayo](#)

[Chapter 22 - Magga Paccayo](#)

[Chapter 23 - Sampayutta Paccayo](#)

[Chapter 24 - Vippayutta Paccayo](#)

[Chapter 25 - Atthi Paccayo](#)

[Chapter 26 - Natthi Paccayo And Vigata Paccayo](#)

[Chapter 27 - Avigata Paccayo](#)

[Conclusion](#)

Introduction

We are in this world. We can sense the world through our five senses. This is fact and not of anyone opinion. We have been in this world since we were born. And we will still be living in this world as long as our chance allows us to live. And we will definitely be leaving this world no doubt.

The whole matter is clear and there is nothing to argue on this proposition. As we have been living, there were many many people who had lived in this world on this earth. When they were living they were striving for__ their lives and their continuing existence. Some merely did for their sake. But some left invaluable facts through their experience and their wisdom.

There have been many many branches of science and arts that study their respective subject matters. Along with the advancement of technology there have been many recorded materials on each of selective subject. Some subjects are still going advanced and research is being performed on each subject matter. These subjects seem to be endless.

But whatever these subjects are leading and behaving, everything will fall into one of the four dhamma ultimately. Any given fact_ will be one of these four dhamma or four ultimate realities. These four ultimate realities are also known as paramattha dhamma or paramattha sacca or ultimate truth or universal truth. Because these four dhamma or these four nature are always true at any given time and at any place and in any era.

There are complex relations between these four ultimate realities. These relations can be studied in the Buddha Abhidhamma and the most complex and highly respectable dhamma among The Buddha Abhidhamma is patthana. To understand_ patthana, four ultimate realities or paramattha dhamma should first be understood in detail.

Before going into some detail, it will be a good idea to have a bird eye view on these four paramattha dhamma. Everything that we can see, we can hear, we can smell, we can taste, we can sense through our body and we can reason out through our working mind will fall into four categories.

These four categories are 1. citta or consciousness or state of mind or state of consciousness or awareness, 2. cetasika or mental factor or mind conditioner, 3. rupa or matter or material or non conscious nature, and 4. nibbana or absolute peace or total extinguishment of all fire including lobha or craving, dosa or hatred or aversion, and moha or ignorance or delusion. To remeber easily and to be simple, there are only these four things in the whole universe. They are citta, cetasika, rupa, and nibbana. There is nothing more than these four dhamma in terms of ultimate sense.

Chapter 1 - Citta

Or Consciousness

From four realities, first citta needs to be understood. It is the nature that is aware of its object. No other dhamma or nature can know anything including themselves. But citta can know everything possible including cittas.

Citta always leads other nama dhamma and rupa dhamma. A citta arises, it passes away immediately after its arising. Another citta arises, and again it falls away. Next arises and dies out immediately. This kind of uninterruptedness is the manifestation of citta. There are immediate causes for arising of citta. They are cittas themselves, nama dhamma and rupa dhamma.

There are 89 cittas in total.

- 81 cittas are mundane consciousness and
- 8 cittas are supramundane consciousness.

At another time, citta can be counted as 121 cittas in total.

This happens when 8 lokuttara cittas arise when in jhana. These are called lokuttara jhana cittas. As there are 5 jhanas, then there are 40 lokuttara jhana cittas.

Together with lokiya cittas 40 and 81 will make 121 cittas in total.

81 lokiya cittas are

- 54 kamavacara cittas,
- 15 rupavacara cittas, and
- 12 arupavacara cittas.

Kama means sensual things that are related to 5 sense doors.

Avacara means arising frequently.

Kamavacara means frequently arising in kama bhumi or sensual sphere.

So in other terms,

rupavacara is rupa brahma bhumi and

arupavacara in arupa brahma bhumi or realm or plane of existence.

Kamavacara cittas are

- 12 akusala cittas,
- 30 asobhana cittas or non beautiful consciousness, and

- 24 sobhana cittas or beautiful cittas.

12 akusala cittas are

- 8 lobha mula cittas or greediness rooted consciousness,
- 2 dosa mula cittas or hatred/ aversion rooted consciousness, and
- 2 moha mula cittas or ignorance/ delusion rooted consciousness.

8 Lobha mula cittas are

1. somanassa sahagatam ditthagata samyuttam asankharika cittam
 2. somanassa sahagatam ditthagata samyuttam sasankharika cittam
 3. somanassa sahagatam ditthagata vippayuttam asankharika cittam
 4. somanassa sahagatam ditthagata vippayuttam sasankharika cittam
 5. upekkha sahagatam ditthagata samyuttam asankharika cittam
 6. upekkha sahagatam ditthagata samyuttam sasankharika cittam
 7. upekkha sahagatam ditthagata vippayuttam asankharika cittam
 8. upekkha sahagatam ditthagata vippayuttam sasankharika cittam
- Somanassa is mental pleasure or pleasant feeling in mind.
 - Sahagatam means to go together.
 - Ditthagata means together with ditthi or wrong view that is there is no belief in kamma and its implication.
 - Samyuttam means in parallel with, while,
 - vippayuttam means without.
 - Asankharika means without any prompt or preparation or stimulation.
 - Sasankharika means the opposite of former that is stimulation is needed or prompted.
 - Upekkha means neither pleasant nor unpleasant feeling.

1. The first citta is as in case of a child eating ice cream happily. He is happy. There is mental pleasure or somanassa. As a child, he would not know kamma and so there is no belief in kamma. That citta arises in parallel with ditthi or wrong view. No one is telling him to be happy. So this is an example of the first lobha citta.

2. The second lobha citta is seen in case such as a child receiving a packet containing sweet cake without knowledge of the cake in it. His mother tells him John, that packet is for you. Unwrap the packet and eat the sweet cake inside. When he received the packet, he did not know he had got the cake. But as his mother told him to unwrap, he becomes happy with a view to eating sweet cake. This is prompted.

3. The third lobha citta is seen as in case of a well learned adult who at the moment is happily watching movies. He is happy. He believes kamma and its implication. But no one is urging him to be happy.

4. The fourth lobha citta is seen as in case of a well learned adult who hear a word but not fully realize what exactly it meant. His friend tell him that you are very impressive. Then the man becomes happy. He is happy (somanassa). He is well learned (ditthigata vippayutta). But he has to be prompted by his friend that is sasankharika.

5. The fifth lobha citta is seen as in a case of a child while he is listening his parents talking interestingly. He is not particularly happy because he does not fully understand adults speech. But as there is lobha he is listening actively. There is wrong view as he does not know kamma well. And no one is urging him to listen.

6. The sixth lobha citta is seen as in case of a child while he is receiving a present and being told that it is for him. He is not particularly happy. This is upekkha. He does not know kamma. But he is told that the present is for him. Before he hears this, lobha citta does not arise. When told, it arises. This is sasankharika or being urged.

7. The seventh lobha citta can be seen in case of an adult when he is counting some notes of money. He is not particularly happy as this amount of money is nothing to do with somanassa. He knows kamma well. No one is urging him in his action.

8. The eighth lobha citta can be seen in case of an adult when he is counting some notes of other peoples money when he is told that the notes he is counting is for him. Amount is not much_ and he has to be urged. So this is sasankharika lobha citta.

There are 2 dosa mula cittas. They are:

1. domanassa sahagatam patigha samyuttam asankharika cittam
2. domanassa sahagatam patigha samyuttam sasankharika cittam.

Domanassa means unpleasant feeling in mind.

Patigha means destructing, hurting.

1. The first dosa citta can be seen in most of dosa cittas where people apparently behaving aggressively like killing, hitting, pounding, kicking, swearing etc etc.

2. The second dosa citta can be seen in the case when a man is told something and he did not hear that. A friend told that it was you who is foolish. Then he becomes angry. He has to be prompted. So this is sasankharika citta.

There are 2 moha mula cittas. They are:

1. upekkha sahagatam vicikiccha samyutta citta
2. upekkha sahagatam uddhacca samyutta citta

1. The first moha citta is seen in a case of undecisiveness when a person cannot decide right or wrong and he has suspicion on the matter.

2. The second moha citta can be seen in most people while they are wandering thinking fancily. This can be seen especially in case of grief reaction. When someone lost, then there is restlessness and people concerned are upset.

There are 30 asobhana cittas or non beautiful cittas.

- 12 cittas have been described in the previous pages.
- Other non beautiful cittas are 18 ahetuka cittas.

Even though they are not akusala cittas they are called non beautiful because they do not carry any hetuka or roots as in beautiful consciousness like dvihetuka sobhana cittas and tihetuka sobhana cittas.

Again these 18 ahetuka cittas or rootless consciousness can be divided into three separate groups. They are:

- 7 akusala vipakacittas,
- 8 kusalavipakacittas and
- 3 ahetuka kiriya cittas.

Hetuka or roots are:

1. lobha,
2. dosa,
3. moha,
4. alobha,
5. adosa, and
6. amoha.

There are altogether 6 hetuka or roots. These matters will be dealt with when the first paccaya hetu paccaya is discussed.

Ahetuka means rootless that is absence of all 6 roots.

Vipaka means the results.

Kiriya means just performance but not kammic force is left due to that performance.

There are 7 ahetuka akusala vipakacittas. They are

1. upekkha sahagatam cakkhuvinnana citta
2. upekkha sahagatam sotavinnana citta
3. upekkha sagagatam ghanavinnana citta
4. upekkha sahagatam jivhavinnana citta
5. dukkha sahagatam kayavinnana citta
6. upekkha sahagatam sampaticchana citta
7. upekkha sahagatam santirana citta

Cakkhu means related to eye.

Vinnana is made of vi and nana.

Vi means distinctinct, particular, special.

Nana means knowledge.

So vinnana are special knowledge. When a citta arise at eye while seeing a colour, that citta particularly knows the colour. No other citta can know the colour. So it is a form of vinnana citta.

Sota means related to ear,

ghana means related to nose,

jivha means related to tongue,

kaya means related to physical body.

Dukkha means feeling of hard to bear or hard to bear.

Sampaticchana is made up of sam which means well and paticchana which means receiving. So sampaticchana citta is well receiving consciousness that receives the object transferred by the former citta which arose just before its arising.

Santirana is made up of san which means well and tirana which means appropriately investigating. So santirana citta is a consciousness that looks into the object of sampaticchana to work out what it is.

There are 8 ahetuka kuslavipaka cittas. These are 8 rootless wholesome resultant consciousness. They are

1. upekkha sahagatam kuslavipaka cakkhuvinnana citta
2. upekkha sahagatam kuslavipaka sotavinnana citta
3. upekkha sahagatam kuslavipaka ghanavinnana citta
4. upekkha sahagatam kuslavipaka jivhavinnana citta
5. sukha sahagatam kuslavipaka kayavinnana citta
6. upekkha sahagatam kuslavipaka sampaticchana citta
7. upekkha sahagatam kuslavipaka santirana citta
8. somanassa sahagatam kuslavipaka santirana citta

These cittas are the resultant cittas supported by kusala kamma or wholesome deeds. Sukha means physical pleasure.

There are 3 ahetuka kiriya cittas. They are

1. upekkha sahagatam pancadvaravajjana citta
2. upekkha sahagatam manodvaravajjana citta
3. somanassa sahagatam hasituppada citta

Panca means five.

Dvara means door.

Avajjana is made up of ā and vijjana.

Avajjana means contemplating on the object adverting to the object turning the attention to the object.

Pancadvaravajjana citta is a consciousness that turns the attention to ruparammana or saddarammana or gandharammana or rasarammana or photthabbarammana.

- Ruparammana is the object of colour or sight.
- Saddarammana is the object of sound.
- Gandharammana is the object of smell.
- Rasarammana is the object of taste.
- And Photthabbarammana is the object of bodily touch.

Manodvaravajjana citta is a citta that arise at manodvara or mind door. It turns the attention to mind object or dhammarammana. Dhammarammana includes

- 89 cittas,
- 52 cetasikas,
- 5 pasada rupa,
- 16 sukhuma rupa,
- nibbana, and
- pannatta.

Pasada is the nature that has clearing effect on rupa that are collected together.

Sukhuma means subtle.

Pannatta means concepts or conceptualisation.

Hasituppada comes from hasi and uppada.

Hasa or hasi is humour or sense of humour.

Uppada means arising.

Hasituppada means arising of humourous sense.

Hasituppada citta is the citta that arises when arahats smile. This citta is kiriya citta. So it has no kammic force. It is rootless citta.

Among 54 kamavacara cittas,

- 12 akusala cittas and
- 18 ahetuka cittas

have been described in the previous pages.

These 30 cittas are called asobhana cittas or non beautiful consciousness.

12 akusala cittas are ugly dead sure no doubt. But 18 ahetuka cittas are also called asobhana cittas because they lack beautiful cetasikas such as alobha, adosa, and amoha.

After 30 asobhana cittas, there left 24 kamavacara cittas.

They are called 24 kamasobhana cittas.

- Alobha is non attachment or source of offering or dana.
- Adosa is non hurting nature and it can be called metta or loving kindness.
- Amoha is non delusion or non ignorance or panna or wisdom.

These 24 kamasobhana cittas can be divided into three groups according to their origin or jati. They are

- 8 mahakusala cittas,
- 8 mahavipaka cittas, and
- 8 mahakiriya cittas.

There are kama kusala which arise in kama bhumis.

Rupakusala are kusala that arise in connection with rupa jhana.

And arupakusala are kusala that arise in connection with arupa jhana.

Kama is sensual things that are related to five sense doors.

Kusala is wholesome.

Bhumi means the place where suttas with similar characters arise and dwell.

To differentiate kama kusala from other kusala such as rupakusala, arupakusala, and lokuttara kusala which are magga cittas, kamavacara cittas are named as mahakusala cittas.

Maha means great.

1. Mahakusala are cittas that arise as kusala cittas in kama bhumi.

2. Mahavipaka cittas are just vipaka cittas. There are also ahetuka vipaka cittas. These ahetuka vipaka cittas are asobhana cittas. Sobhana vipaka cittas are also

called sahetuka vipaka cittas because they have hetukas or roots. To differentiate kama from ahetuka vipaka, rupavipaka, and arupavipaka, kamavacara vipaka cittas are called mahavipaka cittas.

3. By the same token, to differentiate kamavacara cittas from rupakiriya and arupakiriya, kamavacara cittas are called mahakiriya cittas.

Vipaka cittas are resultant consciousness and they will not give rise to any kammic force or effects. Sodo kiriya cittas. Kiriya cittas are just performance and they do not have any kammic force.

There are 8 mahakusala cittas. They are

1. somanassa sahagatam nana samyuttam asankharika mahakusala citta
2. somanassa sahagatam nana samyuttam sasankharika mahakusala citta
3. somanassa sahagatam nana vippayuttam asankharika mahakusala citta
4. somanassa sahagatam nana vippayuttam sasankharika mahakusala citta
5. upekkha sahagatam nana samyuttam asankharika mahakusala citta
6. upekkha sahagatam nana samyuttam sasankharika mahakusala citta
7. upekkha sahagatam nana vippayuttam asankharika mahakusala citta
8. upekkha sahagatam nana vippayuttam sasankharika mahakusala citta

8 mahavipaka cittas are all the same with the exception just to change the name mahavipaka instead of mahakusala. And 8 mahakiriya cittas are also the same names with the exception to replace mahakiriya citta.

Here, nana means panna or wisdom. It is amoha cetasika.

1. The first mahakusala citta is somassa sahagatam nana samyuttam asankharika citta. This citta can be seen in case of a man offering robes to monks. He is well learned and he believes that kusala actions will give rise to kusala kamma as a seed to grow later to kusala plants. He is delighted to offer robes to monks. No one is urging him here to do this kusala action.

2. The second mahakusala citta can be seen in case of an adult who believes kamma and know dhamma very well. He does belong to enough properties to offer robes to monks. But at first, he did not. When his teacher or mother tells him to offer, he does the kusala. In that case he needs to be prompted and the second citta has to arise.

3. The third mahakusala citta can be observed in case of an adult who does not believe in kamma and itsimplication and he does not have wisdom of penetrative nature. But he give things to charity societies happily and no one is urging him.

4. The fourth mahakusala citta can be seen in above case but only after he has been urged to do so by someone or even by his own mind. In all these actions, there is offering. This is detachment and associated with alobha or detachment. So all four citta are kusala citta. All are associated with somanassa or joy. The first two citta have wisdom while latter two do not. In each pair one is automatic response that do not need to be prompted while another citta in the pair needs to be prompted.

If these actions are not associated with joy or happiness then there will be just non pleasant nor non unpleasant feeling that is upekkha. These four upekkha citta can be thought in the same way as in cases of somanassa citta.

When arahats do offering water or flowers to The Buddha, all their offering citta will be mahakiriya citta. Sometimes elder Thera or monks urge younger monk who is an arahat to offer things to The Buddha. At that time sasankarika mahakiriya citta will arise. Sometimes, wisdom does not follow and at that time, there will be nana vippayutta mahakiriya citta.

Corresponding mahavipaka citta have to arise as the result of stated 8 mahakusala citta.

In summary, kamavacara citta are 54.

- 30 are asobhana citta or non beautiful consciousness. (12 are akusala citta and they are ugly citta. 18 ahetuka citta are not beautiful because they lack beautiful cetasika.)
- And 24 citta are kamasobhana citta.

There are 27 mahaggata citta or 27 majjhima citta.

They are called mahaggata citta because they are higher than kamavacara citta in terms of purity of defilements. Mahaggata means superior. They are also called majjhima citta. Majjhima means the middle. Because they are inferior to lokuttara citta or supramundane consciousness but they are superior to kamavacara citta.

These 27 citta are also called jhana citta because they all are related to jhananga or parts of jhana or absorption.

15 citta are rupavacara citta. Rupa here means rupa brahma from 15 rupa brahma bhumi where there are both citta and rupa. Avacara means frequently arising. Rupavacara citta most frequently arise in rupa brahma bhumi even though they can arise in other bhumi such as kama bhumi like deva bhumi and manussa bhumi or human realm.

15 rupavacara cittas or 15 rupajhana cittas can be divided into three groups depending on their origin or jati or type of citta. They are

- 5 rupakusala cittas,
- 5 rupavipaka cittas, and
- 5 rupakiriya cittas.

5 rupakusala cittas are

1. vitakka, vicara, piti, sukha, ekaggata sahitam pathamajjhana kusala
2. vicara, piti, sukha, ekaggata sahitam dutiyajjhana kusala citta
3. piti, sukha, ekaggata sahitam tatiyajjhana kusala citta
4. sukha, ekaggata sahitam catutthajjhana kusala citta
5. upekkha, ekaggata sahitam pancamajjhana kusala citta.

Or simply 5 rupakusala cittas are 1st jhana rupakusala cittas, 2nd, 3rd, 4th and 5th jhana rupakusala cittas. Here jhana matter needs going to detail. Although there are 15 rupa jhana, jhana will be discussed basing on rupakusala cittas.

In Buddhism there are three kinds of doing meritorious deeds. They are doing dana or offering, observing sila or keeping good moral conduct, and bhavana or mental cultivation. Jhana is mental cultivation or bhavana.

In bhavana, there are two kinds of kammatthana. They are

- samatha bhavana kammatthana and
- vipassana bhavana kammatthana.

Jhana is part of samatha bhavana kammatthana while vipassana bhavana kammatthana is part of mahasatipatthana.

While doing kammic actions, there say three kamma dvara or kamma doors. They are kayakamma (through body action), vacikamma (through verbal action), and manokamma (through mind activities).

Dana or offering mainly passes through kayakamma while observing sila or keeping good moral conduct mainly passes both through kayakamma and vacikamma. But for both dana and sila manokamma is already included. However, bhavana is solely manokamma.

Kammatthana means the object where the bhavana kamma or manokamma or kusala citta attend. So kammatthana is simply an object. There are two type of object of bhavana kamma as stated above namely samatha and vipassana. Jhana is just part of samatha bhavana. To short cut, jhana will be explained.

When the jhana practitioner wants to practise jhana, he has to fulfil sila or moral conduct_ which must be at least ajiva attha kammatthana sila. They are avoiding killing, stealing, all sex including thoughts, telling lies, telling harsh words, telling dividing speech, telling non sense tales, and drinking alcohol altogether 8 conducts have to be avoided.

The jhana practitioner has set up pure sila which encompasses avoiding hurting nature. There are 40 samatha kammatthana bhavana.

They are

- 10 kasina kammatthana,
- 10 asubha kammatthana,
- 10 anussati kammatthana,
- 4 brahmavihara,
- 4 aruppa kammatthana,
- 1 aharepatikulasanna, and
- 1 catudhatuvavatthana.

Not all these 40 kammatthana can give rise to jhana.

Regarding samatha bhavana, there are three stages of bhavana. These show how still the mind is. In early immature stage, the bhavana kamma that happens is called parikamma bhavana. Parikamma means initial kusalakamma.

When the practitioner becomes more mature, his mind becomes much much more concentrated. This is called upacara bhavana. Upacara bhavana is bhavana kamma or state of mind when there is no hindrances like

1. kamacchanda nivarana or sensual thoughts
2. byapada nivarana or aversive thoughts
3. uddacca kukkuccha nivarana or spreading repenting thoughts
4. thina middha nivarana or sloth torpor tagged thoughts
5. vicikiccha nivarana or suspicious thoughts.

Upacara bhavana is so pure that it can function well to penetrate dhamma. But it is not quite jhana. Just before jhana there arise gotrabhu citta, the citta which divides between kama cittas and jhana cittas. The concentration that arises while in upacara bhavana is called upacara samadhi. It is pure and if there are other 7 right paths of Noble Eightfold Path, that upacara samadhi is called samma samadhi. Upacara means proximity, crownprince. It is sometimes called proximate concentration.

In terms of stillness or one pointedness, the highest bhavana in samatha kammatthana is appana bhavana. It is called appana jhana. Appana means rushing into and sticking into and merging into the object.

The object in samatha bhavana is called nimitta. They are all pannatta. There are different nimittas arise while practising samatha kammatthana.

They are

- parikamma nimitta or initial image,
- uggaha nimitta or mental image, and
- patibhaga nimitta or counter image.

These are all pannatta and these are all objects that is the object of mind and they all are dhammarammana. Pannatta are dhammarammana.

When the jhana practitioner first practises, the arising object is called parikamma nimitta. Let assume the jhana practitioner is doing pathavi kasina. If he becomes much much more maturer than he initially was then the object will arise as pure mental image or uggaha nimitta. As initial, he has to prepare a circle of object filled with earth and looks at it. When uggaha nimitta arise, he no more needs to look at the kasina with his eye. Kasina means the object of circle that is the cause of arising of higher and higher bhavana kamma. Kasina has to be taken the whole not just a part. So the mind has to stick to the circle wholly and impartially.

Initially the jhana practitioner will directly look at the circle filled with earth. When uggaha nimitta or mental image arise, the original image appears in mind as if the object is looked at by eye and all the details like dimple, crease, damping, dirt can be seen as if eyes are looking at. At a time when the practitioner becomes proficient his mind becomes still and there arise the third image called patibhaga nimitta. It is similar to uggaha nimitta but much much more cleaner and purer and free from any impurity.

All 40 samatha kammattha can give rise to both parikamma nimitta and uggaha nimitta. Regarding patibhaga nimitta, only 22 kammatthana can give rise to patibhaga nimitta.

They are

- 10 kasina kammatthana,
- 10 asubha kammatthana,
- kayagatasati kammatthana, and
- anapanassati kammatthana.

When parikamma nimitta is being contemplated the bhavana is called parikamma bhavana. When uggaha nimitta arises, then the samadhi at that time is called parikamma samadhi. The samadhi starts from the time when patibhaga nimitta arises and total clearance of nivarana or hindrances till arising of appana bhavana is called upacara samadhi. In this samadhi of upacara, citta is so pure that it is called cittavisuddhi or purification of mind. This state of mind is enough for vipassana nana to arise. From the time when gotrabhu citta passes away, jhana cittas arise. The concentration at that time is called appana samadhi. It is called appana bhavana or appana jhana.

When in appana jhana all 5 parts of jhana called jhananga (jhana + anga) are working equally and very actively. These jhanic factors are vitakka or cetasika which initially applies on to the object (so called initial application), vicara or cetasika that reviews the object (sustained application), piti or rapture, sukha or tranquility or mental peace, and ekaggata or one pointedness. As all these 5 jhanic factors are present, the jhana at that time is called 1st jhana.

The jhana practitioner continues to practise and he finds that vitakka is quite near to the enemy of hindrances. He tries to eliminate vitakka. When conditions are there, vitakka no more arises and he is then in 2nd jhana. Again vicara is quite near to vitakka who is his close friend. So the practitioner tries to eliminate vicara and when conditions favour, the 3rd jhana arises. Again piti or rapture is quite near to vicara and vitakka. When there is no more piti, 4th jhana arises. Sukha is quite near to piti and he tries to eliminate sukha and when conditions favour then 5th jhana arises with only one pointedness but instead of sukha or sukha vedana, upekkha vedana arises in 5th jhana.

There are 5 jhana factors. So there are 5 jhana cittas. Most suttanta desana or teachings in suttanta pitaka there describe 4 jhanas. This is right. Because there are brahma bhumi which are named as 1st jhana bhumi, 2nd jhana bhumi, 3rd jhana bhumi, and 4th jhana bhumi. But there is no 5th jhana bhumi.

Instead, after 1st jhana both vitakka and vicara are eliminated together and the practitioner reaches 2nd jhana where there is piti, sukha, and ekaggata. This is difference between abhidhamma and suttas.

When practising these 5 jhanas, the cittas arise are called rupakusala cittas. If arahats stay in jhana, then cittas at that time are called rupakiriya cittas. Rupavipaka cittas are resultant cittas and each correspond to their counter part rupakusala cittas and they only arise in rupa brahma bhumi while rupakusala cittas and rupakiriya cittas can arise in other non brahma bhumi.

There are 12 arupavacara cittas. They can be divided into three groups according to their origin or jati. They are

- 4 arupakusala cittas,
- 4 arupavipaka cittas, and
- 4 arupakiriya cittas.

4 arupakusala cittas are cittas that arise when arupa jhana are being practised. The practice of arupa jhana is bhavana kusala. So at the time of arupa jhana, arupakusala cittas arise.

Where the practitioner is an arahat, then the arising arupa jhana are called arupakiriya cittas. Kiriya citta does not give rise to kammic force or seed effect. Kusala citta gives vipaka or resultant cittas. The practice of arupa jhana may give rise to rebirth in arupa brahma bhumi.

4 arupavipaka cittas are resultant cittas due to respective arupakusala citta. These 4 cittas arise only in arupa brahma. Because they all are patisandhi citta, bhavanga citta, and cuti citta of arupa brahma. So they cannot arise in other planes of existence.

They are

a) Arupakusala cittas

1. akasanancayatana arupakusala citta
2. vinnanancayatana arupakusala citta
3. akincinnayatana arupakusala citta
4. nevasannanasannayatana arupakusala citta

b) Arupavipaka cittas

1. akasanancayatana arupavipaka citta
2. vinnanancayatana arupavipaka citta
3. akincinnayatana arupavipaka citta
4. nevasannanasannayatana arupavipaka citta

c) Arupakiriya cittas

1. akasanancayatana arupakiriya citta
2. vinnanancayatana arupakiriya citta
3. akincinnayatana arupakiriya citta
4. nevasannanasannayatana arupakiriya citta

These 12 cittas arise mostly in arupa brahma bhumi. So they are called arupavacara cittas. Arupa here means arupa brahma bhumi or arupa brahma realm or formless realm.

Akasanancayatana is made up of akasa + ayatana. Akasa here is pannatta. It is boundless space and this will be explained later. Ayatana means the place where subjects dwell. Cakkhayatana (cakkhu + ayatana) is the place where the subject eye consciousness or cakkhuvinnana citta dwells or arises. So does akasanancayatana. The 1st arupakusala citta dwells or arise at akasanancayatana (the place for 1st arupa jhana citta). This akasa is not the actual space. It derives from 5th rupa jhana nimitta or object.

Vinnanancayatana is an ayatana or a place for the arupavacara cittas or an object of mind which is arupajhana citta. Vinnana is also known as citta or manovinnana. Ayatana is a place. Vinnanacayatana means citta as a place or citta as an object.

That citta is the first arupajhana citta. Sensing citta is 2nd arupajhana citta and sensed citta is the 1st arupajhana citta. The 2nd arupajhana citta looks at the 1st arupajhana citta as its object. It is a place where the 2nd arupajhana citta dwells. So it is an ayatana. But that ayatana is vinnana or citta of 1st arupajhana. So, that object is called vinnanancayatana object. When 2nd arupajhana arises, it is called vinnanancayatana arupakusala citta.

Akincinnayatana is made up of akincanna and ayatana. Akincanna again derives from a and kinca. A means not, none, no, nothing. Kinca means something or someone. Akinca_ means no something or nothing. So akincinnayatana is a subtle object which is nothingness. It derives from vinnanancayatana arupajhana. Due to the power of bhavana, boundless consciousness or vinnanancayatana arupakusala cittas or vinnanas are totally abolished and there left nothing. So that object is called nothingness. The citta that directs to nothingness is the 3rd arupajhana citta.

Nevasannanasannayatana is the ayatana of nevasannanasanna.

Neva + sanna + nasanna. Neva is Neva. It derives from na and eva. Na means no, none, nothing. Eva means such , this ,thus.

- Eva sanna means such perception
- Na means no
- Neva sanna means such perception is not perception.
- Nasanna means non perception or without perception.
- Neva nasanna means such perception is not non perception.
- Nevasannanasanna means such perception is neither perception nor non perception.

This is very very subtle matter. Nothingness the object is already subtle one. Again, the arupa jhana practitioner continues his practice and as he becomes mature and conditions favour the 4th arupajhana citta arises.

The 4th arupajhana looks at the 3rd arupajhana citta as its object. The 4th views on the 3rd that that 3rd arupajhana citta is not a perception and it is also not a non perception. Only the 2nd and 4th arupa jhana cittas take paramattha objects. This means they take realities as their objects. These realities are 1st arupajhana citta which is an ultimate reality and 3rd arupajhana citta which is also an ultimate reality. But 1st arupa jhana citta and 3rd arupa jhana citta take pannatta as their objects. All 15 rupavacara cittas take pannatta as their object.

There are 89 cittas in total as summary or 121 cittas in total if lokuttara cittas or supramundane consciousness arise in parallel with jhana cittas. If 89 cittas are contemplated, 81 cittas are lokiya cittas and 8 cittas are lokuttara cittas. So there are 8 lokuttara cittas. If they arise in parallel with 5 jhanas there will be 40 lokuttara cittas. 8 lokuttara cittas will first be discussed.

There are 8 lokuttara cittas. They are 4 magga cittas or path consciousness and 4 phala cittas or fruition consciousness. 4 phala cittas are vipaka cittas or resultant consciousness. They each arise as a resultant citta due to their correspondent magga citta. While 4 phala cittas are called vipaka cittas or to be exact lokuttara vipaka cittas, their correspondent magga cittas are called kusala cittas or lokuttara kusala cittas.

There are 4 lokuttara kusala cittas. They are

1. sotapatti magga citta
2. sakadagami magga citta
3. anagami magga citta
4. arahatta magga citta

Sotapatti magga citta is the very first citta that arises as an early ariyanhood. Sotapatti the term is Pali word and it is made up of sota and apatti. Sota means flowing water or water of river or stream. Apatti means arrive the earliest.

While nibbana is wide, deep, and large, the simile ocean is used for nibbana. When ocean is nibbana, stream and river are very first to enter ocean. So does sotapatti magga citta which finally end in nibbana. So sotapatti magga citta is also called stream entrant path consciousness.

Sakadagami includes sakim and agamino. Sakim means once. Agami means coming to human realm through patisandhi. Sakadamagi means once returning to human realm. Sakadagami magga citta is also known as once returner path consciousness.

Anagami is made up of ana or a and agami. Anagami means non returning to human realm. Anagami magga citta is non returner path consciousness. When a being achieves this citta and becomes an anagami phala puggala or person, after

death he will be reborn in one of 5 suddhavasa brahma realms. Suddhavasa means pure abode. In these 5 realms they become arahats and when die, there go to nibbana.

Arahatta means worth to receive special offerings from all beings human, deva, brahma etc etc because they are absolutely pure and they are free from any defilement. Arahatta magga citta is arahatta path consciousness and it is the last citta that leaves all lower lokuttara cittas. As soon as arahatta magga citta arises, it falls away and arahatta phala citta immediately follows and the being becomes an arahat.

When lokuttara cittas arise in parallel with jhanas, there will be 40 lokuttara cittas because each lokuttara citta can arise in one of five jhana. As there are 8 lokuttara cittas, then there will be 40 lokuttara jhana cittas.

They are

1. vitakka, vicara, piti, sukha, ekaggata sahita pathamajjhana sotapatti magga citta
 2. vicara, piti, sukha, ekaggata sahita dutiyajjhana sotapatti magga citta
 3. piti, sukha, ekaggata sahita tatiyajjhana sotapatti magga citta
 4. sukha, ekaggata sahita catutthajjhana sotapatti magga citta
 5. upekkha, ekaggata sahita pancamajjhana sotapatti magga citta
- As sotapatti magga citta has 5 jhana cittas, sotapatti phala citta also has 5 jhana cittas.
 - Sakadagami magga citta has 5 jhana cittas, and sakadagami phala citta has 5 jhana cittas.
 - Anagami magga citta has 5 jhana cittas, and anagami phala citta also has 5 jhana cittas.
 - By the same token, arahatta magga citta, and arahatta phala citta have 5 jhana cittas each.

Therefore, there are 40 lokuttara jhana cittas in total.

Lokuttara cittas are supramundane consciousness. Lokuttara is a Pali word made up of loka and uttara. Loka means worldly in connection with bhava. Lokuttara means greater than worldly things higher than worldly thing beyond worldly thing or supramundane.

These cittas are the highest cittas and they always excel other cittas because they deal with nibbana and they are associated with the highest panna or penetrative wisdom. They are anuttara cittas. That is no other citta excels them.

When 89 cittas are analysed according to their jati or origin or parentage, there are four classes of citta. They are

1. 12 akusala cittas (8 lobha + 2 dosa + 2 moha citta)
2. 21 kusala cittas (8 mahakusala + 5 rupakusala + 4 arupakusala + 4 lokuttarakusala or magga citta)
3. 36 vipaka cittas (7 ahetuka akusala + 8 ahetuka kusala + 8 mahavipaka + 5 rupavipaka + 4 arupavipaka + 4 lokuttaravipaka or phala citta)
4. 20 kiriya cittas (3 ahetukakiriya + 8 mahakiriya + 5 rupakiriya + 4 arupakiriya)

$12 + 21 + 36 + 20 = 89$ cittas in total.

When cittas are viewed by bhumi or place or plane of existence, there are 4 classes of citta. They are

1. 54 kamavacara cittas (12 akusala + 18 ahetuka cittas + 24 sobhana cittas)
2. 15 rupavacara cittas (5 rupakusala + 5 rupavipaka + 5 rupakiriya)
3. 12 arupavacara cittas (4 arupakusala + 4 arupavipaka + 4 arupakiriya)
4. 8 lokuttara cittas (4 lokuttara kusala or magga + 4 lokuttara vipaka or phala)

$54 + 15 + 12 + 8 = 89$ cittas in total.

When lokuttara cittas arise in parallel with jhana, there will be 121 cittas in total. Then, according to jati or origin or parentage, cittas can be classified as

1. 37 kusala cittas (8 mahakusala, 5 rupakusala, 4 arupakusala, 20 lokuttarakusala cittas)
2. 52 vipaka cittas (15 ahetukavipaka, 8 mahavipaka, 5 rupavipaka, 4 arupavipaka, 20 lokuttaravipaka cittas)
3. 20 kiriya cittas (3 ahetuka kiriya, 8 mahakiriya, 5 rupakiriya, 4 arupakiriya)
4. 12 akusala cittas (8 lobha , 2 dosa, 2 moha)

$37 + 52 + 20 + 12 = 121$ cittas in total.

According to bhumi or place or plane of existence, there are 4 classes of citta. They are

1. 54 kamavacara cittas (12 akusala, 18 ahetuka, 24 sobhana cittas)
2. 15 rupavacara cittas (5 rupakusala, 5 rupavipaka, 5 rupakiriya)
3. 12 arupavacara cittas (4 arupakusala, 4 arupavipaka, 4 arupakiriya)
4. 40 lokuttara cittas (20 lokuttara kusala, 20 lokuttara vipaka)

$54 + 15 + 12 + 40 = 121$ cittas in total.

Chapter 2 - Cetasikas

Or Mental Factors

To understand patthana dhamma, cetasikas need to be understood. In the previous pages, nearly all about citta have been described in some detail. Citta is a nama dhamma and so does cetasika.

Cetasikas are mental factors that co exist with citta or co arise with citta. They are mind conditioners and they influence mind and condition mind to have different names. They pass away at the very same time when citta falls away. They also have to depend on the same vatthu or base and they also have to take the same object that citta takes.

There are 52 cetasikas in total. They are

1. 7 sabbacittasadharana cetasikas
2. 6 pakinnaka cetasikas
3. 14 akusala cetasikas
4. 25 sobhana cetasikas

$7 + 6 + 14 + 25 = 52$ cetasikas in total.

7 Sabbacittasadharana cetasikas

Sabba means all, citta means consciousness, sadharana means treating or dealing with. So sabbacittasadharana cetasikas are cetasikas that deal with all cittas.

They are

1. phassa
2. vedana
3. sanna
4. cetana
5. ekaggata
6. jivitindriya
7. manasikara

Phassa is contact. As a cetasika, it arises together with citta while itself is functioning as an introducer making contact with citta and rupa. As an example let us see cakkhuvinnana citta or eye consciousness or seeing consciousness.

There is vanna or colour as rupa which is called rupayatana (colour sense base). There is cakkhu vatthu or pasada as another rupa which is cakkhayatana or eye

sense base. Phassa makes introduction to vanna and cakkhu and cakkhuvinnana altogether. When an iron surface and iron rod are struck together there arise sparks. The surface is like eye. The rod is like colour. The sparks are like cakkhuvinnana citta. At the very spot of touch, there arise sparks and all are in contact. Phassa functions as contact.

Among 52 cetasika dhamma, 7 cetasikas are sabbacittasadharana cetasikas and they always arise with every citta. Phassa, vedana, sanna, cetana, ekaggata, jivitindriya, manasikara are cetasikas that always arise with each citta at each moment. Phassa is contact.

Vedana is feeling. It feels the object. Due to its arising citta has a feeling. There are three kinds of feeling according to anubhavana bheda or class of feeling. They are sukha or pleasant feeling that is agreeable feeling, dukkha or unpleasant feeling or disagreeable feeling, and adukkhamasukha or neither pleasant nor unpleasant feeling. It is known as upekkha vedana. According to indriya bheda or faculty of feeling, there are five feeling. They are physical pleasant feeling or sukha, mental pleasant feeling or somanassa, physical unpleasant feeling or dukkha, mental unpleasant feeling or domanassa and neither pleasant nor unpleasant feeling or upekkha.

Sanna is perception. It perceives marks on object. Due to its presence, citta cognizes object. Sanna arises with each arising citta. It suggests citta to cognize object through markers on the object and it registers things and records what it experiences while it is working together with citta. Sanna is one of four vipaka namakkhandha or resultant nama aggregate.

Cetana is volition. It urges citta and other co arising cetasikas to do their jobs. Cetana is the chief commiter of all actions bodily actions, verbal actions and mental actions. While it arises together with committing citta, it becomes a potential like a seed that would grow to its full resultant effects whenever conditions favour. This potential or kamma always follow along with each arising citta as if our shades follow ourselves all the time and this will be ongoing until cuti citta or arahats.

Ekaggata is one pointedness. It fixes citta to the object when it arises together with a citta. It stabilizes citta and other co arising cetasikas at a specific object that is taken by the citta. It is concentration. Ekaggata always arises with each arising citta and help all to be fixed at a point that is the object that is taken by the citta.

Jivitindriya is a mental life. it supports citta to stay alive and to be able to function well. It also supports other co arising cetasikas and all mental activities are supported by jivitindriya cetasika without which citta and cetasikas will never arise. It maintains mental life and it arises with each arising citta.

Manasikara is attention. It makes citta and other co arising cetasikas to attend at the object concerned. It acts like a steerer and it directs citta and other cetasikas to the right object. Manasikara always arises with each arising citta.

These 7 cetasikas namely phassa or contact, vedana or feeling, sanna or perception, cetana or volition, ekaggata or one pointedness, jivitindriya or mental life, manasikara or attention always arise with each arising citta. They can arise with all kinds of citta, kusala or akusala or abyakata, lokiya or lokuttara, kama or jhana and any citta possible arises along with these 7 cetasikas. So these 7 cetasikas are called sabbacittasadharana cetasikas.

6 pakinnaka cetasikas

There are 6 pakinnaka cetasikas or particular cetasikas. They sound like flexible to citta they arise together. When they arise with kusala cittas they behave as if they are kusala cetasikas and when they arise together with akusala cittas they will behave as if they are akusala cetasika. If co arising cittas are abyakata cetasikas again they will do the job of abyakata.

Abyakata do not have kamma potential or kammic force. Examples of abyakata dhamma are kiriya cittas, vipaka cittas, rupa dhamma and all these do not have kamma effect. Pakinnaka cetasikas agree with the citta they accompanied. There are 6 pakinnaka cetasikas or 6 particular cetasikas. They are:

1. vitakka
2. vicara
3. viriya
4. piti
5. chanda
6. adhimokkha

Vitakka is a mental factor that helps citta to take object. This taking object is initial application. Vitakka applies citta with the object. There are different forms of vitakka like kama vitakka or sensual thought, byapada vitakka aversive thought, jhana vitakka or jhanic factor vitakka, samma sankappa etc etc are all vitakka. Vitakka puts citta on to the object. It applies the citta to the object.

Vicara is also a mental factor. It works together with vitakka most of the time. While vitakka applies to the object, vicara helps citta not to depart from the object so that citta is sustained to be in the object. Vicara reviews the object. Vicara is sustained application.

Viriya is effort. Viriya helps citta not to withdraw from the object and it exert an effort to take the object. In the presence of viriya all other cetasikas and citta work energetically with full effort.

Piti is likeness. It helps citta like the object. Piti also energizes citta. In the presence of piti, citta and accompanying cetasikas become less tired and they become inexhaustible and can work much more effectively than without piti as they are stick to the object as they like it. There are different degrees of piti. Somanassa is associated with piti.

Chanda is wish. It is mere desire. It is a will. When chanda becomes the heading dhamma it becomes adhipati dhamma or leading dhamma. It is also one of 4 iddhipada or foot of success or root of success.

Adhimokkha is a mental factor that help citta decides on the object clearly. In the presence of adhimokkha there cannot be delusion or illusion or suspicion. It is a determination. It is a decision maker.

These 6 cetasikas along with 7 universal cetasikas are collectively called annasamana cetasikas. Anna means dealing with or treating . Samana means agree. So they both class agree with any citta. When they arise with kusala citta they behave as kusala cetasika and when akusala, they become akusala cetasikas.

Exception is that 7 universal cetasikas always arise with each citta whatever kind they are but 6 pakinnaka or particular cetasikas sometimes arise and sometimes do not arise.

14 akusala cetasikas

There are 14 akusala cetasikas.

They are

1. 4 cetasikas in moha team
2. 3 cetasikas in lobha team
3. 4 cetasikas in dosa team
4. 3 cetasikas in miscellaneous team.

In moha team, there are 1. moha, 2. ahirika, 3. anotappa, and 4. uddhacca.

Moha is ignorance. It is delusion. It covers true nature of dhamma and it veils citta not to see realities and truths. It prevents pannas arising. Moha and panna are mutually exclusive in a citta. When moha arises, panna cannot arise and when panna arises moha has gone away.

Ahirika is a kind of disinhibition. It is shamelessness. It advises citta not to be shameful to do bad things or unwholesome things. When it becomes dominant, it behaves as if it is a chief commender. It can be akusala bala or a leader. It can commit anything wicked.

Anottappa is another kind of disinhibition. It is a close friend of ahirika and they both always work together. Unlike ahirika, the characteristic of anottappa is fearlessness. Disinhibition here is in the form of fearlessness not foreseeing possible unwholesome kamma and its resultant effects.

Uddhacca is a close friend to moha and it also works together with ahirika and anottappa. Uddhacca is restlessness. It spreads and disperses and wanders around. It is said to be like throwing of a stone into a heap of ash. In its presence, citta becomes restless and upset. These 4 akusala cetasikas always arise in all akusala citta. So they are called sabbākusalasādharaṇa cetasikas.

In lobha team, there are 3 cetasikas namely 1. lobha, 2. ditthi, and 3. mana. They are called papanca dhamma. Because they expand the saṃsāra.

Lobha is attachment. It is craving. It is greediness. It is clinging. It has many other different names like tanha, raga, samudaya, upadana etc etc. Oceans may even full with water but lobha never full with its desire. Lobha or tanha is one of two roots of wheel of life or paṭiccasamuppāda.

Ditthi is wrong view. It advises citta to see objects differently instead of seeing as realities. As ditthi cannot see realities, it see dhamma as men, woman, animals etc etc. This wrong view leads to more and more lobha and may switch to other akusala cittas.

Mana is conceit. It is an alternative form of ditthi or lobha. Instead of revealing greediness or wrong view it behaves conceitedly. Mana shows up proud. This again is inability to see realities.

In the group of dosa, there are 4 cetasikas. They are dosa, issa, macchāriya and kukkucca.

Dosa has destructive nature. It is very ugly. It hurts anyone anything. Dosa destroys its home and its environment. In the presence of dosa everything wicked and unhumanly things can be committed. Dosa cetasika is the head of all dosa related cetasikas and dosa cittas. When there is issa, there also arises dosa and this is also true in case of macchāriya or in case of kukkucca.

Issa is dosa related cetasika. It is jealousy and it does not want the assumed others achievement anything in terms of health or wealth or success or anything.

Another dosa related cetasika is macchāriya. It is stinginess. This cetasika makes citta not wanting the assumed ones own properties exposed to the assumed others. Issa can arise in both the poor and the rich and macchāriya does the same. Rich and poor may be wealthiness, healthiness, beauty, āvasa or home or place, origin or jāti, mitta or friends and many other things.

Kukkucca on the other hand is also a dosa related cetasika. This cetasika arises when one becomes noticed that he or she did not do good deeds when there was conditions that favoured the good actions or another way is that he or she becomes noticed that bad things were done and now they are thinking that it would be better if they had not done those bad things. There arises nothing good in thinking so but just dosa and kukkucca which are akusala cetasikas and akusala citta will thus be proliferating as long as they are thinking back in the stated way.

There are 3 miscellaneous cetasikas which are included in akusala cetasikas. They are thina, middha, and vicikiccha.

Thina is sloth. It is laziness of citta or sluggishness of citta or inactiveness of citta or unalertness of citta.

Middha is torpor and it is laziness or sluggishness or unalertness or inactiveness of cetasikas.

These two cetasikas arise together and they work together. They are not sleepiness which is a physical exhaustion. But this exhaustion may well be associated with sloth and torpor or thina and middha. When a sasankharika citta arises, this means that there needs outside stimulation or promptness by others or even by self.

There is another akusala cetasika in these 14 akusala cetasikas. It is vicikiccha cetasika. It is undecisiveness. It is suspicion. It is suspicion on dhamma, sangha, the Buddha, paticcasamuppada or dependent origination and the practice.

25 sobhana cetasikas

There are 25 sobhana cetasikas or beautiful mental factors. Among them 19 cetasikas are universal to all beautiful cittas that is 59 sobhana cittas in 89 cittas or 91 sobhana cittas in 121 cittas. They are called sobhanacittasadharana cetasikas. They are:

1. saddha
2. sati
3. hiri
4. ottappa
5. alobha
6. adosa
7. tatramajjattata

And, 6 pairs of cetasikas altogether 19 in total. The 6 pairs are

1. passaddhi, cittapassaddhi and kayapassaddhi
2. lahuta, cittalahuta and kayalahuta

3. muduta, cittamuduta and kayamuduta
4. kammannata, cittakammannata and kaya kammannata
5. pagunnata, cittapagunnata and kayapagunnata and
6. jukata, cittujukata and kayujukata.

1. Saddha makes citta believes in the Buddha, the Dhamma, the Sangha, Pattecasamuppada and the Noble Eightfold Path and the practice. This belief is not a blind faith but there is a strong reason for this. There is evidence for total belief. It is like confidence. When saddha arises citta and all other cetasikas become clean, active, alert and calm.

2. Sati makes citta watches thing actively and makes mindful. So citta remembers to do things in due course. In the presence of sati citta can work according to its will as sati reminds him to remember things to do. It serves as a reminder. Sati also helps other cetasikas to remember to do their jobs.

3. Hiri hinders citta not to do bad things as doing so probably will face with disgraceful situations. In the presence of hiri, as it reminds to consider the consequences of the actions, citta will not do bad things due to this inhibition. It always arises with its friend ottappa cetasika as a companion.

4. Ottappa makes citta unwilling to do bad things as doing so will have negative effect and citta is fearful of that result. This cetasika like hiri looks the possible consequences of actions. And it is frightened by the possible result. So in its presence, citta will not do bad things. This is also kind of inhibition. But characterwise it is more in favour of fear than shame.

Together with hiri, these two cetasikas guard the world in the favourable social conditions. Men and women are attracted to each other and this finally leads to sex. But hiri and ottappa hinder unnecessary events. These two cetasikas are called lokapala dhamma. They work not only in avoiding sex matter in inappropriate relationship but also in avoiding all akusala dhamma.

5. Alobha makes citta willing to offer things to satta as citta becomes unattached to those things when alobha advises him. Alobha is more than unattachment or detachment. It looks directly at receivers as satta and directs to him. At the same time it has no more likeness to its assumed own properties as his properties. Detach to properties and bend toward to receivers and there is unperceivable flow of energy to the receiver. It works with other 18 cetasikas including saddha especially.

6. Adosa has non destructive effect. It urges citta to have a good mood and kindness. In the presence of adosa others wellbeing is always considered. This comprises physical, mental, emotional, psychological, social and any aspect of others. Its character is unharmed in nature. It is true friendship. It is loving kindness.

7. Tattramajjattata is balancer. It is equaliser. It equalises the strength of all accompanying cetasikas and so it advises citta as well to work in a state of equilibrium that means it works without extremeness. This cetasika is like a charioteer. When two horses draw the cart, they have to draw equally in terms of strength. To do so, the charioteer does the job. Without the charioteer the desired direction will never be reached.

There are 6 sets of beautiful mental factors which always arise with beautiful consciousness. They are:

1. passaddhi,
2. lahuta,
3. muduta,
4. kammannata,
5. pagunnata, and
6. ujukata

each for citta and cetasika.

1. The first set is cittapassaddhi and kayapassaddhi cetasikas. Cittapassaddhi is a cetasika which is coolness or calmness or tranquility of citta. It has soothing effect on citta. It calms down mind as well and causes citta free from all worries. When cittapassaddhi arises kayapassaddhi also arises. These two cetasikas always arise together and work together with the same citta.

2. The second set is lahuta. They are cittalahuta and kayalahuta. Cittalahuta is lightness of citta and kayalahuta is lightness of cetasikas. They also arise together and work together with the same citta. This pair of cetasikas helps mind ready to function well. These two cetasikas can be noticed in mind when in the state of good mood like kusala actions.

3. Third set is muduta. They are cittamuduta and kayamuduta. Muduta is pliancy or tenderness. Cittamuduta is tenderness of citta and kayamuduta is pliancy of cetasikas. They arise at the same time with the same citta and they work together.

4. Fourth set is kammannata. They are cittakammannata and kayakammannata. Cittakammannata is adaptability or wieldiness of citta and kayakammannata is for cetasikas. They arise together and work together in the same citta with the same arammana. They help citta and cetasikas to agree with other cetasikas and adapt to all.

5. Fifth set is pagunnata. They are cittapagunnata and kayapagunnata. Cittapagunnata is proficiency of citta and kayapagunnata is proficiency of cetasikas. They also arise together and work together. Cittapagunnata helps citta to function properly and kayapagunnata helps all cetasikas to function appropriately.

6. Sixth set is ujukata. They are cittujukata and kayujukata cetasikas. They arise together and they work together in the same citta taking the same arammana. Cittujukata is uprightness of citta or rectitude of citta and kayujukata is for cetasikas. They make citta and cetasikas sincere and all will work straight forward in the presence of these two cetasikas.

There are three virati cetasikas. Virati means avoidance. They are:

1. samma kammanta,
2. samma vaca, and
3. samma ajiva.

1. Samma kammanta is right action. This cetasika helps citta not to do bad things but to do right actions. It avoid doing bad things. It is inhibition. It inhibits doing bad thing by abstinence. It is like hiri and ottappa. But it inhibition is at kaya kamma dvara or bodily actions while hiri and ottappa are considering the possible consequences. Samma kammanta considers the wickedness, badness of actions at the bodily actions.

2. Samma vaca is right speech. It helps citta not to tell bad speech like telling lies, saying bad words or rough words or rude words, telling non sense tales, telling divisive speech. It is a kind of inhibition. It focuses on verbal actions or speech unlike samma kammanta.

3. Samma ajiva is right livelihood which again is living on livelihood that is the result of samma kammanta or samma vaca or both. It is also a kind of inhibition. Unlike other two virati cetasikas, samma ajiva is related to livelihood. In the setting of livelihoods, it arises and helps citta not to do bad body actions or bad speech in connection with livelihood.

There are 2 appamanna cetasikas, namely:

1. Appamann,
2. Karuna

1. Appamanna is boundless, endless, limitless. It is putting a good will on satta pannatta like satta, men, woman, deva, devi, brahma etc etc. They are karuna and mudita.

2. Karuna arises when poor satta are encountered and mudita arises when fulfilled satta are encountered. Karuna is compassion while mudita is sympathetic joy.

In the 25 sobhana cetasikas or beautiful mental factors, the last to be mentioned but the most important is panna or pannindriya cetasikas. It is the Prime Minister for the king citta. It helps citta to see and to realise things in depth. It has a power of

realization. It has a power of analysis and penetration. It has a good insight into the matter in question. If this cetasika is present and functioning well all other accompanying cetasikas work well and all are well organized. This cetasika is like a wise man or a wise minister that present the pros and cons of everything to the king citta.

This cetasika is the chief of all cetasikas in rupa and arupa jhana cittas, magga cittas, and phala cittas. Without this panna cetasika there will not be any of jhana or magga or phala citta.

Chapter 3 - Rūpa

Or Material Matters

Apart from citta and cetasika which are realities, there is another reality. It is rupa. Rupa are the nature which are always influenced by one or more of four causes namely kamma, citta, utu, and ahara.

Rupa are always changing as citta and cetasika are always changing even though they are relatively slower than nama dhamma. Unlike nama dhamma, rupa do not have the nature that can be aware of themselves and their surroundings.

Rupa can never know anything. But rupa serve various functions in connection with nama dhamma citta and cetasika. In terms of their intrinsic character, there are 28 separate paramattha rupa.

1. 4 mahabhuta rupas
2. 5 pasada rupas
3. 4 gocara rupas or visaya rupas (or 7 gocara or 7 visaya rupas)
4. 2 bhava rupas
5. 1 hadaya rupa
6. 1 jivita rupa
7. 1 ahara rupa or 1 oja rupa (altogether these 18 rupas are nipphanna rupas)
9. 1 pariccheda rupa or akasa rupa
10. 2 vinatti rupas
11. 3 lahutadi rupas (together with 2 vinatti rupas, these 5 are 5 vikara rupas)
12. 4 lakkhana rupas (these last 10 rupas are anipphanna rupas).

There are 28 paramattha rupas. In terms of their class there are 11 classes of rupa as shown in above.

Among them, 4 mahabhuta rupa are rupa that are called upada rupa. All other 24 rupa have to depend on these 4 mahabhuta rupa. Mahabhuta rupa are the base for all rupa including themselves.

These four rupa again are also associated with other four rupa all of which have to totally depend on these four mahabhuta rupa. Along with these further four rupa vanna or rupa, gandha, rasa, and oja or ahara, all eight constitute called avinibbhaga rupa which means inseparable material.

Mahabhuta rupa are four great elements. They are pathavi or solidity, tejo or temperature, apo or liquidity, and vayo or movement or resistance.

Pathavi is earth element. It is the nature that is firmness or hardness or softness which depends on density and organisation between and among atoms, molecules, compounds, and complexes of materials from science sense. Its nature can be sensed through kaya pasada rupa that exist in the body and pathavi will be perceived as hardness softness of materials.

Tejo is the nature that can be known by sensing through the body as warmth or coldness or anything like that which serves as temperature. While temperature is a word, the true nature of tejo can clearly be sensed by the body. Any matter in conventional sense has a temperature and this can be sensed by the body.

Apo is the nature that unites the materials.

- It is cohesion.
- It is flowability,
- it is spreadability,
- it is stickiness,
- it is dryness wetness state of materials in conventional sense.

But the true nature of apo cannot be sensed through the body. It can only be sensed through mind sense door.

Vayo is the nature that pushes or pulls materials together.

- It is compressibility repressibility.
- It is supportiveness through pressure.
- It is movement.
- It is motion.
- It is resilience.

The true nature of vayo can be sensed through the body.

There are 5 pasada rupa.

1. cakkhuppasada or eye
2. sotappasada or ear
3. ghanappasada or nose
4. jivhappasada or tongue
5. kayappasada or body

These 5 rupas are called pasada rupas. They are collections of mahabhuta rupa but with extra qualities on their own. They each clearly do their job.

Cakkhuppasada is eye. But eye in conventional sense is not cakkhuppasada. Cakkhu pasada is a rupa which is capable to receive the visual object. No other rupa can perceive visual object including mahabhuta rupa which is not cakkhu pasada. Cakkhu pasada cannot be seen by our eye and sensed by any of 5 physical senses. But it is a reality and it can only be sensed through manodvara. The same applies to other pasada rupas.

These 5 rupas serve as pasada, serve as vatthus or bases, serve as dvaras or doors.

There are 7 gocara rupas or visaya rupas.

They are

1. rupa (vanna) or colour
2. sadda or sound
3. gandha or smell
4. rasa or taste
5. photthabba or touch sense
6. pathavi or hardness softness
7. tejo or warmness coldness
8. vayo or pressure or movement

These 7 rupa serves as arammana or object.

So far, 4 mahabhuta rupas, 5 pasada rupas and 7 gocara rupas or 7 visaya rupas (after exclusion of three rupas which are pathavi, tejo, and vayo there are 4 gocara rupa left out of 7) totalling 13 paramattha rupas have been delineated.

There are 2 bhava rupas. They are

1. itthattha bhava rupa and
2. purisatta bhava rupa.

They are femaleness and maleness. These rupas are realities. But they are known just only through manodvara not through panca dvara. They both are kammaja

ekam rupa. That is they are caused by kamma only and no other causes raise their arising. So till now there have been 15 rupas.

There is a rupa called hadaya rupa. It serves as hadaya vatthu. It is the base for all vinnana cittas except pancavinnana citta while satta concerned is in pancavokara bhumi or where all five aggregates are there. This rupa is also caused by kamma only. Till now 16 rupas explained.

There are a rupa which supports all co existing rupa. This rupa is called jivita rupa. Without this rupa jivita all other rupa will not exist as rupas of living beings. It is also generated by kamma only. Till now there have been 17 rupas.

There is a rupa called ahara rupa. It supports other rupa while they are co existing in an aggregate of rupa called rupa kalapa. It is also called oja. So far 18 rupas have been described. All these 18 rupas are called nipphanna rupa. They are under the influence of one or more of 4 causes called:

1. kamma,
2. citta,
3. utu, and
4. ahara.

There are 10 paramattha rupas. They all are not under the influence of anything but on their own and they are just their own characteristics. But they exist and they all are paramattha rupas. They are:

- 1 pariccheda rupa,
- 2 vinatti rupas,
- 3 lahutadi rupas, and
- 4 lakkhana rupas.

Pariccheda rupa is rupa that separates mahabhuta rupa so that mahabhuta rupa in kalapas are not mixed each other. It is like a space. It is like an empty interval. It is sometimes called akasa. But it does exist and it is a paramattha rupa but it is not influenced by any outside causes.

2 vinatti rupas are the gesture or kayavinatti rupa and the speech or vacivinatti rupa. Kayavinatti rupa is the gesture or the act of a living being that carries some exact meaning while vacivinatti is a rupa which is a sound that bears some exact meaning in it which is generated by a living being. It is not just a speech but any sound that is produced through consciousness. Both kayavinatti and vacivinatti are called cittaja rupa and they are purely generated by citta alone.

There are 3 lahutadi rupa. They are rupalahuta, rupamuduta, and rupakammannata rupa. They are lightness of rupa, tenderness of rupa and adaptability of rupa. They

can be caused by citta, utu, and ahara. They are never caused by kamma. When these three rupa are there in rupa kalapa, all rupa that co exist with them become lighter, more tender and more adaptable.

There are 4 lakkhana rupa. They are upacaya rupa or rupa in initial formation, santati rupa or rupa in continueing formation and jarata or rupa in decay and aniccata or rupa just disappears. All these 4 lakkhana rupa are the characteristics of other rupa and they all are not influenced by kamma, citta, utu, and ahara as their causes. All together these 10 rupas are called anipphana rupas while former 18 rupas are called nipphana rupas.

Therefore, there are in total 28 paramattha rupa which are all realities and can be sensed by one of our 6 senses.

- Rupa or vanna is sensed by eye only,
- sadda is sensed by ear only,
- gandha is sensed by nose only,
- rasa is sensed by tongue only and
- pathavi, tejo, vayo three of mahabhuta rupa are sensed by body only.

All other rupas that is 5 pasada rupas and 16 sukhuma rupa or subtle materials are all sensed by mind only; that is 5 pasada rupas and 16 sukhuma rupa can never be sensed by any of eye, ear, nose, tongue, and body.

All rupas do not have any hetu like lobha, dosa, moha, alobha, adosa, and amoha and they all are called ahetuka. Rupas are all arise along with their causes or paccayas and they are called sappaccaya. Rupas are the objects of 4 asava dhamma and they are called sasava.

Kamma, citta, utu, and ahara all influence arising of rupa and so rupas are called sankhata. Rupas are part of sankhara loka and they are the objects of upadana or clinging. So rupas are called lokiya. Rupas are where kama tanha always visits and attaches and they are called kamavacara.

Rupas are just objects and they cannot take any object and they cannot know object. They are called anarammana. Rupas cannot be removed or cannot be deleted and they are called appahatabba. Even though there is one in terms of character still there are many different kinds of rupas.

5 pasada rupas stay inside of beings and they are called ajjattika rupa. Other 23 rupas are called bahira rupas. 5 pasada rupas are panca vatthus and hadaya rupa is hadaya vatthu. These 6 rupas are vatthu rupas. Other 22 rupas are avatthu rupas.

5 pasada rupas are door way for objects or arammanas and so do 2 vinatti rupa and these 7 rupas are called dvara rupas. Other 21 rupas are called advara rupas. 5

pasada rupas are indriya rupas. 2 bhava rupas are also indriya rupas and jivita rupa is also indriya rupa. These 8 rupas are called indriya rupas and other 20 rupas are called anindriya rupas.

5 pasada rupas and 7 visaya rupas or 7 gocara rupas are rough rupas and they are called olarika rupas. They are almost understandable and close to understanding. They are also called santike rupas. These 12 rupas are associated with touching and they are called sappatigha rupas. Other 16 rupas are called sukhuma rupas or subtle materials. They are also called dure rupas as they are far from easy understandability. And they are called appatigha rupas as they are not touched.

Rupas caused by kamma such as:

- 4 mahabhuta rupas,
- 5 pasada rupas,
- 4 (7) gocara rupas,
- 2 bhava rupas,
- 1 jivita rupa,
- 1 hadaya rupa, and
- 1 ahara rupa are called upadinna rupas.

Other 10 rupas are not caused by kamma and they are called anupadinna rupas. Only ruparammana or vanna/rupa is the only rupa that can be seen and it is called sanidassana rupa and other 27 rupas are called anidassana rupas. 5 pasada rupas are called gocaraggahika rupas as they can convey arammana. Other 23 rupas are called agocaraggahika rupas.

Vanna, gandha, rasa, oja or ahara, pathavi, tejo, vayo and apo always co exist and they are called avinibbhoga rupas and other 20 rupas are called vinibbhoga rupas.

There are kamma that can cause kammaja rupas. These kamma are:

- 12 akusala kamma,
- 8 kamavacara kusala kamma, and
- 5 rupavacara kusala kamma.

altogether 25 kamma can cause kammaja rupas or rupas generated by kamma. Among 89 cittas, 10 pancavinnana cittas and 4 arupa vipaka cittas do not cause rupas. There are 75 cittas left, which can cause rupas. Patisandhi cittas in all suttas and cuticitta in all arahats do not cause rupas. Other 75 cittas cause cittaja rupas. Some cittas cause rupas that support iriyapatha or body positions. Some cittas cause vinatti rupas and some cause smiling.

There is ajjattika utu which are sita tejo and unnha tejo arise with patisandhi. These utu or tejo when they are in contact with bahiddhaka tejo can cause arising of utuja

rupas starting from thikhana of patisandhi or linking consciousness. There are rupa kalapas. The simplest form is suddhattha rupa kalapa. These are collections of inseparable rupas or avinibbhoga rupa. Ahara or oja in that kalapa is the main cause for arising of ahara rupa. This ajjattika ahara has to combine with bahiddhika ahara and they both cause arising of ahara rupa.

Among 28 rupas, cakkhu, sota, ghana, jivha, kaya, itthi bhava, punbhava, hadaya, and jivita rupa altogether 9 rupas are only caused by kamma. Kayavinatti and vacivinatti rupas are solely caused by citta. Sadda can be caused by utu or citta. Rupalahuta, rupamuduta, and rupakammannata are not caused by kamma. These three can be caused by citta, utu and ahara. Pathavi, tejo, vayo, apo, vanna, gandha, rasa, ahara, and pariccheda can be caused by any of kamma, citta, utu or ahara. 4 lakkhana rupas are not caused by any of kamma, citta, utu, and ahara. These four rupas are called na kutoci rupas.

Even though there are 28 paramattha rupas, they do not arise in isolation. At least some arise together. And they vanish together. They have to arise on mahabhuta rupas and they co exist in a form called rupa kalapa. There are 21 rupa kalapas. 9 kalapas are kammaja rupa kalapas, 6 are cittaja, 4 are utuja and 2 are ahara rupa kalapas.

Kammaja rupa kalapas are:

1. cakkhudassaka,
2. sotadassaka,
3. ghanadassaka,
4. jivhadassaka,
5. kayadassaka,
6. itthibhavadassaka,
7. punbhavadassaka,
8. vatthudassaka, and
9. jivitanava kalapa.

In cakkhudassaka kalapa, there are 8 avinibbhoga rupas, jivita rupa and cakkhu pasada rupa altogether 10 rupas arise together. Other kammaja kalapas are the same and just to replace cakkhu with their correspondent rupa. Jivitanava kalapa is a combination of 8 avinibbhoga rupas and jivita rupa itself.

6 cittaja rupa kalapas are:

1. suddhattha kalapa which comprises 8 avinibbhoga rupas only,
2. kayavinattinava kalapa which comprises 8 rupas and kayavinatti rupa,
3. vacivinatti saddadassaka kalapa which is composed of 8 rupas, vacivinatti and sadda,

4. lahutadi ekadassaka kalapa which is combination of 8 rupas and 3 lahutadi rupas,
5. kayavinatti lahutadi dvadassa kalapa which comprises 8 rupas, 3 lahutadi and kayavinatti rupa, and
6. vacivinatti sadda lahutadi terasaka kalapa which includes 8 rupas, 3 lahutadi, vacivinatti and sadda rupa.

4 utuja kalapas are:

1. suddhattha kalapa,
2. saddanava kalapa,
3. lahutadiekadassaka kalapa which comprises 8 rupas and 3 lahutadi rupas, and
4. sadda lahutadi dvadassaka kalapa which comprises 8 rupas, 3 lahutadi rupa, and sadda rupa.

2 aharaja rupa kalapas are:

1. suddhattha rupa lakapa and
2. lahutadiekadassaka rupa kalapa which comprises 8 inseparable rupas and 3 lahutadi rupas.

From the 4 utuja rupa kalapas, suddhattha rupa kalapa and saddanava rupa kalapa can arise outside of beings or sattas. All other rupa kalapas only arise as ajjattika.

Chapter 4 - Nibbana

Or Absolute Peace

There are citta, cetasika, rupa, and nibbana as ultimate realities. No other things are realities. Only these four are real in their ultimate sense and they are always true at any given time and at anywhere. In the previous pages, citta, cetasika, and rupa have been discussed in some detail. There is a fourth ultimate realities. It is nibbana.

Nibbana the term derives from nivana or nirvana. Ni means nikkhanta or liberated from vana or binding. Vana is the dhamma that bind various different lives in the samsara. So nibbana means liberated from binding in the samsara. This binding is tanha.

Even though there is a single nibbana as its nature, nibbana is talked to have two different forms, saupadisesa nibbana and anupadisesa nibbana. Saupadisesa

nibbana is nibbana when suttas are still in the samsara are when they are alive. This nibbana is only present in arahats or anagams while they are in nirodha samapatti. Nirodha means disappearance and samapatti means to be in a state of. Anupadisesa nibbana is the state immediately after cuti citta of arahats.

Immediately after cuti citta of arahats, there is no more kammaja rupa, cittaja rupa and aharaja rupa. That state from the suttas just gone to nibbana is said to be the state of nibbana called anupadisesa nibbana as there is no trace of so called satta that is no citta, no cetasika, no kammaja rupa, no citta rupa, and no aharaja rupa. Utuja rupa just left is like other bahiddhika rupa and not attached to any satta. So such nibbana is a complete and absolute peace. This is the state all Buddhists are trying to attain after their paccima bhava or final life .

From view point of contemplation, there are three kinds of nibbana. They are sunnata nibbana, animitta nibbana, and appanihita nibbana.

Sunnata nibbana means nibbana is free of arammana for tanha to arise. There is no atta or ego in ultimate sense.

Nibbana is free of attajiva or any self or any life. So as there is free of such life, self or anything, the nibbana is called sunnata nibbana or voided emptiness of peace. When ariya to be was contemplating on dhamma as anatta, then the nibbana that he saw when magga citta arose is called sunnata nibbana. Because as he was viewing as anatta, and as there is no atta and free of atta, then the nibbana that he saw is called sunnata nibbana.

Animitta nibbana means nibbana is free of raga, kilesa and it is free of bases and causal things. When ariya to be was viewing dhamma at magga citta, if he saw dhamma as anicca, then the nibbana that he saw is called animitta nibbana. Because there is no nicca or permanent nimitta in dhamma. So his nibbana is animitta nibbana.

Appanihita nibbana means nibbana is not to be craving for as in cases of tanha, raga, kilesa, etc etc. When ariya to be was viewing dhamma at magga citta, if he saw dhamma as dukkha or suffering then the nibbana that he saw is called appanihita nibbana. Because nibbana is free of tanha, raga, and any defilements. Even though these are contemplated, there is only a single nibbana in terms of its character and in ultimate sense.

Nibbana is an absolute peace. This peace can be understood by viewing absence of any fire or any suffering. When not in nibbana or not in the state of nibbana, then suttas will be in the domain of sankhata dhamma. This means that they all will be in loka that includes kama loka or kama realms or sensual sphere, rupa loka or rupa brahma realms or fine material sphere and arupa loka or arupa brahma realms or immaterial sphere.

As long as satta are in these realms that is 31 realms, then they all will be in their samsara and they will be suffering from different kinds of suffering. These sufferings are called fires. When fires are all totally extinguished, the absence of fires in the presence of which are hot and disagreeable, will make complete peace and free of suffering. By comparison its absence can be realised as absolute peace while its presence is hot, making restless and peaceless.

Nibbana is not rupa dhamma. It is nama dhamma. Nibbana is not a khandha or aggregate. But nibbana can be arammana or object of mind. Nibbana is dhammarammana. Nibbana can be ayatana. It is dhammayatana. Ayatana are dhamma or nature that are the cause of arising of citta by being arammana or object or by being dvara or door. Citta, cetasika, and rupa are constituted in 18 kinds of dhatu or dhamma elements. Nibbana can be dhamma dhatu. But nibbana is not sankhata dhatu as in cases of citta, cetasika, and rupa. Nibbana is asankhata dhatu.

Sankhata dhatu are those whose arising and existence are influenced by one of four causes namely kamma, citta, utu, and ahara. Nibbana cannot be influenced by these four causes. Nibbana is asankhata dhatu. It is absolute peace and free of any suffering and any fire. So nibbana is what all Buddhists are intended as their destination.

Chapter 5 - Hetu Paccayo

Or Root Condition

Hetu paccaya or root conditions are one of patthana paccaya. They are one of 24 conditions that can be seen in patthana dhamma. There are 6 roots or 6 hetus. All these 6 roots or hetus are cetasika dhamma. They are lobha, dosa, moha, alobha, adosa, and amoha.

Lobha, dosa, and moha are called akusala hetus and alobha, adosa, and amoha are called kusala hetus. These latter 3 hetus if they arise with abyakata dhamma they are called abyakata hetus. Lobha is also known as tanha, upadana, samudaya and so on. Moha is sometimes called avijja. Alobha is sometimes referred to dana or offering but it is non attachment. Adosa is metta or loving kindness. Amoha is pannindriya cetasika and simply called panna and is sometimes called vijja.

There are 89 cittas or 89 states of consciousness. Among these 89 cittas, 18 cittas do not have any hetu or root with them. They are called ahetuka cittas and they are not conditioned by root condition. These 18 cittas are 10 pancavinnana cittas, 5 akusala and 5 kusala in origin, 2 sampaticchana cittas or receiving consciousness again akusala and kusala, 2 upekkha santirana cittas, akusala and kusala, and 1

kusala somanassa santirana citta. These 15 cittas are vipaka cittas and they are called ahetuka vipaka cittas.

There are 3 ahetuka kiriya cittas. They are pancadvaravajjana citta, manodvaravajjana citta, and somanassa hasituppada citta. 15 ahetuka vipaka cittas and 3 ahetuka kiriya cittas are not supported by root condition. These 18 cittas are ahetuka cittas while all other cittas are called as sahetuka cittas. There are 71 sahetuka cittas. They are 2 ekahetuka cittas, 22 dvihetuka cittas, and 47 tihetuka cittas.

All these 71 sahetuka cittas are supported by root condition and this condition is called as hetu paccaya. Hetu serves as the root for the whole tree. The root of a tree gives water to the whole tree, supports nutriment to the whole tree. Like a tree, the whole tree of nama rupa are supported by stated 6 hetus. As these 6 hetus are present, they support the stem citta, all the branches cetasikas and all the leaves rupa dhamma.

Ekahetuka cittas are 2 moha mula cittas. In these 2 cittas, there is no other hetu but just moha hetu. So these cittas are called ekahetuka cittas. Eka means one and that single hetu is moha. 2 moha mula cittas are upekkha samagatam uddhacca sampayutta citta and upekkha sahagatam vicikiccha sampayutta citta. The root is moha hetu. The stem is uddhacca citta and vicikiccha citta.

There are cetasika branches in the whole tree of nama rupa. In uddhacca citta, there are 1. phassa or contact, 2. vedana or feeling, 3. cetana or volition, 4. sanna or perception, 5. ekaggata or one pointedness, 6. jivitindriya or mental life, 7. manasikara or attention, 8. vitakka or initial application, 9. vicara or sustained application, 10. viriya or effort, 11. adhimokkha or decisiveness, 12. ahirika or shamelessness, 13. anottappa or fearlessness, 14. uddhacca or spreading. In that tree of uddhacca there are a total of 15 cetasikas including the root moha. Leaves are cittaja rupa, kammaja rupa where uddhacca citta has to depend on that is hadaya vatthu, and utuja rupa and aharaja rupa are also so there.

In the tree of vicikiccha, the root that is a single root is moha as well. The stem is vicikiccha citta. There are cetasika branches. In vicikiccha citta, as it cannot decide anything there does not arise adhimokkha. So there will be 14 cetasikas that arise in uddhacca citta. But in vicikiccha citta an extra cetasika is vicikiccha cetasikas. So there are a total of 15 cetasikas in the vicikiccha tree. The root is moha. The stem is vicikiccha citta. The branches are 14 cetasikas (with moha there will be 15 cetasikas). Leaves are cittaja rupa, kammaja rupa hadaya vatthu, utuja rupa and aharaja rupa. In both trees, moha is the chief. Moha supports as root conditions to all those dhamma cited above. This condition is called root condition. This is hetu paccaya.

In dvihetuka cittas that is double rooted consciousness, there are three possible alternative combinations of roots from the six hetus or roots namely lobha, dosa, moha, alobha, adosa, and amoha cetasika. Even though there are six hetus they do not arise in random fashion of combination but they have to arise according to the conditions and so there are only three possible combinations of hetus in case of dvihetuka cittas.

The first combination is seen in lobha cittas. Since all akusala cittas are led by moha cetasika, all lobha cittas do have moha as a root. As they are lobha cittas the second root is lobha. So in dvihetuka cittas, there are two roots or hetus. They are lobha cetasika and moha cetasika. There are 8 lobha cittas and all about lobha cittas have been delineated in the citta section that appears earlier in those pages. 8 lobha mula cittas are all dvihetuka cittas or double rooted consciousness.

The second combination can be observed in case of patigha sampayutta cittas that is 2 dosa cittas in simple term. Since all akusala cittas are led by moha cetasika, these two dosa mula cittas are led by moha cetasika. So in these two cittas, there are moha cetasika and dosa cetasika as root dhamma or hetu. These 2 dosa mula cittas are both dvihetuka cittas or double rooted consciousness. By reviewing this paragraph and above paragraph, it is clear that in any given akusala citta lobha cetasika and dosa cetasika can never arise together in the same citta.

So in akusala cittas, there are 8 lobha mula cittas and 2 dosa mula cittas as dvihetuka cittas. Therefore, there are a total of 10 akusala dvihetuka cittas. If one of these 10 cittas arise at dying period or marana asanna kala, they will function as marana asanna javana citta. As soon as they function as though, there arise cetana cetasika along with them. That cetana cetasika becomes kamma for future. After cuti citta or dying consciousness, as there are still defilement and as there were marana asanna javana which were not kiriya and which were akusala that is dvihetuka cittas, immediately after cuti citta will be linking consciousness or patisandhi citta.

That patisandhi citta will be the corresponding vipaka citta which is the result of those 10 akusala cittas. It will definitely be upekkha saha gatam akusala santirana citta. This patisandhi or rebirth is called ahetuka patisandhi and this is the citta of satta of apaya bhumi that is niraya or hell realm, tiracchanna or animal realm, peta or hungry ghost realm, and asurakaya or demon realm. Akusala commitment definitely gives akusala result or akusala vipaka.

The third combination is alobha cetasika and adosa cetasika. This combination can be seen in 12 nana vippayutta kamavacara sahetuka mahakusala cittas. As they are kusala cittas they do not have hurting nature because they are rooted by adosa cetasika and they also do not have strong attachment like lobha cetasika. This is because they are rooted by alobha cetasika. But in all 12 dvihetuka cittas, there

does not arise amoha or pannindriya cetasika because there is no condition for arising of panna. So all 12 kusala nana vippayutta cittas are dvihetuka cittas.

At dying period, if one of these 12 nana sampayutta citta works as marana asanna javana citta, then they will give rise to kamma vipaka citta which will be the correspondent vipaka citta depending on dvihetuka kusala citta that arises at dying period. Then the next life will start with dvihetuka patisandhi citta. It will be one of 4 mahavipaka citta. If this is patisandhi, then the whole life will be dvihetuka bhavanga citta. In such a person, jhana citta, magga citta, and phala citta can never arise however hard they try the whole life say more than 30 years or more than that.

So there are 10 akusala dvihetuka cittas and 12 kusala dvihetuka cittas altogether there are 22 dvihetuka cittas. They all are rooted by 2 of 6 hetus or roots. We can see here three separate kinds of dhamma tree made up of hetus or roots cetasikas, stem dvihetuka cittas, branches associated cetasikas and leaves cittaja rupas, kammaja rupas, ahara rupas and utuja rupas.

In lobha tree, the roots are moha and lobha cetasikas. The stem is one of 8 lobha mula cittas and the branches are their associated cetasikas and leaves are rupas that are attached to all.

The tree with the stem 1. somanassa saha gatam ditthi gata sampayuttam asankharika citta the roots are moha and lobha cetasikas. The branches are 13 annasamana cetasikas that is 1) phassa, 2) vedana, 3) cetana, 4) sanna, 5) ekaggata, 6) jivitindriya, 7) manasirara, 8) vitakka, 9) vicara, 10) viriya, 11) chanda, 12) adhimokkha, and 13) piti and 4 akusala sadharana cetasika that is moha, ahirika, anottappa, and uddhacca and 2 of 3 lotari that is lobha cetasika and ditthi cetasika. There are 19 cetasikas (13 annasamana, 4 akusala sadharana, and 2 lotari). As moha and lobha are roots other 17 cetasikas are branches of that lobha tree. Leaves are different rupas arise with them.

In the lobha tree with the stem 2. somanassa saha gatam ditthi gata sampayutta sasankharika citta, there will be 2 extra branches that is thina cetasika and middhha cetasika as the citta is needed to be prompted by outside influences. In this citta, there will be 21 cetasikas. As 2 are roots, 19 will serve as branches. In the lobha tree with the stem 3. somanassa saha gatam ditthi gata vippayutta asankharika citta, ditthi cetasika is replaced with mana cetasika. In the lobha tree with the stem 4. somanassa saha gatam ditthi gata vipayutta sasankharika citta, ditthi is replaced with mana and thina and middhi are added.

In lobha tree with the stem 5. upekkha saha gatam ditthi gata sampayuttam asankharika citta there arise a total of 18 cetasikas including moha and lobha cetasikas. As this citta is associated with upekkha vedana or equanimous feeling, piti of 13 annasamana cetasika does not arise. There will be 12 annasamana

cetasikas. Together with 4 akusala sadharana cittas and lobha and ditthi, there will be a total of 18 cetasikas. Lobha and moha here serve as roots. So the other 16 cetasikas can be assumed as the branches.

In lobha tree with the stem 6. upekkha saha gatam ditthi gata sampayutta sasankharika citta, thina cetasika and middha cetasika also arise and there will be a total of 20 cetasikas. 2 serve as roots while 18 serve as branches.

In lobha tree with the stem 7. upekkha saha gatam ditthi gata vippayutta asankharika citta, ditthi cetasika is replaced by mana cetasika. So ditthi and mana cannot co exist. In this tree there will also be 18 cetasikas , 2 are roots and 16 are the branches.

In lobha tree with the stem 8. upekkha saha gatam ditthi gata vippayutta sasankharika citta, due to arising of thina cetasika and middha cetasika there will be a total of 20 cetasikas, 2 are roots and 18 serve as the branches of that lobha tree.

In dosa tree with the stem 1.domanassa saha gatam patigha sampayuttam asankharika citta, there arise 12 annasamana cetasikas. Piti never arises in dosa citta. 4 akusala sadharana cetasika moha, ahirika, anottappa, and uddhacca also arise. There will be 16 cetasika. With dosa cetasika there will be a total of 17 cetasika. 2 of them moha and dosa serve as roots while other 15 cetasikas serve as branches.

In dosa tree with the stem 2. domanassa saha gatam patigha sampayuttam sasankharika citta, there arise two extra cetasikas called thina and middha. So there will be a total of 19 cetasikas, 2 of which serve as roots while other 17 cetasikas serve as branches of that dosa tree.

If the dosa tree is a kind of jealousy, then an extra cetasika arises. This cetasika is issa or jealousy or envy. In that issa dosa tree, there will be a total of 18 cetasikas, 2 of which are roots and 16 of which are branches. If the issa dosa tree is with the stem sasankharika citta thina and middha also arise and there will be 20 cetasikas, 2 are roots and 18 are branches.

If the dosa tree is a kind of stinginess, then an extra cetasika arises. This cetasika is macchhariya or stinginess. In this macchhariya dosa tree, there will be a total of 18 cetasikas, while moha and dosa cetasika are serving as roots and other 16 cetasikas are serving as branches. If the macchhariya dosa tree has the stem of sasankharika, then there will be 20 cetasikas, 2 are roots and 18 are branches.

If the dosa tree is a kind of repent, then an extra cetasika arises. This cetasika is kukkuccha or repent. In this kukkuccha dosa tree, there will be a total of 18 cetasikas, 2 are roots and 16 are branches. If the kukkuccha dosa tree has the stem of

sasankharika citta, 2 extra cetasikas thina and middha arise. So there will be 20 cetasikas, 2 of which are roots and other 18 cetasikas are branches.

In dvihetuka trees there are 12 dhamma trees. 4 kusala trees, 4 vipaka trees, and 4 kiriya trees.

In kusala tree with 1. somanassa saha gatam nana vippayuttam asankharika citta, there are a maximum of 37 cetasikas arise. They are 13 annasamana cetasikas 1.phassa, 2.vedana, 3.cetana, 4.sanna, 5.ekaggata, 6.jivitindriya, 7.manasikara, 8.vitakka, 9.vicara, 10.viriya, 11.piti, 12.chanda, 13.adhimokkha; 19 sobhana sadharana cetasikas 1.saddha, 2.sati, 3.hiri, 4.ottappa, 5.alobha, 6.adosa or metta, 7. tatramajjathata, 8.kayapassaddhi, 9.cittapassaddhi, 10.kayalahuta, 11.cittalahuta, 12.kayamuduta, 13.cittamuduta, 14.kayakammannata, 15.cittakammannata, 16.kayapagunnata, 17.cittapagunnata, 18.kayujukata, 19.cittujukata; 3 virati cetasikas 1.samma kammanta, 2.samma vaca, 3.samma ajiva; and 2 appamanna cetasikas 1.karuna, and 2.mudita. There will be a maximum of $13 + 19 + 3 + 2 = 37$ cetasikas. There does not arise pannindrita cetasika as this citta is nana vippayutta citta. In this tree the roots are alobha and adosa cetasikas. Other 35 cetasikas serve as branches.

This is just talking of maximum. Karuna and mudita do not always arise. So there will leave 35 cetasikas. Again 3 virati cetasikas do not always arise. So there will leave 32 cetasikas.

If the kusala tree is mudita tree, there will be 33 cetasikas. If karuna tree, there will also be 33 cetasikas. Karuna and mudita never arise together because objects are totally different that is while karuna exerts on poor sattas, mudita exerts on gaining sattas.

If kusala tree is samma kammanta, there will be 33 cetasikas. If kusala tree is samma vaca, there will also be 33 cetasikas. When kusala tree is samma ajiva there will arise 2 extra cetasikas add to 32 cetasikas. They may be samma kammanta and samma ajiva or samma vaca and samma ajiva. So in samma ajiva tree there will be 34 cetasikas. If the kusala tree has the stem sasankharika citta, all will be the same as asankharika citta stem. But resultwise will not be the same. Asankharika kusala becomes ukkattha kusala or the greatest kusala while sasankharika citta becomes omaka kusala or lesser kusala.

In the kusala tree with the stem 3. upekkha saha gatam nana vippayutta asankharika citta, there will be a maximum of 36 cetasikas as upekkha cittas do not have piti cetasika. Otherwise other accompaniments are all the same with somanassa cittas.

In kiriya tree, there do not arise 3 virati cetasikas. There will be a total of 34 cetasikas. They are 13 annasamana cetasikas, 19 sobhana sadharana cetasikas and

2 appamanna cetasikas altogether 34 cetasikas. These are cetasikas of arahats. 2 appamanna do not always arise. So there will be 32 cetasikas. If kiriya tree is karuna then there will be 33 cetasikas and if mudita there will also be 33 cetasikas. If the stem is asankharika citta, all will be the same. If the stem is upekkha citta, then piti does not arise and there will be a total of 33 cetasikas but without appamanna there will be 31 cetasikas. But if kiriya tree is karuna then 32 cetasikas arise and if mudita there also are 32 cetasikas. In these kiriya trees, the roots are alobha and adosa hetus. There is no amoha hetu or pannindriya cetasika.

In 22 dvihetuka cittas, a total of 18 cittas have been discussed in the previous page. There left 4 cittas in dvihetuka. They are 4 kamavacara sahetukha mahavipaka cittas. These mahavipaka cittas are patisandhi citta, bhavanga citta, and cuti citta of kama sugati bhumi. That is these 4 cittas are linking consciousness, life continūm and dying consciousness of human beings and devas from 6 deva realms all of whom would not attain any jhana or magga nana in their very present life.

These four vipaka trees have four different stems called mahavipaka cittas. They are 1. samanassa sahagatam nana vippayutta asankharika citta, 2. somanassa sahagatam nana vippayutta sasankharika citta, 3. upekkha sahagatam nana vippayutta asankharika citta, and 4. upekkha sahagatam nana vippayutta sasankharika citta.

In the first vipaka tree, the stem of the tree is somanassa sahagatam nana vippayutta asankharika citta. In that stem there arise many cetasika branches. There are 13 annasamana cetasikas phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara, vitakka, vicara, piti, viriya, chanda, and adhimokkha and 19 sobhanasadharana cetasika saddha, sati, hiri, ottappa, alobha, adosa, tatramajjhatthata, kayapassaddhi, cittapassaddhi, kayalahuta, cittalahuta, kayamuduta, cittamuduta, kayakammannata, cittakammannata, kayapagunnata, cittapagunnata, kayujukata, and cittujukata. There are 32 cetasikas. Among them alobha and adosa cetasika work as root dhamma and other will become branches of the tree. There is no panna so this citta is dvihetuka citta that is without amoha.

In the stem sasankharika citta, the branches and the roots are all the same. There is some difference between asankharika citta and sassankharika citta. Asankharika citta works as ukkattha kusala and the result is asankharika vipaka citta which is much more better than sasankharika citta.

In the stem upekkha sahagatam nana vippayutta citta, piti does not arise as it is upekkha citta. So there will be 31 cetasikas in total. The roots are alobha and adosa cetasikas and other 29 cetasikas will become the branches of the tree. Asankharika and sasankharika have different result as when kusala were done asankharika kusala was done as ukkattha kusala or the greatest wholesome deeds while sasankharika kusala was done as omaka kusala or lesser wholesome deeds.

So there are 2 ekakahetuka cittas which are supported by moha cetasika alone as root condition. There are 22 dvihetuka cittas which are supported by moha and lobha in case of 8 lobha cittas, moha and dosa in case of 2 dosa cittas, and alobha and adosa in case of 12 nana vippayutta kama sobhana cittas. Root cetasikas work as root condition and they are chiefs in the whole set of things.

There are 47 cittas which are tihetuka cittas. They are 12 kamavacara nana sampayutta cittas, 15 rupavacara cittas, 12 arupavacara cittas, and 8 lokuttara cittas.

In case of 12 nana sampayutta kamavacara cittas, there arises panna as they all are nana sampayutta citta. Panna here is amoha cetasika and it is a root. It adds to the existing alobha and adosa cetasikas of dvihetuka cittas and the cittas become tihetuka cittas.

In the kusala tree with the stem somanassa sahagatam nana sampayutta asankharika citta, there are a total of 38 cetasikas. 3 are roots and 35 are branches. In sasankharika citta, it has lesser effect as compared to asankharika citta but cetasika are the same amount. In the upekkha stem, piti does not arise and there will be 37 cetasikas, 3 are roots and 34 are branches. Asankharika and sasankharika both have the same cetasikas. But karuna and mudita do not always arise and they do not arise together. So there will be 36 total and 33 branches and in upekkha citta, there will be 35 total and 32 branches. Again 3 virati cetasikas do not always arise and if arise samma kammanta and samma vaca do not arise together. When they do not arise then there will be 33/30 in somanassa and 32/29 in upekkha cittas. If samma kammanta arises, then 34/31 & 33/30 respectively will arise and the same does happen in case of samma vaca. When samma ajiva arise it may be associated with samma kammanta or samma vaca and then it will be 35/32 & 34/31 respectively.

In kiriya tree, there are 35 cetasikas in total as possible cetasikas that can arise. 3 virati cetasika do not arise in kiriya cittas as these cittas are kamavacara cittas of arahats. They only arise when in magga and phala cittas.

In the first kiriya tree in nana sampayutta, there will be 35/32 (total / branches as 3 are roots). Again karuna and mudita do not always arise. So there will be 33/30 cetasika. When karuna arises, then 34/31 will arise. Sasankharika does the same. If upekkha citta, then piti will not arise and there will be 34/31 and if karuna and mudita are removed, 32/29 will be left. If karuna or mudita arises then there will be 33/30 cetasikas will arise.

In vipaka tree in nana sampayutta, there will be 33/30 cetasikas. If karuna or mudita do not arise then there will be left 31/28 cetasikas and it arises then 32/29 cetasikas will arise. Sasankharika citta will have the same numbers of cetasikas as in asankharika cittas. In upekkha vipaka citta , piti does not arise and cetasikas

arise will be 32/29. If 2 appamanna cetasikas do not include there will be 30/27. If karuna or mudita arises then cetasikas arise will be 31/28. All these 12 nana sampayutta cittas are tihetuka cittas. When they arise, they are supported by alobha, adosa, and amoha as their roots. Citta stem will have different cetasika branches. There are different rupa leaves namely cittaja rupa, kammaja rupa, utuja rupa, and aharaaja rupa attached to stem or branches.

There are 47 tihetuka cittas or triple rooted consciousness. They are 12 kamavacara nana sampayutta cittas, 15 rupavacara cittas, 12 arupavacara cittas, and 8 lokuttara cittas. 12 kamavacara nana sampayutta cittas have been explained in the previous page.

There are 15 rupavacara cittas. Rupavacara cittas are cittas that most frequently arise in rupa brahma bhumis or realms. But they can arise in other realms when there are conditions for their arising. Those in manussa bhumi or human realm and those in 6 deva realms who are born with tihetuka cittas are possible sources where rupavacara cittas may arise. But rupavacara cittas in non rupabrahma are almost always rupakusala cittas except in case of human arahats and deva arahats.

Among 15 rupavacara cittas, 5 cittas are rupakusala cittas, 5 are rupakiriya cittas, and 5 are rupavipaka cittas. Rupakusala cittas arise when rupa brahma are staying in vithi vara that is while they are not in bhavanga citta. In other realms like human and deva, rupakusala cittas arise when in rupa jhana. Rupakiriya cittas are rupa jhana cittas of arahats. When arahats stay in rupa jhana, rupakiriya cittas arise. If rupa brahmas become arahats, then their cittas will become rupakiriya cittas when not in bhavanga citta. Rupavipaka cittas are cittas that arise only in rupa brahmas as they are patisandhi, bhavanga and cuti citta of rupa brahmas. Even The Buddha did not have rupavipaka cittas.

In rupakusala trees there are three roots. They are alobha, adosa, and amoha. The stems are rupa jhana cittas. There are cetasikas branches and rupa leaves and flowers.

In the 1st rupa jhana cittas trees that is in all kusala, kiriya, and vipaka citta, the roots are alobha, adosa, and amoha or panna. The stems are 1st jhana rupakusala citta, 1st jhana rupakiriya citta, 1st jhana rupavipaka citta. In all these three trees, cetasika are altogether 35 cetasikas. They are 13 annasamana cetasika of phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one pointedness, jivitindriya or mental life, manasikara or attention, vitakka or initial application, vicara or sustained application, viriya or effort, chanda or wish, piti or joy, adhimokkha or decision, 19 sobhanasadharana cetasikas, 2 appamanna of karuna and mudita and finally panna or pannindriya cetasika. So there are $13 + 19 + 2 + 1 = 35$ cetasikas.

But karuna and mudita do not arise together. So there will be 34 cetāsikas. As three are roots, there will be 31 cetāsika branches. Rūpas are citta-rūpas including iriyapatha or body position postures, kammajarūpas, āharāja rūpas and uttara rūpas. In the 2nd rūpa jhāna trees of kusala, kīriyā, and vipākā, vitakka cetāsika does not arise. So there will be 34. In the 3rd rūpa jhāna vitakka and vicāra do not arise and there will be 33 cetāsikas. In 4th rūpa jhāna vitakka, vicāra, and pīti do not arise and there will be 32 cetāsikas. In 5th rūpa jhāna vitakka, vicāra, pīti, karuṇā, and mudita do not arise and there will be 30 cetāsikas.

By the same token, all arūpavācāra cittas will have the same number of cetāsikas as in 5th rūpa jhāna. Because all arūpa jhānas are upekkhā and in terms of jhāna they all have only upekkhā and ekaggatā as jhāna.

There are 12 arūpavācāra cittas. They are 4 arūpakusala cittas, 4 arūpakīriyā cittas, and 4 arūpavipākā cittas. 4 arūpa jhānas are ākāśānācāyatana arūpa jhāna, vinnānācāyatana arūpa jhāna, ākīncinnāyatana arūpa jhāna, and nevasānnāsaññāyatana arūpa jhāna. Each has three cittas they are arūpakusala citta, arūpakīriyā citta and arūpavipākā citta. Arūpa kusala cittas are cittas of arūpa brahmas when they are in vīthi vāra. These citta can also arise in manussa bhūmi and deva bhūmi if satta concerned has tīhetukā citta and attain arūpa jhāna.

Arūpakīriyā cittas are vīthi cittas of arahatta arūpa brahmas. These cittas can arise in manussa arahats who are in arūpa jhāna, in deva arahats who are in arūpa jhāna. Arūpavipākā cittas are patisaṇḍhi, bhavaṅga and cuti citta of arūpa brahmas and they never arise in other realms.

There are 8 lokuttara cittas and they all are tīhetukā cittas. These 8 lokuttara cittas are sotāpatti magga kusala citta, sakadagāmi magga kusala citta, anagāmi magga kusala citta, arahatta magga kusala citta, sotāpatti phala vipākā citta, sakadagāmi phala vipākā citta, anagāmi phala vipākā citta, and arahatta phala vipākā citta.

In lokuttara trees, there are maximum of 36 cetāsikas that can arise. They are 13 ānāsamāna cetāsika, 19 sobhaṇasādhāraṇa cetāsikas, 3 virati cetāsikas and 1 paṇṇindriyā cetāsika. $13 + 19 + 3 + 1 = 36$ cetāsikas. All these 36 cetāsikas arise in 8 paṭhamajjhāna lokuttara cittas. In 8 duttiyajjhāna lokuttara cittas there arise 35 cetāsikas as vitakka does not arise in 2nd jhāna. In 3rd lokuttara jhāna cittas, there are 34 cetāsikas excluding vitakka and vicāra. In 4th lokuttara jhāna cittas there arise 33 cetāsikas. In 5th lokuttara jhāna cittas there arise also 33 cetāsikas but with upekkhā vedāna instead of somanassa vedāna.

In lokuttara trees three roots are alobha, adosa, and amoha cetāsikas. In all 47 tīhetukā cittas, alobha, adosa and amoha cetāsikas support citta as root condition. In 22 dvīhetukā cittas that is 10 lobhā citta, 2 doṣa citta, and 12 nāna vippayutta cittas, there are two roots lobhā and moha for 10 lobhā cittas, doṣa and moha for 2 doṣa cittas and alobha and adosa for 12 nāna vippayutta kamavācāra cittas. 2 moha

cittas of vicikicchā citta and uddhacca cittas are supported only by moha hetu as root condition. So altogether these 71 sahetuka cittas are supported by 6 roots as root condition.

There are only citta, cetasika, rupa, and nibbana in ultimate sense. But they have a relationship in a way or others. All cittas at any given time, at any given place, and at any condition have an object to depend on. Citta always takes an object. Citta always depends on an object.

No citta can arise without any object. When there is no object, there is no citta. Each and every citta has their own object. No matter what kinds they are, they each have their own object. Without object means no citta. Objects as we can sense are called arammana in Pali.

There are six kinds of arammana. They are rupārammana, saddarammana, gandharammana, rasarammana, phoṭṭhabbarammana, and dhammarammana. When these six heavy Pali words are seen, those who are not familiar with Pali may feel a bit uneasy. But they do not need to worry. These words will be explained along with ongoing messages. Repeated use and repeated reading will finally make these terms easy to understand.

Ruparammana is a Pali word made up of rupa and arammana. Rupa here is not the word rupa in 4 paramattha dhammas or 4 ultimate realities. But rupa in ruparammana is sight what we can see with our eyes. When eyes are closed, there is no sight consciousness or alternatively no eye consciousness. As soon as eyes are open and attention is given to take sight object, we will see there are different colours with different brightness.. That colour is called vanna in Pali. All vanna or colours constitute ruparammana or sight object.

In front of us there are many visible objects. There are various books of different thickness and different coloured covers. And there are still many other objects around us. They have shapes and forms like circular, square, rectangular, triangular, spherical, pyramidal, cylindrical, conical, irregular. They have different brightness depending on the colours they bear. Whatever we think in science all these are just pannatta classification and in ultimate sense what we see are just colours of different combinations.

This matter can be considered as in digital construction of pictures on the computer screen. There are numerous tiny spots. They each bear some brightness from zero to infinity. Zero is complete darkness. These tiny spots have different colours. These different combinations make an illusion of what we think of pictures of such and such things what we will think of man, animal, things.

This is illusion. Illusion is false interpretation of real images or real things. Real thing here is just colour. Colours are vanna. And these vanna or colour constitutes

ruparammana or sight object. Cakkhuvinnana cittas always have to depend on ruparammana or sight object. Without sight, there is no cakkhuvinnana cittas.

This means that citta always has to depend on its object to arise. This is called arammana paccaya. Paccaya is the cause. The cause of citta that is in this case the cause of cakkhuvinnana citta is arammana in this case ruparammana or sight object.

Cittas have to depend on arammanas. Cittas have to hook to arammanas or objects. No citta can arise without an arammana or object. Cittas totally depend on arammanas. When people become old, they have to use walking sticks to help their walking and to support their walking. Without sticks they cannot walk and even cannot stand.

There are objects that we can sense through 5 sense organs. These 5 kinds of objects are called arammana in Pali. In dhamma, there are six arammanas or 6 objects. They are sights that we can see through our eyes, which is called ruparammana; sounds we can hear through our ears, which is called saddarammana ; smells that we can smell through our nose, which is called gandharammana ; tastes that we can taste through our tongue, which is called rasarammana ; touch senses that we can touch through our body or body parts. The six sense will be discussed separately in later pages.

So five senses or 5 objects are 1.sights or ruparammana, 2. sounds or saddarammana, 3. smells or gandharammana, 4. tastes or rasarammana, 5. touch senses or phothabbarammana. All these are rupa of ultimate reality. Sights or ruparammana is a rupa.

Ruparammana is made up of rupa and arammana. Rupa here is referred to vanna or colour. What we see are just colours and their different brightness or light intensity. This can be seen in case of telecasting. On the screen of a television set, there are uncountable tiny spots. These spots have different colours and different brightness. What we see as picture is an illusion. Illusion is false interpretation of real object. Due to illusion, colours and their different brightness combinations are illuded as man, woman, animal, etc etc. In real sense, what we see is colour or vanna. This is actual rupa which is an ultimate reality.

Ruparammana is vanna and it serves as arammana or object for cakkhuvinnana citta. Cakkhu means eye related. Vinnana comprises vi and nana. Vi means special or distinctive or distinguished and nana means knowledge. Vinnana means special knowledge. Cakkhuvinnana citta is consciousness of special knowledge at eye. This is when we exactly see a visual object. That cakkhuvinnana citta does have to depend on ruparammana or vanna. Without ruparammana, cakkhuvinnana will never arise. Paccaya dhamma or causal dhamma is arammana and in this case it is ruparammana which is a rupa. Paccayuppanna dhamma or resultant dhamma is

cakkhuvinnana citta. The relationship between rupa (vanna) and nama (cakkhuvinnana citta and 7 universal cetasikas) is arammana. There is no cittaja rupa arises from cakkhuvinnana citta as 10 dvipancavinnana cittas do not give rise to rupa. Cakkhuvinnana citta will never arise without ruparammana or vanna. This is arammana paccaya and its implication.

Saddha or sound serves as the object for sotavinnana citta. They are called saddarammana or sound object. If there is no sound, there will not be any sotavinnana citta or ear consciousness (direct translation) or sound consciousness. So sotavinnana citta totally depend on saddarammana or sadda or sound.

Sadda or sound is a rupa. It is one of ultimate realities. Sadda is a paramattha rupa. This rupa serves as arammana for citta which is called sotavinnana citta. So the rupa sadda or sound serves as arammana for the nama sotavinnana cittas and its associated cetasikas of 7 universal ones such as phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one pointedness, jivitindriya or mental life, and manasikara or attention.

The causal dhamma or paccaya dhamma here is sound or sadda which serves as saddarammana or sound object. Due to this causal dhamma there has to arise, the resultant dhamma or paccayuppanna dhamma the citta called sotavinnana citta and its accompanying 7 cetasikas. The causal dhamma here is paramattha rupa sadda or sound and the resultant dhamma here is nama dhamma (sotavinnana cittas and 7 universal cetasikas). The relationship between the rupa dhamma and nama dhamma here is arammana. This is arammana paccaya.

Smell or gandha serves as the object for ghanavinnana citta. As gandha or smell becomes an object it is called an arammana and this arammana is called gandharammana or smell object. Ghana means related to nose. Ghanavinnana means special consciousness at nose. If there is no smell, there will not arise ghanavinnana citta. Gandha or smell is a paramattha rupa and serves as an object here. Ghanavinnana citta and its associated 7 cetasikas are nama dhamma and they are resultant dhamma. The cause is gandha or smell and the result is ghanavinnana citta or nose consciousness (direct translation) or smell consciousness. The relationship between the cause which is rupa here and the result which are nama dhamma here is arammana. This is arammana paccaya. Or object condition.

Rasa or taste serves as an object and it becomes arammana. It is called rasarammana or taste object. Due to this taste, there arises jivhavinnana citta. Jivha means tongue related. Jivhavinnana citta is tongue consciousness (direct) or taste consciousness. The cause here is a paramattha rupa taste or rasa and the effect or the result here is jivhavinnana citta and its associated 7 cetasikas. The relationship between the cause and the resultant dhamma here is arammana. This is arammana paccaya.

Photthabba or touch senses serve as object and they become arammana. This arammana is called photthabbarammana or touch object. When there arise photthabba or touch sense, there arises kayavinnana citta. Kaya means body related. Kayavinnana citta is body consciousness (direct) or touch sense consciousness. Photthabba or touch may be one of three kinds.

These three are pathavi photthabba, tejo photthabba, and vayo photthabba. Pathavi photthabba is a touch sense that has the quality of hardness softness or state of solidity or state of smoothness roughness. This is the state that we can sensed by touching things with our body parts which know the touch sense. Tejo photthabba is a rupa that has the quality of coldness hotness and vayo photthabba is a paramattha rupa that has the quality of propulsion repulsion/ compression repression/ contraction retraction/ pushing pulling/ attraction distraction/ movement/ supportiveness. These three rupas are three of 4 mahabhuta rupas namely pathavi, tejo, apo, vayo.

The rupa photthabba (pathavi, tejo, vayo) serves as arammana or object and it is photthabbarammana. Due to this kayavinnana citta has to arise. The causal dhamma is rupa and the resultant dhamma are nama dhamma that is kayavinnana citta and 7 universal cetasikas here in this case. The relationship between the cause rupa and the result nama dhamma is called arammana. This is arammana paccaya or object condition.

There exist 6th object or sixth arammana. And this object condition will be discussed in the coming pages. So far there have explained 5 senses. There is no satta or no atta here in these dhamma. The causal dhamma or paccaya dhamma are paramattha rupa dhamma and the resultant dhamma or paccayuppanna dhamma are nama dhamma or cittas and cetasikas. Unlike paticcasamuppada dhamma which just shows the cause and the result, patthana dhamma have an extra feature that paticcasamuppada dhamma cannot reveal. This is how they are related or the way they are related. In this part of patthana dhamma, the cause here is rupa and the result here is nama. The relationship between these two is arammana or object condition.

Five objects or five arammanas which are sensual things have been discussed in the previous page. They are ruparammana or sight, saddarammana or sound, gandharammana or smell, rasarammana or taste, photthabbarammana or touch sense.

Each of these 5 objects which again are paramattha rupas serves as the specific object for the specific citta. This means that ruparammana which is vanna is a paramattha rupa and it serves as arammana for cakkhuvinnana citta or sight consciousness or eye consciousness. Saddarammana or sound which is a paramattha rupa serves as the object for the specific citta sotavinnana citta or sound consciousness or ear consciousness. Gandharammana or smell which is a

paramattha rupa serves as the object for the specific citta ghanavinnana citta or smell consciousness or nose consciousness. Rasarammana or taste which is a paramattha rupa serves as the object for the specific citta jivhavinnana citta or taste consciousness or tongue consciousness. Photthabbarammana or touch senses serve as objects for kayavinnana citta or touch sense consciousness or body consciousness.

Photthabbarammana may be one of 3 paramattha rupa that is pathavi or sense of solidity, tejo or sense of temperature, and vayo or sense of motion. These 5 arammana or 5 objects are 7 paramattha rupas that is 1.vanna, 2.sadda, 3.gandha, 4.rasa, 5.pathavi, 6.tejo, 7.vayo serve as the object for their respective citta. If these 7 paramattha rupa are not in existence, then 10 dvipancavinnana cittas will never arise. Old people have to depend on walking stick for their standing and walking. When there is no walking stick, they will not be able to stand or walk. Arammana (5 as stated arammanas or 7 in terms of paramattha rupas) serves as walking stick for old people cittas. So far only 10 pancavinnana cittas and 7 paramattha rupas and their relationship have been discussed.

Among 89 cittas which have been described in the earlier pages, 3 cittas are known as manodhatu. They are pancadvaravajjana citta, akusala sampaticchana citta, and kusala sampaticchana citta. Pancavinnana cittas know their respective arammana and they are called pancavinnana dhatu. Pancavinnana dhatu knows pancadhatu. Pancavinnana dhatu are all cittas and pancadhatu are all rupas. Manovinnana dhatu are cittas that know their own objects very well. But above three cittas which just do their function are not like other manovinnana cittas and they are just called manodhatu. Pancadvaravajjana citta just checks which door does the arammana come in. This citta is the first citta in vithi vara. It replaces the passed citta bhavanga citta.

Depending on arammana, pancadvaravajjana citta has to depend on specific arammana. If the arammana which is rupa in case of pancarammana is ruparammana, the pancadvaravajjana citta will contemplate on ruparammana and this citta can be called cakkhudvaravajjana citta or eye door advertizing consciousness. If the arammana is saddarammana, pancadvaravajjana citta will depend on the rupa sound or sadda and this pancadvaravajjana citta can be called sotadvaravajjana citta or ear door advertizing consciousness. If the arammana is gandha or smell, pancadvaravajjana citta will depend on smell and it can be called ghanadvaravajjana citta or nose door advertizing consciousness. If taste, pancadvaravajjana will depend on taste and it can be called jivhadvaravajjana citta or tongue door advertizing consciousness. If touch sense, pancadvaravajjana citta will take touch as its object and it can be called kayadvaravajjana citta or body door advertizing consciousness.

After passing away of pancadvaravajjana citta in a vithi vara, next arises pancavinnana citta which will be the corresponding citta of 5 arammanas. This

citta passes away and next citta arise. This citta is called sampaticchana citta. It just receives the object as pancavinnana citta does but it does not know fully what the object is like in detail. So it is also called manodhatu as pancadvaravajjana does. This sampaticchana citta may be the result of akusala if the arammana is disagreeable and may be the result of kusala if the arammana is agreeable. And all three manodhatu that is pancadvaravajjana citta and 2 sampaticchana citta will take their correspondent arammana of 5 senses that are ruparammana, saddarammana, gandharammana, rasarammana, photthabbarammana.

In this, 5 arammana or 7 paramattha rupa serve as object for cittas (in this instance, 3 manodhatu) and these 7 rupa are not concerned with other dhamma but the stated corresponding cittas. This is arammana paccaya. Or this is object condition. The causal dhamma or the paccaya dhamma here are 7 paramattha rupas or 5 arammanas. The resultant dhamma or paccayuppanna dhamma here are pancavinnana cittas and 3 manodhatu all of which are nama dhamma. The relationship between rupa (arammana) and nama (cittas and associated cetasikas) in these examples are arammana. Such relationship cannot be seen in paticcasamuppada dhamma. This is the distinctive feature of patthana dhamma. Patthana dhamma can be applied in our daily life. These 5 senses are our daily life encounters.

No citta can arise without any object or without any arammana. So far, regarding arammana or object condition, ruparammana or object of sight, saddarammana or object of sound, gandharammana or object of smell, rasarammana or object of taste, photthabbarammana or object of touch have been discussed in the previous pages.

All these arammanas or objects are rupa dhamma and they are also called pancarammana or 5-sense objects. They serve as the object for their respective citta. Vanna or colour which is a paramattha rupa serves as ruparammana or object of sight for the citta, cakkhuvinnana. Sadda or sound which is a paramattha rupa serves as saddarammana or object of sound for the citta, sotavinnana. So do other rupas as gandha by serving as gandharammana or object of smell for the citta, ghanavinnana and rasa serves as rasarammana or object of taste for the citta, jivhavinnana and three of four mahabhuta rupas namely pathavi, tejo, and vayo serve as photthabbarammana or object of touch for the citta, kayavinnana.

Again all these 5 arammanas or pancarammana serve as object for three cittas, which are also known as manodhatu. They are pancadvaravajjana citta, kusala sampaticchana citta and akusala sampaticchana citta. Without these 5 arammanas which are all paramattha rupas, the above cittas namely cakkhuvinnana, sotavinnana, ghanavinnana, jivhavinnana, kayavinnana, pancadvaravajjana, kusala sampaticchana, and akusala sampaticchana citta will never arise. This kind of support or relation between rupa dhamma and nama dhamma is called arammana. The paccaya is arammana paccaya or object condition.

There are dhammarammana which are the object of manovinnana. Dhammarammana refers to object of mind. There are different kind of objects which serve as dhammarammana. They are 5 pasada rupa, 16 sukhuma rupa, 89 citta, 52 cetasikas, nibbana, and pannatta. Pannatta is not paramattha dhamma. But can serve as arammana for paramattha dhamma citta and cetasikas by pretending to be paramattha dhamma

5 pasada rupa are paramattha rupa. They are cakkhuppasada, sotappasada, ghanappasada, jivhappasada, and kayappasada. All these 5 rupa are not vanna or colour. So they cannot be seen by eye and cannot be known by cakkhuvinnana citta. All these 5 rupa are not sound and not known by sotavinnana citta. They are not gandha or smell and they are not known by ghanavinnana citta. They are not rasa or taste and they are not known by jivhavinnana citta, and they are not object of touch and they are not known by kayavinnana citta. While these 5 pasada rupa are not known by pancavinnana citta, they are also not known by pancadvaravajjana citta and 2 sampaticchana citta. But they can be known by all other manovinnana citta. So these 5 pasada rupa serve as object of mind for manovinnana dhatu and they are called dhammarammana or object of mind.

16 sukhuma rupa are paramattha rupa and they are not the object of pancavinnana citta and so they are also not the object of 3 mano dhatu. So they are object of manovinnana dhatu.

16 sukhuma rupa are:

1. itthatta bhava rupa (female faculty)
2. purisatta bhava rupa (male faculty)
3. hadaya rupa (heart base)
4. jivita rupa (material life)
5. ahara rupa (nutriment)
6. pariccheda rupa (akasa or space)
7. kayavinatti rupa (gesture formation)
8. vacivinatti rupa (speech character)
9. rupa lahuta rupa (lightness of other rupa)
10. rupa muduta rupa (tenderness of other rupa)
11. rupa kammannata rupa (wieldiness of other rupa)
12. upacaya rupa (initial formation of other rupa)
13. santati rupa (sustained formation of other rupa)
14. jarata rupa (oldness of other rupa)
15. aniccata rupa (disappearance of other rupa)
16. apo mahabhuta rupa (water element or cohesion of other rupa)

These subtle materials or sukhumā rūpas cannot be sensed by any of 5 physical senses and they are called dhammārammaṇa if they are to be known by citta which are manovinnana dhātu.

There are 89 states of consciousness. There are 89 states of mental conditions. There are 89 states of mind. These 89 states of mind are called citta. These citta are real existence. But these 89 citta while being talked are just representatives of realities, citta or consciousness.

There are citta arising and falling away all the time as each will last only a single moment called cittakkhaṇa. They are arising in your mind right now and they are also arising in other satta in all lokas comprising kāmā loka or sensuous sphere (4 apāya bhūmis or 4 woeful planes of existence, 1 mānussa bhūmi or 1 human realm, 6 deva bhūmis or 6 heavenly beings realms), rūpā loka or fine material beings (16 rūpā brahma bhūmis or 16 fine material heavenly beings realms), and arūpā loka (4 arūpā brahma bhūmis or 4 immaterial beings). These citta that are arising outside of your awareness are called bahiddha citta.

There are citta here in your mind, there in citta other beings in 31 planes of existence, here in your area and there in other areas far away from your area as far as millions billions trillions miles, and here in your presence and were there when you were not there as now and citta will be there here and there when you will not be as in the present states. There are endless, countless citta in this saṃsāra and they are arising and falling away all the time and no one including Sammasambuddha control them to arise and to fall away. This is dhamma and they behave according to dhamma niyama and citta niyama. But even though there are numerous and endless citta, they can be summarised as 89 citta according to their characteristics.

These 89 citta in summary are real existences and you yourselves can test and confirm their existence if you are good enough to develop special nāna if you want to realise all 89 citta. But some citta can be understood by you as they are frequently arising in sensuous planes which are arising in you at this moment when you are reading this message. How can these 89 citta be sensed? With eye? Ear? Nose? Tongue? Body? Not at all. All these 89 citta are called nāma dhamma and they are not rūpā dhamma. They are not material things. So they will not be detected by any mode in any physical instruments even though some strange materialistic scientists would try to prove the existence of citta by electroencephalogram called EEG and other related machines. But these are not real senses that you know.

How can these 89 citta be sensed? They are all known by citta itself. They are sensed through mind sense door or manodvara and they are known by manovinnana citta. As they are sensed by citta and they represent as ārammaṇas which are objects and things to be known they all that is all 89 citta are

dhammārammana or mind object. They are nama but they can serve as arammana. By serving as arammana or objects they do not become rupa which is totally wrong. I have come across two people who thought like this. One in a dhamma discussion group and he seemed to believe so. Another person seemed to state unintentionally in a wrong way. But 89 cittas are always nama dhamma and they are never rupa dhamma. As they can be known by mind, they are dhammārammana or mind object when they are sensed by the mind.

Arammana paccaya shows the relation between nama dhamma and all other dhamma including nama dhamma again. Tha dhamma as arammana or object support nama dhamma citta and cetasikas. Without arammana or object, there is no citta and no cetasikas at all. In earlier pages, 5 physical senses have been discussed in some details. After that the 6th sense that is object of mind or dhammārammana has been started under discussion.

In dhammārammana, there are 6 kinds which can be objects of mind. They are 5 pasada rupas, 16 sukhuma rupas, 89 cittas, 52 cetasikas, nibbana and pannatta. Apart from pannatta all other dhammarammana are paramattha dhamma. Pannatta can serve as arammana in the position of paramattha dhamma. Some general things has been discussed on cittas. There are 89 cittas which can be the object of mind. They are

1. somanassa sahagatam ditthigata sampayutta asankharika lobha mula akusala citta
2. somanasssa sahagatam ditthigata sampayutta sasankharika lobha mula akusala citta
3. somanassa sahagatam ditthigata vip payutta asankharika lobha mula akusala citta
4. somanassa sahagatam ditthigata vip payutta sasankharika lobha mula akusala citta
5. upekkha sahagatam ditthigata sampayutta asankharika lobha mula akusala citta
6. upekkha sahagatam ditthigata sampayutta sasankharika lobha mula akusala citta
7. upekkha sahagatam ditthigata vip payutta asankharika lobha mula akusala citta
8. upekkha sahagatam ditthigata vip payutta sasankharika lobha mula akusala citta

These are 8 lobha mula akusala cittas. So means pleasurable, pleasant, agreeable. Manassa [mana + assa] means of mind. Somanassa means mental pleasure or mental joy. Saha means together with and gata means to go. Sahagata means to go together with. Ditthi means wrong view that does not believe Kamma and the results of kamma. Sam means well right true. Yutta means mix with in parallel with in common with. Sampayutta means well mixed with. Sankhara means to prepare to affect effort exertion. Sankharika means prompted urged. Asankharika means unprompted.

There are 8 lobha mula cittas. 4 cittas arise with mental pleasure and 4 cittas arise with indifferent feeling. Half of these arise along with wrong view and each pair

composes of promptedness and unpromptedness. So there become 8 lobha mula cittas.

9. domanassa sahagatam patigha sampayutta asankharika dosa mula akusala citta
10. domanassa sahagatam patigha sampayutta sasankharika dosa mula akusala citta

Do or du here means unpleasant, displeasurable, disagreeable. Domanassa means mental displeasure. Patigha means hitting destruction attacking. These 2 cittas are dosa mula cittas and they are dosa cittas. Dosa means hatred, anger, aversion.

11. upekkha sahagatam vicikiccha sampayutta moha mula citta
12. upekkha sahagatam uddhacca sampayutta moha mula citta

Vicikiccha means doubt, undecisiveness, suspicion and uddhacca means upsetting, restlessness.

13. upekkha sahagatam ahetuka akusala vipaka cakkhuvinnana citta
14. upekkha sahagatam ahetuka akusala vipaka sotavinnana citta
15. upekkha sahagatam ahetuka akusala vipaka ghanavinnana citta
16. upekkha sahagatam ahetuka akusala vipaka jivhavinnana citta
17. dukkha sahagatam ahetuka akusala vipaka kayavinnana citta
18. upekkha sahagatam ahetuka akusala vipaka sampaticchana citta
19. upekkha sahagatam ahetuka akusala vipaka santirana citta
20. upekkha sahagatam ahetuka kusala vipaka cakkhuvinnana citta
21. upekkha sahagatam ahetuka kusala vipaka sotavinnana citta
22. upekkha sahagatam ahetuka kusala vipaka ghanavinnana citta
23. upekkha sahagatam ahetuka kusala vipaka jivhavinnana citta
24. sukha sahagatam ahetuka kusala vipaka kayavinnana citta
25. upekkha sahagatam ahetuka kusala vipaka sampaticchana citta
26. somanassa sahagatam ahetuka kusala vipaka santirana citta
27. upekkha sahagatam ahetuka kusala vipaka santirana citta

There 13 to 27 cittas are vipaka cittas. They are resultant consciousness. They are ineffectual as they are resultant. So their arising does not give rise to any kamma. Ahetuka means without hetu. Hetu is a cause or a root. There are 6 hetus; lobha, dosa, moha, alobha, adosa, and amoha. Ahetuka cittas do not have any of these 6 hetus. Cakkhu means eye related. Vinnana is made up of vi and nana. Nana is knowledge and vi means particular or distinct or distinguishing. Cakkhuvinnana means knowing particularly at eye. Sota means ear related, ghana means nose related, jivha means tongue related and kaya means body related.

Sampaticchana is made up of sam and paticchana. Sam means well properly. Paticchana means to receive. Sampaticchana means to receive well. Santirana

means to investigate well. Dukkha means unbearable feeling and sukha means pleasurable bodily feeling.

Anything can be the object of mind that is dhammarammana. 5 pasada rupa and 16 sukhuma rupa as dhammarammanas have been explained in the previous pages. After that citta as the object of mind or dhammarammana is currently under discussion. So far, we have talked about up to 27 citta among 89 citta.

- 28. upekkha sahagatam pancadvaravajjana ahetuka kiriya citta
- 29. upekkha sahagatam manodvaravajjana ahetuka kiriya citta
- 30. somanassa sahagatam hasituppada ahetuka kiriya citta

These 3 citta are all kiriya citta. Kiriya citta are inoperative citta. This means that they do not produce or generate any kamma and their arising is sinless. They do not give rise to any later effects or results. All these 3 citta are ahetuka citta. Ahetuka means there is no hetu or cause. Hetu or causes are lobha or attachment, dosa or aversion, moha or ignorance, alobha or dana or non attachment, adosa or non hatred or metta, and amoha or panna.

Pancadvara means five doors. This means 5 sense doors of eye, ear, nose, tongue and body. Avajjana means advertent or contemplating. Pancadvaravajjana citta contemplates on where the arammana arises whether at eye or ear or nose or tongue or body. Mano means mind. Manodvara means mind sense door. Manodvaravajjana citta is the citta that contemplates on mind sense door what the arammana is or what nature arises at mind sense door. 30th citta is associated with somanassa or joy. So means good, pleasurable, pleasant, agreeable etc etc. Mana or mano means mind. Assa is a word showing possessiveness. Manassa means of mind. Somanassa here means joy. Hasa means humour. Uppada means arising. Hasituppada means arising of humour. Hasituppada citta is ahetuka kiriya citta of arahats and it arises when arahats just smile..

All these 30 citta which have been described are all called asobhana citta. Sobhana means beautiful. These 30 citta are asobhana that is not beautiful. They are non beautiful consciousnesses. Because they do not have any beautiful cetasikas like saddha or faith, sati or mindfulness, hiri or shamefulness, ottappa or fearfulness, alobha, adosa etc etc.

There are 24 kama sobhana citta. These 24 citta are beautiful consciousnesses. They are kamavacara citta and arise frequently in kama bhumi like 4 apaya bhumis, manussa bhumi or human realm, and 6 deva bhumis.

- 31. somanassa sahagatam nana sampayuttam asankharika kamavacara mahakusala citta
- 32. somanassa sahagatam nana sampayuttam sasankharika kamavacara mahakusala citta

33. somanassa sahagatam nana vippayuttam asankharika kamavacara mahakusala citta
34. somanassa sahagatam nana vippayuttam sasankharika kamavacara mahakusala citta
35. upekkha sahagatam nana sampayuttam assankharika kamavacara mahakusala citta
36. upekkha sahagatam nana sampayuttam sasankharika kamavacara mahakusala citta
37. upekkha sahagatam nana vippayuttam asankharika kamavacara mahakusala citta
38. upekkha sahagatam nana vippayuttam sasankharika kamavacara mahakusala citta

39. somanassa sahagatam nana sampayuttam asankharika kamavacara mahavipaka citta
40. somanassa sahagatam nana sampayuttam sasankharika kamavacara mahavipaka citta
41. somanassa sahagatam nana vippayuttam asankharika kamavacara mahavipaka citta
42. somanassa sahagatam nana vippayuttam sasankharika kamavacara mahavipaka citta
43. upekkha sahagatam nana sampayuttam asankharika kamavacara mahavipaka citta
44. upekkha sahagatam nana sampayuttam sasankharika kamavacara mahavipaka citta
45. upekkha sahagatam nana vippayuttam asankharika kamavacara mahavipaka citta
46. upekkha sahagatam nana vippayuttam sasankharika kamavacara mahavipaka citta

47. somanassa sahagatam nana sampayuttam asankharika kamavacara mahakiriya citta
48. somanassa sahagatam nana sampayuttam sasankharika kamavacara mahakiriya citta
49. somanassa sahagatam nana vippayuttam asankharika kamavacara mahakiriya citta
50. somanassa sahagatam nana vippayuttam sasankharika kamavacara mahakiriya citta
51. upekkha sahagatam nana sampayuttam asankharika kamavacara mahakiriya citta
52. upekkha sahagatam nana sampayuttam sasankharika kamavacara mahakiriya citta
53. upekkha sahagatam nana vippayuttam asankharika kamavacara mahakiriya citta

54. upekkha sahagatam nana vippayuttam sasankharika kamavacara mahakiriya citta

Somanassa is joy. Sahagata means arising together or go together. Nana here means panna or pannindriya cetasika which is wisdom and knows that there are kamma and their effects and results. Sampayuttam means mixing with. Asankharika means unprompted and sasankharika means prompted that is need to be stimulated to act. Kama + avacara means frequently arising in kama bhumis. Maha means great. Here maha is just used to differentiate from other kusala cittas such as rupakusala cittas and arupakusala cittas. Kamavacara kusala cittas are called mahakusala cittas. Kusala means wholesome and they produce good kamma. Vipaka means resultant and kiriya means inoperative or ineffectual. Upekkha here means a feeling which is not dukkha or domanassa or sukha or somanassa. It is just equanimous feeling. According to class, there are 3 kinds of cittas in kama sobhana cittas they are mahakusala, mahavipaka and mahakiriya cittas. Each class has 8 cittas. 4 are with joy and 4 are without joy. Each 4 has 2 cittas with wisdom. These 4 pairs each have promptedness and unpromptedness. So there are 24 kama sobhana cittas. Together with 30 asobhana cittas, there are 54 kamavacara cittas.

There are 35 cittas left to be discussed. They all are sobhana cittas. They are 15 rupavacara cittas, 12 arupavacara cittas and 8 lokuttara cittas. Rupavacara cittas are cittas that frequently arising in rupa brahma bhumis. There are 15 rupa brahma bhumis where rupavacara cittas frequently arise. Asannisatta catuttha jhana rupa brahma bhumi does not have any citta. Arupavacara cittas are consciousness that frequently arise in arupa brahma bhumis. Lokuttara cittas are consciousness that is beyond lokas that is kama loka, rupa loka, and arupa loka. Lokuttara (loka + uttara) cittas look at nibbana which is beyond all lokas and not related to any rupa or citta or cetasika.

There are 6 objects that make us full of sense. These 6 objects are called arammana. They support citta to know the senses as objects. There are 5 physical sense objects and they have been discussed. The 6th sense is mind object or object of mind. They are called dhamma arammana or dhammarammana. There are 6 classes of dhamma that serve as dhamma arammana and nothing more than that. So far 5 pasada rupas, 16 sukhama rupas and some part of cittas have been discussed. 54 kamavacara cittas have been enumerated.

There are further 35 cittas that can be the object of mind or dhammarammana. They are 15 rupavacara cittas, 12 arupavacara cittas and 8 lokuttara cittas. Rupavacara cittas are cittas that frequently arising in rupa brahma bhumis in rupa brahmas even though they may arise in non brahmas like human beings and devas. Rupa means rupa brahma and avacara means frequently arising. So does arupavacara cittas. Lokuttara cittas are cittas that take the object which is totally

and completely different from loka and it is beyond lokas like kama loka, rupa loka, and arupa loka. Lokuttāra is loka + uttara. Uttara means superior, higher, nobler. So lokuttara cittas are not related to lokas and they are beyond lokas because these cittas take the object nibbana as their arammana.

Rupavacara cittas have 3 classes of citta called kusala, vipaka, and kiriya citta. Kusala are kamma producing or kammagenerating. Kiriya are non kamma producing or non kamma generating like vipakas which are also non kamma producing and non kamma generating. But kiriyas are inoperational or ineffectual while vipakas are resultant and the effects of kusalas here.

55. vitakka, vicara, piti, sukhekaggata sahitaṃ rupavacara paṭhamajjhana rūpakusala citta

56. vicara, piti, sukhekaggata sahitaṃ rupavacara dutiyajjhana rūpakusala citta

57. piti, sukhekaggata sahitaṃ rupavacara tatiyajjhana rūpakusala citta

58. sukhekaggata sahitaṃ rupavacara catutthajjhana rūpakusala citta

59. upekkhekaggata sahitaṃ rupavacara pañcamajjhana rūpakusala citta

60. vitakka, vicara, piti, sukhekaggata sahitaṃ rupavacara paṭhamajjhana rūpavipaka citta

61. vicara, piti, sukhekaggata sahitaṃ rupavacara dutiyajjhana rūpavipaka citta

62. piti, sukhekaggata sahitaṃ rupavacara tatiyajjhana rūpavipaka citta

63. sukhekaggata sahitaṃ rupavacara catutthajjhana rūpavipaka citta

64. upekkhekaggata sahitaṃ rupavacara pañcamajjhana rūpavipaka citta

65. vitakka, vicara, piti, sukhekaggata sahitaṃ rupavacara paṭhamajjhana rūpakiriya citta

66. vicara, piti, sukhekaggata sahitaṃ rupavacara dutiyajjhana rūpakiriya citta

67. piti, sukhekaggata sahitaṃ rupavacara tatiyajjhana rūpakiriya citta

68. sukhekaggata sahitaṃ rupavacara catutthajjhana rūpakiriya citta

69. upekkhekaggata sahitaṃ rupavacara pañcamajjhana rūpakiriya citta

In jhana cittas there are 5 jhana factors called vitakka, vicara, piti, sukha, and ekaggata. Sahitaṃ means along with. paṭhama means first, dutiya means second, tatiya for third, catuttha for fourth and pañcama for fifth. Jhanas are absorptive states of mind and jhana cittas are fused with their object. Jhana means to look very closely. Jhanas are so close that they merge into the object.

There are 12 arupavacara cittas and they are arupa jhana cittas. Arupa jhana are jhanas that do not deal with rupa at all. They are

70. akāsañācāyatana arupavacara arupakusala citta

71. vinnāñācāyatana arupavacara arupakusala citta

72. ākincannāyatana arupavacara arupakusala citta

73. nevaśāññāñācāyatana arupavacara arupakusala citta

74. akasanancayatana arupavacara arupavipaka citta
75. vinnanancayatana arupavacara arupavipaka citta
76. akincannayatana arupavacara arupavipaka citta
77. nevasannanasannayatana arupavacara arupavipaka citta

78. akasanancayatana arupavacara arupakiriya citta
79. vinnanancayatana arupavacara arupakiriya citta
80. akincannayatana arupavacara arupakiriya citta
81. nevasannanasannayatana arupavacara arupakiriya citta.

1st jhana citta arises when there is no nivarana dhammas or hindrances such as kamacchanda nivarana or sensuous thought, byapada nivarana or destructive thought or ill will, thina middha nivarana or sloth and torpor or sluggishness of citta and cetikas that is all mental faculties, uddhacca kukkuccha nivarana or spreading repenting/worrying thought, and vicikiccha nivarana or suspicious thought. When these hindrances are free and when 5 jhana factors are working to their fullest strength and when citta is absorbed into the object, it can be said that 1st jhana citta arise. When each lower jhana factor is detached higher jhana arises. Vicara is detached in 2nd jhana, piti is detached in 3rd jhana, sukha is detached in 4th jhana and 5th jhana is with only ekaggata cetika which is one pointedness on jhana object but with upekkha vedan or equanimous feeling.

In 5th rupa jhana the object is expanded to fill the whole universe. But when the weakness of rupa is seen, higher jhana will avoid rupa and when the space filled with rupa is voided there just left unbounded space. This space is not the space as you would think. But it is a pannatta or idea of boundless space that arises from releasing of 5th jhana object. When this happen and there is only ekaggata or one pointedness and upekkha, 1st arupa jhana arises. It is akasanancayatana jhana. Akasa means space. Here unbounded space or limitless space that arises from releasing of 5th rupa jhana object. Ayatana means where citta and cetika dwell or depend on. When a jhana that sees the 1st arupa jhana citta as its object, it is called 2nd arupa jhana citta. It is vinnanancayatana citta. Formerly unbounded space is seen by citta called akasanancayatana citta. As akasa which is thana or place is boundless, the citta which is thanā or dweller is also boundless. When this boundless consciousness is seen 2nd arupa jhana citta arises.

When that citta is released and when the mind take attention to absence of that citta that is nothingness or natthibho pannatta, 3rd arupa jhana arises and it is called akincannayatana citta. Kinca means something, akinca means not something or nothing. Next citta sees this citta and as it is hard to say whether there is a sanna or a nasanna, it is called nevasannanasannayatana citta and it is the 4th arupa jhana citta.

Nevasannanasannayatana is composed of na, eva, sanna, nasanna, ayatana. Na means not and eva means such. Sanna means perception and nasanna means

non perception. Ayatana means where citta and cetasikas dwell or depend on. This object is the object of 4th arupa jhana. It is a paramattha dhamma and it is a citta. It is the 3rd arupa jhana.

That arupa jhana citta take the object nothingness. So it is very difficult to say whether this citta has sanna or perception and equally it is difficult to say whether this citta does not have perception. So it is called neither perception nor non perception.

When in this citta and in this jhana, mind is well calm and free of any sin and free of any kilesas. But this arupa jhana again is not well calm in real because it can at any time fall back to rupa jhana and then back to kama bhumi. There must be a way to void such unsteadiness or such changing. But using these 8 jhanas, dhammas are contemplated again.

The dhamma practitioner contemplates on dhamma inside and outsidewise and he stays in seeing dhamma in its wholeness here and there. He contemplates on feelings that arise at each moment cittas arise. He contemplates on citta and see what kind of cittas they are. He contemplates on dhammas as they arise like absence of nivarana etc etc. As he is practising to avoid old arisen unwholesome, to prevent arising of unarisen unwholesome things, to develop newly arising wholesome things and to proliferate the existing wholesome things his effort well support his mindfulness.

He has a strong wish to find out complete steadiness and peace. His mind is pushing at good will. He has passed through all 8 jhanas but he knows these are not yet absolute peace and these jhanas are not steady ultimately. But he is well calm and as he has experienced many dhamma he knows that which is right and which is wrong. That is why he does not stay in 4th arupa jhana. He has a good faith in founding a new path that would lead him to absolute steadiness and absolute peace. His mindfulness leads him along with wisdom. His viriya or effort is untiring and he is well stilled.

As he investigates into dhammas, at a time when he is well ripe and matured there arise calmness, peacefulness and there arise all the factors of enlightenment. These happen when there are eightfold path arises. Just before these thing he finds that there are rupas and there are namas. They arise not without a reason. And he recognises that these dhamma are not permanent. This lights him up that these are dukkha or suffering and they are out of control of anyone any self. They are selfless.

He sees thing arises and falls away. They are rapid that he later only sees passing away. As soon as he sees they vanish and he becomes frightened. As they are not right things he becomes dispassionated. As less and less attached, he tries to be liberated and tries again to contemplate on dhamma that arise and fall away. Then

he sees that there is a balance and he no more attaches to anything and assume just as they are.

When he well experiences there arise a successive wisdom that would otherwise lead him to liberation. As there are many kilesa in the whole samsara, the clearing away of kilesa has to be done with four different stages. These stages may arise in succession in case of well ripe and well perfected beings. Say about in a matter of minutes to hours. But depending on conditions there are different ways that these 4 stages arise.

When citta that sees complete steadiness and absolute peace or nibbana for the first time, that citta is called sotapatti magga kusala citta. Sotāpatti composes sota and āpatti. Sota means the flow of river and āpatti means to get to to arrive at to reach to get access. Magga means path road way. This sotapatti magga kusala citta is 82nd citta of 89 cittas in total. When this stage has been passed, there is no more wrong view and the idea that the existence of nibbana is unshakable and unalterable even at the expence of his own life. This means he has cleared away any suspicion and all wrong views.

Next time when he reproaches nibbana and sees nibbana, as he has been in the flow, his existing kilesa become lessen. When this new citta that sees nibbana arises, it is said to be in the 2nd stage of seeing nibbana. This new citta is called sakadagami magga kusala citta. It is 83rd citta of 89 cittas. Sakadagami is made up of saka or sakkim which means once and agami means coming to gama or human village or kama bhumi. So when they die there is only one chance of coming back to kama bhumi that is reborn in kama bhumi once. This means after that they will never come back to kama bhumi instead in rupa brahma bhumi if they are still not arahats.

When he passes the third stage and sees nibbana, as he has visited twice that is when in sotapatti magga citta and when in sakadagami magga citta, now he becomes more mature in terms of clearing away of kilesa. This time, he eradicate all kama raga and all aversion or dosa. When this kind of citta arises, it is called anagami magga kusala citta. This is 84th citta of 89 cittas. Anagami is made up of ana and agami. So he will not return to kama bhumi. As soon as these anagams die they will be reborn in 5 suddhavasa catuttha jhana rupa brahma bhumis.

When these anagams reproach nibbana and see nibbana as they have already visited three times and as they are already matured and well perfected, they eradicate all remaining kilesa without any remanants. They have finished all they have to do and their job has done. Their job means the job of clearing away of kilesa. When this approaching citta approaches and see nibbana, it is called arahatta magga kusala citta. As soon as this citta arises, the puggala where this citta arises become an arahat. This arahatta magga kusala citta is 85th citta of 89 cittas.

As soon as magga citta arises, it vanishes and next arise phala citta of corresponding level. So there are four corresponding cittas which are the results of magga kusala cittas and they all are called vipaka cittas. They are lokuttara vipaka cittas. Unlike other vipaka cittas they are fully conscious and conscious to nibbana with great joy as nibbana is free of any suffering. These four cittas are

86. sotapatti phala lokuttara vipaka citta
87. sakadagami phala lokuttara vipaka citta
88. anagami phala lokuttara vipaka citta
89. arahatta phala lokuttara vipaka citta.

These 89 cittas are cittas and they all can be the object of the mind and they are dhammarammana. There is no more than these 89 cittas. But vicakkhana or the wise also consider these last 8 lokuttara cittas in connection with jhana cittas. Even though there are 8 jhanas, jhana factorwise, there are 5 jhana levels. So there are 40 lokuttara cittas ($8 \times 5 = 40$). So $81 + 40 =$ there are 121 cittas in total.

There are 81 loki cittas. There are 8 lokuttara cittas. Lokuttara cittas or supramundane consciousness are sometimes considered in connection with jhanas. That is when these lokuttara cittas arise in the vicinity of jhana they are called lokuttara jhana cittas. There are 5 jhanas. All arupa jhanas have ekaggata as jhana factor and they are included in 5th jhana. So as there are 8 lokuttara cittas, there will be 40 lokuttara jhana cittas.

1. vitakka, vicara, piti, sukhekaggata sahita sotapatti magga pathamajjhana lokuttara kusala citta
2. vicara, piti, sukhekaggata sahita sotapatti magga dutiyajjhana lokuttara kusala citta
3. piti, sukhekaggata sahita sotapatti magga tatiyajjhana lokuttara kusala citta
4. sukhekaggata sahita sotapatti magga catutthajjhana lokuttara kusala citta
5. upekkhekaggata sahita sotapatti magga pancamajjhana lokuttara kusala citta
6. vitakka, vicara, piti, sukhekaggata sahita sotapatti phala pathamajjhana lokuttara vipaka citta
7. vicara, piti, sukhekaggata sahita sotapatti phala dutiyajjhana lokuttara vipaka citta
8. piti, sukhekaggata sahita sotapatti phala tatiyajjhana lokuttara vipaka citta
9. sukhekaggata sahita sotapatti phala catutthajjhana lokuttara vipaka citta
10. upekkhekaggata sahita sotapatti phala pancamajjhana lokuttara vipaka citta
11. vitakka, vicara, piti, sukhekaggata sahita sakadagami magga pathamajjhana lokuttara kusala citta
12. vicara, piti, sukhekaggata sahita sakadagami magga dutiyajjhana lokuttara kusala citta
13. piti, sukhekaggata sahita sakadagami magga tatiyajjhana lokuttara kusala

citta

14. sukhekaggata sahitaṃ sakadagāmi magga catutthajjhāna lokuttara kusala citta

15. upekkhekaggata sahitaṃ sakadagāmi magga pañcamajjhāna lokuttara kusala citta

16. vitakka, vicāra, pīti, sukhekaggata sahitaṃ sakadagāmi phala pañnamajjhāna lokuttara vipaka citta

17. vicāra, pīti, sukhekaggata sahitaṃ sakadagāmi phala dutiyajjhāna lokuttara vipaka citta

18. pīti, sukhekaggata sahitaṃ sakadagāmi phala tatiyajjhāna lokuttara vipaka citta

19. sukhekaggata sahitaṃ sakadagāmi phala catutthajjhāna lokuttara vipaka citta

20. upekkhekaggata sahitaṃ sakadagāmi phala pañcamajjhāna lokuttara vipaka citta

21. vitakka, vicāra, pīti, sukhekaggata sahitaṃ anagāmi magga pañnamajjhāna lokuttara kusala citta

22. vicāra, pīti, sukhekaggata sahitaṃ anagāmi magga dutiyajjhāna lokuttara kusala citta

23. pīti, sukhekaggata sahitaṃ anagāmi magga tatiyajjhāna lokuttara kusala citta

24. sukhekaggata sahitaṃ anagāmi magga catutthajjhāna lokuttara kusala citta

25. upekkhekaggata sahitaṃ anagāmi magga pañcamajjhāna lokuttara kusala citta

26. vitakka, vicāra, pīti, sukhekaggata sahitaṃ anagāmi phala pañnamajjhāna lokuttara vipaka citta

27. vicāra, pīti, sukhekaggata sahitaṃ anagāmi phala dutiyajjhāna lokuttara vipaka citta

28. pīti, sukhekaggata sahitaṃ anagāmi phala tatiyajjhāna lokuttara vipaka citta

29. sukhekaggata sahitaṃ anagāmi phala catutthajjhāna lokuttara vipaka citta

30. upekkhekaggata sahitaṃ anagāmi phala pañcamajjhāna lokuttara vipaka citta

31. vitakka, vicāra, pīti, sukhekaggata sahitaṃ arahatta magga pañnamajjhāna lokuttara kusala citta

32. vicāra, pīti, sukhekaggata sahitaṃ arahatta magga dutiyajjhāna lokuttara kusala citta

33. pīti, sukhekaggata sahitaṃ arahatta magga tatiyajjhāna lokuttara kusala citta

34. sukhekaggata sahitaṃ arahatta magga catutthajjhāna lokuttara kusala citta

35. upekkhekaggata sahitaṃ arahatta magga pañcamajjhāna lokuttara kusala citta

36. vitakka, vicāra, pīti, sukhekaggata sahitaṃ arahatta phala lokuttara vipaka citta

37. vicāra, pīti, sukhekaggata sahitaṃ arahatta phala lokuttara vipaka citta

38. pīti, sukhekaggata sahitaṃ arahatta phala lokuttara vipaka citta

39. sukhekaggata sahitaṃ arahatta phala lokuttara vipaka citta

40. upekkhekaggata sahitaṃ arahatta phala lokuttara vipaka citta.

Together with 81 loki cittas, there are in total 121 cittas. Citta can take these cittas as its object. So all 121 cittas can be arammana or object of citta and they are called object of mind or dhammarammana.

There are arammanas or objects that serve for specific cittas. Five objects are physical objects and they are known as 5 senses. They are rupārammana or sight, saddārammana or sound, gandhārammana or smell, rasārammana or taste, photthabbārammana or touch. The 6th arammana or the 6th object is object for the mind. It is called dhammārammana or mind object.

5 pasada rupas, 16 sukhuma rupas or 16 subtle materials, and 89 cittas have been discussed as arammana in the previous pages. There are other dhammas that serve as dhammarammana or object for mind. They are cetasikas or mental factors. In our daily life, we are touching with these cetasikas. Examples are anger, joy, proud, greediness etc etc.

Cetasikas are belong to ceto or citta and so they are called cetasikas. They are mental factors that arise together with their corresponding citta and they vanish with disappearance of citta they arose together with. These mental factors take the same object that the citta takes as object. They all base on the same vatthu or base as the citta depends or the citta dwells.

These cetasikas are not separate entities. But they always mix with citta that they arise together with. They are inseparable. Even though they are inseparable, they all each do have their own characteristic and they do have their functions distinctively while citta does its job. So these cetasikas or mental factors worth to be studied separately. Even though they are inseparable from the mixture of citta forming an army of mental faculties, they are separate paramattha dhamma as they do have their own characters and functions.

There are 52 cetasikas in total. Although there are 52 cetasikas, they all never arise as 52 together. There are different classes of cetasikas and these classes sometimes work together. Cetasikas or mental factors are dhamma that help citta in doing its function. They help advising citta regarding their jobs and describe them to the citta, who is the king or the leader of all mental faculties.

Among 52 cetasikas, 7 cetasikas are universal to any citta and they are common to all cittas whether they are akusala or kusala or vipaka or kiriya. Cetasikas are like ministers of the king here who is the citta. So these 7 universal cetasikas or universal mental factors may be referred as permanent ministers of the king citta. Here I call them permanent because these cetasikas do the same job all the time even though they each last a moment and pass away all the time. Permanent may be misnomer but their arising with each citta make them assumed as permanent ministers of the king citta.

They are called sabbācittasādhāraṇa cetasikas. Sabba means all, and sadharana means always. These 7 cetasikas are

1. phassa or contact
2. vedana or feeling
3. cetana or volition
4. sanna or perception
5. ekaggata or one pointedness
6. jīvitindriya or mental life
7. manasikara or attention

Phassa or contact is a cetasika. It arises with any citta. Its function is to introduce arammana with citta along with other associated cetasikas. It makes contact. The best example can be seen in case of striking a stone with an iron rod. The stone here represents cakkhuppasāda rūpa. The iron rod here represents rūpārammana. When the iron is struck with the stone there arise sparks. When cakkhuppasāda rūpa is struck with rūpārammana there arise cakkhuvinnana citta as sparks. The sparks arise at the meeting point of the iron rod and the stone surface. These three things meet together. So do in case of cakkhuvinnana citta arising. Rūpārammana, cakkhu pasāda and cakkhuvinnana citta all meet at a single point. That meeting is arranged by phassa or contact.

As phassa arises in any citta, there always is a contact. As soon as patisaṇḍhi citta arises, phassa arises. This phassa or contact makes a special arrangement to meet the arammana of maraṇa āsanna javana citta of the immediate past life with patisaṇḍhi citta and other co arising cetasika. When bhavanga citta arise, phassa arise and it makes contact with the same arammana with bhavanga citta and their accompanying cetasikas. When a being ceases to exist, just before die there arises a citta called cuti citta. At that time, phassa makes contact with the same arammana as in cases of patisaṇḍhi citta and bhavanga citta. When there arise vithi citta, each vithi citta does have phassa as cetasika. Without phassa or contact, citta will never arise and arammana will never be known by the citta.

Vedana is another cetasika. It is feeling. It advises citta to feel while he is experiencing arammana. The knowledge of arammana or the awareness of arammana is the function of citta. While he is aware of arammana, vedana or feeling mental factor advises the king citta to feel while the king is experiencing arammana. Vedana also helps other co arising cetasikas to feel while citta is feeling. Everyone knows about feeling. Feeling is a cetasika. It is distinctive to vedana and no other cetasika can perform this function. There might be some confusion with other cetasikas which do not do the job of feeling. But these will be discussed when they are approaching. Examples are mudita or sympathetic joy, metta or loving kindness, karuṇa or compassion, pīti or joy and so on.

Cetana is a cetasika. It is volition. It urges the king citta to do his job and at the same time cetana also advises other co arising cetasikas to do their job. It has a pushing effect. Cetana reminds the king citta to do the job that is to take the object, to know the object and to be aware of the arammana or object. Without cetana, citta cannot arise. It is cetana that is responsible for all actions because he is urging all the time and encouraging all the time. Without its encouragement citta and other associated cetasikas will not commit anything and even they will not arise without cetana cetasika. This cetana actually works as sahajata kamma paccaya or co arising kamma conditions for citta and other cetasikas and cittaja rupas.

Sanna is another cetasika. His duty is to mark the arammana. He also advises the king citta to mark on the arammana they experienced together. Sanna is perception. It perceives the arammana and just know the marks on the arammana. As he advises the king citta to perceive, the citta while being aware the arammana, he also perceives the mark. Perception after perception will make what we call memories. Sanna always arises with any citta. Without sanna citta cannot arise separately. Through the marks on the arammanas or object, there arises sanna. This sanna cannot arise without a citta. As soon as citta arises, it arises while noting the marks on the arammana. Through these marks sanna has a connection with past sannas and all these make a block of memory depending on specific markers on the arammana.

Ekaggata or one pointedness is another cetasika in the group of universal mental factors or permanent ministers of the king citta. Ekaggata is not citta. It is cetasika that arises with citta. It advises citta to stay still. It advises citta to fix at a point. When cittas are those of kamavacara mahakusala cittas, ekaggata cetasikas in those cittas are good mental factors. When those mahakusala cittas are taking the same object repeatedly, then ekaggatas in those cittas are said to be samadhi.

Jivitindriya is another mental factor in 7 universal mental factors or 7 permanent ministers of the king citta. It is mental life. It supports citta and associated mental cetasikas as a life faculty. Without jivitindriya citta cannot arise and other cetasikas also cannot arise. Jivitindriya always arises with each of all 89 cittas or 89 kind of consciousness.

Manasikara is a cetasika and it is attention. It attends at an object. It is a steerer. It attends at an object and does not deviate to any other objects when it arises. It arises with each of 89 cittas. Manasikara advises citta to go directly to the object and not to any other objects apart from the object it directs. It is like a steerer. Attentiveness is produced by this cetasika manasikara.

There are 6 cetasikas which are flexibly working with many cittas. They are particular mental factors or flexible ministers of the king cittas. They are vitakka or initial application, vicara or sustained application, piti or joy, viriya or effort, chanda or wish, adhimokkha or decision. When they arise with kusala cittas, they

become kusala cetasikas. But when they arise with akusala cittas, they become akusala cetasikas. So they are called flexible ministers of the king citta.

Vitakka is a cetasika and it is initial application. It applies citta to the object. It advises citta to apply to the object. It pushes the citta and citta has to go to the object as vitakka advises. There are different kinds of vitakka. There are kama vitakka or sensual thoughts, byapada vitakka or destructive thoughts, vihimsa vitakka or torturing thoughts, jhana vitakka which is a part of jhana and it applies kusala cittas to jhana objects. And still there are magga vitakka and phala vitakka and they are called samma sankappa of Noble Eightfold Path.

Vicara is a friend of vitakka. Vicara is sustained application. As application to the object is sustained, citta will not go away from the object. While vitakka is like pushing from behind to the object, vicara is like pulling from the centre of the object and sustains the force it draws citta toward the object. Vitakka and vicara works together. There are many similes for this pair of cetasikas. When a bell is tolled, initial sound is like vitakka and ringing is like vicara. Vicara repeatedly take the object and it reviews the object. When a bird from resting on the ground flies up to the sky, initial flapping of wings is like vitakka and continuing flapping in the sky is like vicara. Still there are many other similes.

Piti is a cetasika. It is joy. It is likeness. It is interest. It advises the king citta to enjoy the object and citta likes the object because of piti. Piti refreshes citta and all other mental faculties. It energizes citta and cetasikas. In the presence of piti, the whole group of mental faculties including citta and cetasikas become happy and joyous. The least degree of piti is likeness. There are different degrees of piti. They are slight sense of interest or kuddika piti, momentary joy or khanika piti, oscillating and flood of joy or okantika piti, thrilling emotion or ecstasy or ubbega piti, and suffusing joy or rapture or pharana piti.

Viriya is a mental factor. It advises the king citta to exert an effort. Viriya is non withdrawing effort that exert on the object. When there arises viriya citta and all associated cetasikas have a full power and they all will work together without ever withdrawing from the object. Viriya arises in most of 89 cittas. Exceptions are 10 pancavinnana cittas where there does not need any viriya because there already hits three things namely ruparammana or visual object, cakkhuppasada or eye, and cakkhuvinnana citta. These happen without any effort. Pancadvaravajjana citta who preceeds cakkhuvinnana citta does not need any viriya by the same reason. So do 2 sampaticchana cittas and 3 santirana cittas. So viriya has to arise in 73 or 89 cittas. Manodvaravajjana needs viriya because it has to decide on the object. So do other cittas.

Chanda is a cetasika and it advises citta to wish the object. Chanda has a propelling force. Chanda or wish is one of 4 adhipati dhammas namely chanda adhipati, citta adhipati, viriya adhipati, and vimamsa adhipati or panna. Adhipati dhamma behaves

like an emperor. This means that they lead any other dhamma when they prevail. Chanda is also one of 4 iddhipada or bases of success. The contents of dhamma are the same as adipati dhamma. Without chanda nothing can be accomplished. This cetasika chanda is not lobha. Even though lobha always arises with chanda, chanda does not always arise with lobha. When chanda arises with alobha, it becomes samma chanda.

Adhimokkha is another cetasika in 6 particular mental factors or 6 flexible ministers of the king citta. It advises the king citta to decide on the object. In the presence of adhimokkha, citta clearly decides on the object. When there is no adhimokkha, citta does not decide on the object and then these kinds of citta that do not have adhimokkha will have undecisiveness. In 10 pancavinnana cittas adhimokkha is not needed as there is nothing to decide on. In vicikiccha citta, there is no adhimokkha and then citta does not know whether the object is right or wrong and citta becomes wavering.

There are objects. Cittas or consciousness know these objects. But each specific citta has its own appropriate object. There are 6 kinds of object. The first 5 objects have been explained. The 6th kind of object is object for mind. They are collectively called dhammarammana. They include 1. 5 pasada rupas, 2. 16 sukhuma rupas, 3. 89 cittas or 89 consciousness, 4. 52 cetasikas, 5. nibbana, and 6. pannatti.

Among 52 cetasikas, 7 universal mental factors and 6 particular mental factors have been explained in the previous page. Together these 13 cetasikas are called annasamana cetasikas. Anna or annehi means dealing with. Samana means agree or equal or appropriate or adapted. So both are flexible to akusala or kusala cetasikas. There are 14 mental factors that are entirely akusala.

They are

A) 4 moha rooted cetasikas

1. moha (akusala king)
2. ahirika (right wing of akusala king)
3. anottappa (left wing of akusala king)
4. uddhacca (secretary of akusala king)

B) 3 lobha rooted cetasikas

1. lobha (king of lobha cittas)
2. mana (queen of lobha king)
3. ditthi (another queen of lobha king)

C) 4 dosa rooted cetasikas

1. dosa (king of dosa cittas)
2. issa (1st twins queen of dosa king)
3. macchhariya (2nd twins queen of dosa king)
4. kukkucca (sister queen of twins queen)

D) 3 unspecified akusala cetasikas (these do have moha as root)

1. thina (friend of middha)
2. middha (friend of thina)
3. vicikiccha (downtoner)

Moha is a cetasika or mental factor. Moha itself is not consciousness. But when it arises with a citta, it covers up realities and truths so that citta does not see them. Moha advises the king citta to be deluded. Moha is like darkness. In its presence, truth will never be seen.

Ahirika is a mental factor. It is a kind of disinhibition. It is immorality. Ahirika advises the king citta not to be shameful. It removes inhibition. Inhibition is for possible shameful results. But in the presence of ahirika, as there is no more shame, all akusala can be done without any inhibition.

Anottappa is a mental factor and it is the left wing of the akusala king moha. It is, like ahirika, a kind of disinhibition. It removes inhibition. That inhibition is for possible dreadful results. But in the presence of anottappa, as there is no more fear, all akusala can be done without any inhibition.

Uddhacca is a mental factor and when it arises, it advises the king citta to be upset. Uddhacca is like a secretary and she always follows the akusala king moha. Uddhacca along with moha, ahirika, and anottappa, they altogether serve as universal akusala cetasikas. They always arise with each of akusala citta.

In the cittas of lobha kingdom, among cetasikas in these lobha mula cittas, lobha cetasika is the king and he leads other associated mental factors. This lobha king has two queens namely mana cetasika and ditthi cetasika. The king never goes with both queens at the same moment.

Lobha is a cetasika or mental factor. When it arises, it advises the great king citta who leads all mental faculties in the matter that the king citta should be fond of the object that they are facing or they are taking. Lobha is attachment and it is very powerful and attracts to the object. When it works with moha cetasika who covers the light of truth, almost all beings are attracted to objects that lobha would be very fond of.

When the lobha king goes for an object of interest, one of his queens follows him. Mana is a cetasika or a mental factor and when it arises it advises the great king

citta to be lofty. Mana is conceit. Mana is proud. Mana is loftiness. Mana works with moha cetasika and lobha cetasika. While moha covers the light of truth and lobha attracts all mental factors including mana to the object, mana behaves as if she is the most powerful.

When the lobha king goes for an object of interest while mana is away, then the queen ditthi follows the king lobha. Ditthi is a cetasika or mental factor. When it arises, it advises the great king citta to see things with a wrong view. Because of ditthi, citta wrongly assumes the object which in reality is not as he assumes. This cetasika ditthi works with moha cetasika and lobha cetasika.

In the cittas of dosa kingdom, among cetasikas in these dosa mula cittas, dosa cetasika is the king and he leads other associated cetasikas. In this dosa kingdom, the king dosa has three queens. But these three queens never appear together with the king dosa. The king dosa may go without any of these queens. These three queens are twins sisters issa cetasika and macchhariya cetasika and their younger sister uddhacca cetasika.

Dosa is a cetasika and when it arises it advises the great king citta to become aggressive. As dosa advises him, the king citta is disturbed and agitated. So dosa is also the leader of destructive troop in destructive ministers of the king citta. Dosa is aversion, hatred, unacceptability, impatience and it has many many qualities. But in short it is a disturbance packed with aversion and unliking.

Issa is a cetasika and when it arises it advises the great king citta to hate others who he thinks excel him in terms of many many different qualities like wealth, success, position, status, possession etc etc. Issa is jealousy. It is envious. It does not want other to have better qualities or better achievement or better position or possession.

Macchhariya on the other hand hides its own qualities. It would not want other to use its possession and wealth. Macchhariya is a cetasika which is stinginess and when it arises macchhariya cetasika advises the great king citta to be stingy. Macchhariya will not allow others to involve in utility of her own wealth.

The third queen of the king dosa is kukkucca. Kukkucca is a cetasika and it is worry. When it arises, kukkucca cetasika advises the great king citta to be worried. Kukkucca takes worries over the things that have not been done which actually should have done. Kukkucca also takes worries over the things that have been done which actually should not have done. As everything has been done, such kind of worry is not a good thing to breed and it is an akusala cetasika to grow kukkucca or worry.

There are still 3 other cetasikas which are also destructive ministers of the great king citta. They are 2 close friends thina and middha and downtoner called vicikiccha cetasika. Thina is sloth. It is sluggishness of citta and when it arises, it

advises the king citta to become sluggish and relatively less active. Middha is a cetasika which is sluggishness of mental factors and when it arises it causes torpor. Middha always arises with its friend thina.

There is also a destructive minister of the king citta. It is vicikicchā cetasika. Vicikicchā is a cetasika which is indecisiveness. It is unable to decide on the object. It is doubt. It is suspicion. Unlike other akusala cetasikas which are abundant, vicikicchā does not always arise and it does not arise very frequently. But when it arises it makes the great king citta tired in making decision because the king citta cannot decide on the object because of this destructive minister.

In objects or arammana dhamma, the first five are rūpa dhamma and they are 5 physical senses like light, sound, smell, taste, and touch. The 6th object or the 6th sense or the 6th arammana is called dhammarammana and they include 5 pasāda rūpas, 16 sukhuma rūpas, 89 cittas, 1 nibbāna, 1 pañnatti and 52 cetasikas. Among 52 cetasikas which can serve as dhammarammana, 7 universal mental factors, 6 particular mental factors and 14 akusala cetasikas or unwholesome mental factors have been discussed in the previous pages.

There are still further 25 cetasikas or 25 mental factors which can serve as dhammarammana. Among these 25 cetasikas, 19 cetasikas are universal to all forms of sobhana cittas or all of beautiful consciousness. If a citta does not have these 19 cetasikas, then that citta is not a beautiful consciousness including the smiling mind of arahats.

These 19 universal sobhana cetasikas are led by saddhā cetasika. For easy recognition and easy remembrance and for memory, these 19 cetasikas can be grouped into 2 groups. Both groups will include saddhā cetasika as it is the leader.

Actually these 19 cetasikas can never be separated as they always work together in a sobhana citta. The two groups are army and navy of the great king citta. In army saddhā cetasika is the general and the leader. In navy again saddhā is the admiral and the leader in navy. So in both groups of cetasikas there will be a total of 10 cetasikas. In each group 2 cetasikas are deputies and they are second to the leader saddhā. This is for easy remembrance. There are 2 secretaries and each is in each group. So after the leader, secretary and 2 deputies, there are 6 followers. Each group has 6 followers. Again these 6 followers in each group cannot be separated from each other and they cannot be in separate group. But for simplicity they can be said so. 6 followers in each group make a total of 12 cetasikas or 6 pairs of cetasikas.

Saddhā is a mental factor and it arises with each and every of beautiful consciousness. When it arises, it advises the great king citta to feel confident and to trust in the object they encounter. Saddhā is confidence. It is faith. It is trust. It is belief. Saddhā declouds the sky and makes it clear so that everything that appears in

the sky can clearly be seen. Saddha is like a gem. When this gem is put in the muddy water, all the dirt sinks down and the water becomes clear.

Sati is a secretary to saddha. Sati always follows saddha. Whenever saddha arises, sati also arises. Sati is a cetasika. It is mindfulness. It is alertness. It is awareness. It is remembrance of things to do. It is unforgetfulness. So it behaves like a secretary to the leader saddha and he notes down everything that saddha does. When sati arises in a citta, it advises that king citta to be mindful and to be attentive to the object.

There are 2 deputies for saddha cetasika leader. They are right and left wing of the king saddha. They are hiri and ottappa cetasikas. Hiri and ottappa cetasikas always work together and they are inseparable from each other. They both have similar characteristics. It is inhibition. Both hiri and ottappa inhibit the citta not to do bad thing. But as hiri inhibits with a thought that avoidance is better because of possible future outcomes which may be shameful, hiri becomes a separate cetasika. Ottappa on the other hand inhibits the king citta not to do bad thing because it foresees the possible future outcomes which may be dreadful.

These 2 cetasikas are very strong and they are said to be lokapala dhamma. Loka means kama loka, rupa loka, and arupa loka. Pala means to guard. In a family, there are father and daughter, mother and son. With the exception of parents who are father and mother of their two children son and daughter, there is no sexual affairs between family members. This is guarded by hiri and ottappa cetasikas. But when hiri and ottappa are lost and when ahirika and anottappa cetasikas come in along with moha, everything can be possible and they destroy the beautiful world.

Another secretary of saddha cetasika (in navy) is tatramajjhata cetasika. This tatramajjhata cetasika is a mental factor. It always arises with each and every beautiful consciousness. It is a balancer. It balances associated citta and other mental factors. When it arises in a citta, it advises the great king citta to do with balance. Tatramajjhata cetasika behaves like a charioteer who drives 2 horses drawing a cart. If charioteer does not work, one horse may draw to a side and equally another horse may draw to another side and there will be aimless journey when charioteer is not working. But balancer tatramajjhata cetasika balances and makes the journey in the intended way.

Still there are 2 deputies of the leader saddha cetasikas. They are in navy group cetasikas and they are alobha cetasika and adosa cetasika. Alobha is right wing rear admiral and adosa is left wing rear admiral of the saddha admiral. Alobha is non attachment. As it is non attachment, it always arises when offering or dana are done. So sometimes it is called as dana. But alobha cetasika also arises in other kusala and abyakata cetasikas. Adosa is non aversion. It is also known as metta. These 2 cetasikas cannot be separated and they always work together.

After explanation on the leader saddha, each 2 deputies and secretaries, there left 6 followers in each of the groups. They will be considered together here. These 6 pairs of cetasikas always arises together and they cannot be separated by one another. But characterwise, they each have their own characteristics. These 12 cetasikas or 6 pairs of cetasikas will be explained in the next page. Here 19 cetasikas are re enumerated below for easy reference. Saddha is included in both groups.

The army of the king citta includes

1. saddha or faith (general)
2. sati or mindfulness (secretary)
3. hiri or shamefulness (right wing leutinent general or deputy)
4. ottappa or fearfulness(left wing leutinent general or deputy)
5. cittapassaddhi or tranquility of mind
6. cittalahuta or buoyancy or lightness of mind
7. cittamuduta or plasticity of mind
8. cittakammannata or workableness of mind
9. cittapagunnata or proficiency of mind
10. cittujjukata or uprightness of mind

The navy of the king citta includes

1. saddha
2. tatramajjhata or balance
3. alobha or non attachment or dana
4. adosa or non aversion or metta
5. kayapassaddhi or tranquility of mental factors
6. kayalahuta or buoyancy of mental factors
7. kayamuduta or plasticity of mental factors
8. kayapagunnata or proficiency of cetasikas
9. kayujjukata or uprightness of cetasikas

There are 6 pairs of cetasikas that always arise in pair and in common with other universal sobhana cetasikas. When I mentioned them in two group as an army and a navy of the king citta, 6 cetasikas that is from the side of citta related cetasikas are included in the army of the king citta. other 6 cetasikas are included in the navy of the king citta. But actually there are no army, no navy but they all work together.

These 6 pairs or 12 cetasikas are

1. cittapassaddhi and kayapassaddhi
2. cittalahuta and kayalahuta
3. cittamuduta and kayamuduta

4. cittakammannata and kayakammannata
5. cittapagunnata and kayapagunnata
6. cittujjukata and kayujjukata

a) cittapassaddhi and kayapassaddhi

Cittapassaddhi is a cetasika. Cittapassaddhi is made up of citta and passaddhi. Citta is consciousness and passaddhi means calmness, tranquility, serenity. When this cetasika arises, the king citta is advised to be calm, to be cool, be tranquil. When you do offering like charity work, you may sense that there is some hints of tranquility in your mind. This is because of cittapassaddhi. This cetasika makes citta peaceful and tranquil.

Kayapassaddhi is very similar to cittapassaddhi and it is very difficult to differentiate between these two let alone trying to separate them out which again is totally impossible. But kayapassaddhi by its name comprises two Pali words. They are kaya and passaddhi. Kaya here means combination of cetasikas or aggregate of cetasikas or a body of cetasika and passaddhi means tranquility calmness. As citta becomes tranquil because of cittapassaddhi, associated cetasikas are also become tranquil because of kayapassaddhi cetasika. These two cetasikas are twin brothers.

b) cittalahuta and kayalahuta

Cittalahuta is a cetasika and when it arises this cetasika advises the king citta to be quick, reactive, and light. Cittalahuta is buoyancy of citta. Because of this cetasika, citta becomes lighter than akusala cittas or ahetuka vipaka cittas or ahetuka kiriya cittas where all of these do not have cittalahuta as their accompanying cetasika. This is also like cittapassaddhi, arises when we do wholesome things like offering or dana, constructing moral conduct or sila, or cultivating mental wholesomeness or bhavana.

Kayalahuta is twin brother of cittalahuta. When cittalahuta works, citta becomes lighter while kayalahuta works, it causes cetasikas all become lighter. Kayalahuta is buoyancy of associated cetasikas. It is lightness of cetasikas. Cittalahuta and kayalahuta cetasikas always arise together and they work together. They cannot be separated out. And they cannot arise singly without other twin brother. These 2 cetasikas also arise in common with other 5 pairs of cetasikas and along with universal sobha cetasikas including the leader saddha cetasika.

c) cittamuduta and kayamuduta

Cittamuduta is softness of citta. It is a cetasika. It is plasticity. It is pliability. It is resiliency. It is flexibility. It is impressibility. Cittamuduta easily moulds the king citta to become polite, soft, plastic, flexible. In the presence of cittamuduta the

king citta is like a candle which is close to fire or heat and it can be moulded into any form.

Kayamuduta is twin brother of cittamuduta and it is softness of cetasikas or plasticity of cetasikas. Cetasikas all become flexible in the presence of this cetasika kayamuduta. These two twin brothers work together in a citta and they also arise in common with other 5 pairs of cetasikā and other universal sobhana cetasikas.

d) cittakammannata and kayakammannata

Cittakammannata is a cetasika. It is workableness. It is adaptability. It is readiness to respond or to work. When a sobhana citta arise, there also arise a cetasika called cittakammannata and this cetasika advises the king citta to be ready to work or to be ready to respond. This is a sort of alertness. It is workableness.

Kayakammannata is twin brother of cittakammannata cetasika. Kayakammannata is workableness of cetasikas. It is adaptability of cetasikas. It is readiness of cetasikas. These two twin brothers always arise together in common with other 5 pairs and other universal sobhana cetasikas. These two cetasikas are quick responders or fast responders.

e) cittapagunnata and kayapagunnata

Cittapagunnata is a cetasika and it advises the king citta to be familiar with the object. It is proficiency of citta. It is power of experience. When it arises, cittapagunnata works as proficient worker and advises the king citta in work to be proficient.

Kayapagunnata is twin brother of cittapagunnata cetasika. It is proficiency of cetasikas. It is familiarity of the associated cetasikas. These two twin brothers also arise together and they arise with other 5 pairs and other universal sobhana cetasikas.

f) cittujjukata and kayujjukata

Cittujjukata is uprightness of citta. It is rectitude of citta. When cittujjukata cetasika arises, it advises the king citta and citta become upright and takes rectitude and behaves in a straight way. Citta in the presence of cittujjukata will not lie anything at all. It is uprightness of citta.

Kayujjukata is twin brother of cittujjukata and it is uprightness of associated cetasikas. It is rectitude of cetasikas. When it arises, it causes associated cetasikas to behave in a straight way. Again these two twin brothers always arise together and they are also accompanied by other 5 pairs and other universal sobhana cetasikas including saddha cetasika.

Chapter 6 - Ārammana Paccayo

Or Object Condition

Ārammana paccayo ti

Rupayatanam cakkhuvinnanadhatuyam, tam sampayuttakananca dhammanam ārammana paccayena paccayo.

Saddayatanam sotavinnanadhatuyam, tam sampayuttakananca dhammanam ārammana paccayena paccayo.

Gandhayatanam ghanavinnanadhatuyam, tam sampayuttakananca dhammanam ārammana paccayena paccayo.

Rasayatanam jivhavinnanadhatuyam, tam sampayuttakananca dhammanam ārammana paccayena paccayo.

Photthabbayatanam kayavinnanadhatuyam, tam sampayuttakananca dhammanam arammana paccayena paccayo.

Rupayatanam saddayatanam gandhayatanam rasayatanam photthabbayatanam manodhatuyā, tam sampayuttakananca dhammanam ārammana paccayena paccayo. Sabbe dhammā manovinnana dhatuyā , tam sampayuttakananca dhammanam ārammana paccayena paccayo. Yam yam dhammam ārabha ye ye dhammā uppajjanti citta cetasika dhamma te te dhamma tesam tesam dhammanam ārammana paccayena paccayo.

Arammana paccaya or object condition is the relationship between different dhammas. These dhammas are nama dhamma, rupa dhamma, and pannatti dhamma. Here pannatti dhamma can serve as an object even though it is not a paramattha dhamma. A rupa dhamma called rupa which is vanno or colour serves as an object for eye consciousness. Eye consciousness or cakkhu vinnana dhatu has to depend on rupa or vanno or colour or sight or visual objects. All associated mental factors of cakkhu vinnana citta (cakkhuvinnana dhatu) also have to depend on ruparammana. The paccaya dhamma or causal dhamma is vanno.

Paccayuppanna dhamma or resultant dhammas are cakkhu vinnana citta and associated cetasikas. The paccaya satti or the causal relationship between the rupa dhamma rupa or vanno and nama dhamma cakkhuvinnana and allied cetasikas is called ārammana. This is ārammana paccayo or object condition.

Similar implications can be taken in cases of other object conditions like sadda or sound which serves as saddarammana or audible objects, gandha or smell which serves as aromatic objects, rasa or taste which serves as rasārammana or gustatory objects, photthabba or touch which serves as photthabbarammana or tangible objects. But in case of object for the mind, objects are a bit complicated. There are 6 possible kinds of object for the mind and they are collectively called dhammārammana or mind objects.

Mind object or dhammarammana may be one of these 6 kinds of dhamma. They are (a) one of 5 pasada rupa which are 1.cakkhu pasada rupa, 2. sota pasada rupa, 3. ghaṇa pasada rupa, 4. jivha pasada rupa, and 5. kaya pasada rupa; (b) one of 16 sukhuma rupa namely 1.itthi atta bhava rupa or itthatta bhava rupa, 2. purisatta bhava rupa, 3. hadaya rupa, 4. jivita rupa, 5. ahara rupa, 6. pariccheda rupa or ākasa rupa, 7. kaya vinatti rupa, 8. vaci vinatti rupa, 9. rupa lahuta rupa, 10. rupa muduta rupa, 11. rupa kammannata rupa, 12. upacaya rupa, 13. santati rupa, 14. jarata rupa, 15. aniccata rupa, and 16. apo rupa which is apo dhatu; (c) one of 89 cittas; (d) one of 52 cetasikas; (e) nibbana; and (f) pannatti dhamma. So dhammarammana or the object of mind may be one of these 6 kinds. The topics from (a) to (c) have been explained in the previous pages. Regarding (d) cetasikas 7 universal cetasikas, 6 particular cetasikas, 14 akusala cetasikas, and 19 sobhana citta sadharana cetasikas have all been discussed. There left 6 sobhana cetasikas. They are 3 virati cetasikas, 2 appamanna cetasikas and 1 pannindriya cetasika.

There are 3 virati cetasikas. Virati means avoidance. It is particular avoidance when there are conditions that may lead to committing things which should be avoided. They are 1. kaya ducarita virati or samma kammanta, 2. vaci ducarita virati or samma vaca, and 3. dujiva virati or samma ajiva. These cetasikas are also kind of inhibitions. But unlike hiri and ottappa, they are directed at the particular action rather than contemplating on possible future effects or results. When contemplate on the act which is kaya ducarita, this avoidance is samma kammanta. If the act is vaci ducarita, then the cetasika becomes samma vaca and when it is avoidance of dujiva act then it is samma ajiva cetasika. With the exception of Noble Eightfold Path at the time of magga and phala, these three cetasikas never arise together and not even two cetasikas together.

There are another 2 cetasikas which is called appamanna cetasikas. They are called appamanna because these two cetasikas take the objects which are limitless or boundless. These two cetasikas are karuna cetasika and mudita cetasika. Both cetasikas are directed to the object which are pannatti that is satta pannatti. This means that they take the objects which are not paramattha dhamma or ultimate realities. There are 2 separate cetasikas on satta pannatti. This is because the characters of the objects differ each other. While karuna takes the object of satta pannatti who are in defective conditions, mudita takes the object of satta pannatti who are in prosperous conditions.

There left a cetasika called pannindriya cetasika. This is the most important cetasika. Because this cetasika is the only cetasika that will lead us to attainment of arahatta magga nana. Without this cetasika, however good other cetasikas are, arahatta magga nana will never be attained.

Pannindriya cetasika or panna is a cetasika. It is constructive minister of the king citta. But pannindriya cetasika itself is not a citta. It advises the king citta to see real things. It throws a good light on things. Panna casts a bright light on dhamma.

Panna is the most powerful cetasika among other cetasikas. Panna cetasika serves at different thana or places of Bodhipakkhiya dhammas like iddhipada dhamma or base of success, bala dhamma or strength of power, indriya dhamma or faculties, bojjhanga dhamma or factor of enlightenment, and magga dhamma or path factor. Panna also involves as adipati dhamma among 4 adipati dhamma. Panna is also known as vijja. Sometimes it is also known as nana.

There are 6 objects or 6 arammanas. The first 5 objects are 5 physical senses namely sight, sound, smell, taste, and touch. The 6th sense is the object of mind. It is called dhammarammana. There are 6 kinds of dhamma that can serve as object of mind. They are 5 pasada rupas, 16 sukhuma rupas, 89 cittas, 52 cetasikas, 1 nibbana and 1 pannatti. The first 4 kinds have been explained in detail in the previous pages. There are 2 more kinds which can serve as object of mind. They are nibbana and pannatti.

Nibbana is a Pali word and it derives from nirvana which composes of ni and vana. Ni means nikkhanta or liberated from vana or binding effect. Vana is the dhammas that bind various different lives in the samsara. So nibbana means liberated from binding in the samsara. this binding is tanha.

Even though there is only a single nibbana as ultimate reality, nibbana is talked to have in two forms. But both are the same and only one kind. They are considered as two kinds from view point of the samsaric dweller or traveller. They are saupadisesa nibbana and anupadisesa nibbana. Saupadisesa nibbana is nibbana when arahats in the samsara stay in nirodha samapatti. That state arahats stay is called saupadisesa nibbana. Because nibbana is joined when the arahats are still in the samsara with pancakhandha.

Another nibbana is when arahats do khandha parinibbana. That is when arahats die, there is nothing left and nothing continued. This is anupadisesa nibbana. Immediately after cuti citta of arahats, there is no more kammaja rupa, no more cittaja rupa, and no more aharaja rupa. There left only utuja rupa. Utuja rupas are like other lifeless rupa in this world nothing to do with life. This is the state that all Buddhists are trying to attain after their pacchima bhava or final life.

Still there are three kinds that are referred to as nibbana. Actually all these are a single state and it is nibbana and nothing more than nibbana. But from view point of those who are still in the samsara, nibbana is said to have three kinds. They are sunnata nibbana, animitta nibbana and appanahita nibbana.

Sunnata nibbana is totally free of arammana or object for tanha to arise. There is no atta or ego in ultimate sense. Nibbana is free of attajiva or any self or any life. So as there is free of such life, self or anything like that, that nibbana is called sunnata nibbana or voided emptiness of peace. When ariya to be was contemplating on dhamma as anatta, then the nibbana that he saw at magga kala is

called sunnata nibbana. It is anatta, no atta, no jiva, no life, nothing is there, sunna is there. So it is sunnata nibbana.

Animitta nibbana means nibbana is free of raga, kilesa and it is free of bases and causal things. When ariya to be was viewing on dhamma as anicca just before arising of magga citta, and if he saw nibbana as anicca, this nibbana is called animitta nibbana. Because there is no nicca nimitta or no permanent nimitta. So this nibbana is called animitta nibbana.

Appanihita nibbana means nibbana is not one that has to be craving for as in cases of sensuous or other worldly things like tanha, raga, kilesa etc etc. When ariya to be was viewing on dhamma as dukkha, if he saw nibbana at magga kala, then the nibbana that he saw is said to be appanihita nibbana. Because nibbana is free of tanna, raga, kilesa which otherwise if present will be longing for. But as there is no such things to be longing for, this nibbana is called appanihita nibbana. Even though nibbana is contemplated as three kinds, there is only a single nibbana in terms of character and in ultimate sense.

Nibbana is not like other dhamma. It is not rupa dhamma. But nibbana can be known by nama dhamma and so nibbana is included in nama dhamma. But nibbana of ultimate reality can only be seen by magga cittas and phala cittas. When we are discussing on nibbana, no one is seeing nibbana. But we all are comparing and contrasting nibbana with our experiences like fire of sufferings. We just think of it as absence of fire. In actual term, nibbana can only be seen by magga cittas and phala cittas.

When such lokuttara cittas arise, then nibbana does serve as the object for the citta of magga and citta of phala dhamma. So nibbana is also a kind of arammana and it is dhammarammana. This dhammarammana nibbana is seen by nama dhamma magga cittas and phala cittas. So paccaya dhamma here is nibbana. Paccayuppanna dhamma here is magga cittas and phala cittas. The relationship between the causal dhamma nibbana and resultant dhamma magga cittas and phala cittas is called arammana. So this paccaya satti is arammana. This is object condition. This is arammana paccayo.

There are dhammas that serve as objects or arammanas for different cittas. These dhammas include panca arammanas or 5 sense objects namely light of different colours and brightness, sounds and voices , smell and fragrance, taste , and different touches. These panca arammanas serve as arammana for dvi panca vinnana cittas.

These is 6th sense or 6th object. It is collectively called dhammarammana. Because all that include in this 6th objects are all dhammas. Dhammarammana include 5 pasada rupas, 16 sukhuma rupas, 89 cittas, 52 cetasikas, 1 nibbana and 1 pannatti

dhamma. So far 5 pasadas, 16 sukhumas, 89 cittas, 52 cetasikas and 1 nibbana have all been discussed in the previous pages.

Pannatti also serves as an arammana and it is the sixth sense. It is dhammarammana. Pannatti is sensed only by mind. No other sense organs can detect pannatti dhamma. Pannatti is known and sensed only by citta which is nama dhamma. Pannatti is a domain that most people or nearly all people and all beings confuse. Even people who are well learned in Dhamma still have some confusion on pannatti dhamma.

Pannatti is a dhamma. It can be sensed. It can be known. But when dhammas are viewed by ultimate sense, pannatti dhamma is not an ultimate reality. Pannatti never arises. Because it never exists as paramattha dhamma. It never exists as an ultimate reality. As pannatti does not arise as it is not a reality, then it does not fall away.

There have been a lot of argument on pannatti dhamma because of inability to penetrate the dhamma pannatti. Pannatti does not arise and does not fall away. Some people say pannatti arise and fall away. They argue that pannatti as arammana does arise and fall away. This is wrong. Pannatti never arises and never falls away as it does not exist in ultimate sense. It is not an ultimate truth. It is not an ultimate reality.

They may argue why pannatti as an arammana arises and falls away. This is a wrong concept. What actually arises is citta. What actually falls away is citta. Pannatti does not arise and does not fall away. I do repeat these because it is important. When a citta who takes pannatti arises, it falls away immediately. According to functions of cittas, next arising cittas do their functions. Cittas do arise and falls away.

Example: When we think a tree, there is no tree as an ultimate reality. But a citta arises taking pannatti a tree. As that citta is anicca and impermanent, it falls away. Here, it seems like pannatti arises and falls away which actually is not. Just before that idea of a tree arises, there may be many cittas that took realities as their objects. We may think on colour form size in our mind before a citta that takes pannatti a tree arises.

In real terms, pannatti does not arise and does not fall away. Pannatti serves as an object for mind. In this matter of arammana or object condition, pannatti dhamma takes the role of paramattha dhamma by pretending as if it is a paramattha dhamma which actually is not so. That is why pannatti dhamma is not a dhammāyatana.

As pannatti does not arise and does not fall away, there is no evidence of anicca or dukkha or anatta in pannatti dhamma. This is because pannatti dhamma does not exist as an ultimate reality from the start. There are higher cittas that do take

pannatti dhamma as their objects. These cittas are all of rupavacara cittas. Some kamavacara cittas take pannatti dhamma as their objects. Some arupavacara cittas do take pannatti dhamma as their object.

But what is sure is that all 8 lokuttara cittas never take pannatti dhamma as their object. The arammana of all lokuttara cittas is only nibbana which is an ultimate reality. All lokuttara cittas take just nibbana as their object. No other object can be the object of lokuttara cittas. Only nibbana can serve as arammana or object of sotapatti magga citta and phala citta, sakadagami magga and phala citta, anagami magga and phala citta, and arahatta magga and phala citta.

All rupavacara cittas that is all 5 rupakusala cittas (which are 1st jhana, 2nd jhana, 3rd jhana, 4th jhana, and 5th jhana), all 5 rupavipaka cittas (which are the resultant cittas of the former 5 cittas), and all 5 rupakiriya cittas (which are 1st jhana, 2nd jhana, 3rd jhana, 4th jhana and 5th jhana cittas of arahats) take the pannatti dhamma as their object. Rupavacara cittas never take other object apart from pannatti dhamma as their arammana or object.

Pannatti dhamma is an interesting subject. It does not arise and it does not fall away. It is not an event. It is non event. It does not hold any of tilakkhana namely anicca or impermanance, dukkha or suffering, and anatta or non self. Pannatti is not an ultimate reality. It is not an ultimate truth. But it is very important dhamma. Without pannatti we will not understand anything at all.

That is why we need to study pannatti dhamma in dhamma study. If pannatti is not understood, then paramattha dhamma will not be understood. When dhammas are not understood, it is hard to transcend this samsara or round of births which is birth death birth death birth..beginningless endless cycle. So what does pannatti mean?

Pannatti means name idea notion concept designation description manifestation or making known. Pannatti is a dhamma that makes us known paramattha dhamma and also pannatti dhamma as well. So this is quite evident that pannatti does help us understand everything including pannatti.

There are two forms of pannatti dhamma even though both do not exist as ultimate realities or ultimate truths. These two types are atthapannatti and saddapannatti. Saddapannatti is based on sound or voice that represent atthapannatti while atthapannatti is the intrinsic meaning of any pannatti dhamma.

Example of saddapannatti is water. When we look through paramattha scope, there is no water at all. Surely water is pannatti dhamma. But whenever it is shown to anyone in this world on this earth, those who have been shown water will understand it as water. This is the intrinsic nature of water which does not exist as an ultimate reality. This meaning in its intrinsic nature is called atthapannatti. No other material will take the position of water. This is atthapannatti.

Saddapannatti on the other hand is based on voice or sound that human beings use to bring up the meaning of water. Example is when the voice saying water will not make any understanding to people who never heard of the voice saying water before and never learned before that water is what they know water. When water is voiced by a speaker and it is heard by listeners who are not English and who never learned English will not know that they are being told about water. But when they are shown water they will definitely know that what they heard actually referred to water which they have already known.

Water may be sounded or voiced in other languages that are not English which will be different articulation and different voice sound. Examples are pāni, udaka, apa, yay, suei, mitsu and many others. All these stand on their own and they will each make known to their particular language speaker. But in essence, all are the same and it is water. This intrinsic nature that make us known as water is called atthapannatti. Other voices that represent the same meaning are all saddapannatti.

Pannatti is essential. Without pannatti we cannot discuss anything at all. But we must know what are pannatti dhamma and what paramattha dhamma. This again will depend on how deeply we have learned. Otherwise differentiation between pannatti dhamma and paramattha dhamma is very difficult and it even needs practical experience.

There are 6 different atthapannattas. They are 1.vijjamana pannatta, 2.avijjamana pannatta, 3.vijjamanenavijja pannatta, 4.avijjamanenāvijja pannatta, 5.vijjamanenāvijja pannatta, 6.avijjamanenavijja pannatta.

Examples of these pannatta dhammas are

1. vijjamana pannatta

Sadda. This is sound. Its intrinsic nature or intrinsic meaning is sound that we can heard through our ear. Those words whichever languages we are using, which represent sound in its atthapannatta is that it is a reality and it is ultimate truth. This can be proved as sound does exist. So this kind of atthapannatta is called vijjamana pannatta. Vijja means penetrative wisdom. Mana here means building measure. So vijjamana means wisdom building. Even though the word sound does not exist which is a pannatta and not an ultimate reality, it brings up wisdom building idea. So here the example sadda is called vijjamana pannatta.

2. avijjamana pannatta

Water. This is a word that isn used to represent the meaning of water. But there is no water in ultimate sense. Water is not an ultimate reality. When people do not understand this pannatta matter, they try to argue endlessly quoting old wisdom that was developed by philosophers of different era and different background.

Actually there is no water at all in ultimate sense. What we see as water is not water. It is clear colourless substance that reflects into our eye as bright light of different degrees according to ambient temperature and weather. What we hear is not water. Even apo rupa which is sensed by manodvara is not water. So there is no water at all in ultimate sense. So this word water which is a pannatta, atthapannatta does not bring up any ultimate sense and does not build up wisdom. So it is avijjamana pannatta.

3. vijjamanenavijja pannatta

Cakkhu vinnana. Cakkhu is a vijjamana pannatta. Vinnana is also vijjamana pannatta. Both build up wisdom and this combination making a new word called cakkhuvinnana is also building up wisdom. Cakkhuvinnana does exist as an ultimate reality and it has ultimate meaning, ultimate sense. So it brings up understanding of ultimate truth called paramattha dhamma. So this kind of pannatta is called vijjamanenavijja pannatta.

4. avijjamanenāvijja pannatta

Raja putto. Kings son. There is no king in ultimate sense. There is no son in ultimate sense. So rajaputta or kings son is called avijjamanenāvijja pannatta.

5. avijjamanenavijja pannatta

Itthi saddo. Womans voice. There is no woman at all in ultimate sense. But there is voice or sound which is an ultimate reality and builds up wisdom. So Itthisaddo or womans voice is called avijjamanenavijja pannatta.

6. vijjamanenāvijja pannatta

Cakkhu dvara. Eye door. There exists cakkhu which is an ultimate reality. But there is no door at all. This word is a pannatta and it is called vijjamanenāvijja pannatta.

Dhamma is wider than mahasamudda or great oceans. Dhamma is larger than these oceans. Dhamma is deeper than these oceans. Dhamma is endless. Dhamma is limitless. Dhamma boundless. Once The Buddha said, O monks, dhammas that I preach to you is like these leaves in my hand. Dhammas that I know is more than leaves in this whole forest. But The Buddha preached all necessary dhammas that are needed to transcend the samsara.

There are complicated and complex dhammas. Dhammas and their relations are presented in paticcasamuppada dhamma or dependent origination or dependent co arising. Paticcasamuppada dhamma is so wide and deep that The Buddha once told Venerable Ananda who said Bhante, paticcasamuppada dhamma is so clear to me,

do not say like that Ananda, paticcasamuppada dhamma is wider than you understand.

More subtle, more intricate and more complicated dhamma is patthana dhamma. The Buddha stayed in arahatta phala samapatti for 49 days which are 7 weeks and it is classically called sattasattāha. In the first week, The Buddha contemplated on paticcasamuppada dhamma. In the second week, The Buddha went to the north east of the Banyan tree which is Bo tree under which He became enlightened and attained Sammasambodhi nana along with sabbannuta nana. From there The Buddha looked at the throne (seating place made of grass) for about 7 days. Next week that is in the 3rd week, The Buddha did walking on the pavement made of gem to the north of Bo tree. In the 4th week, He contemplated on patthana dhamma.

Before contemplation on patthana dhamma, there was no Buddhaly rays. When He contemplated on patthana dhamma, there arose 6 kinds of Buddhaly rays from His body which spread through out the whole universe. Patthana dhamma is the most difficult dhamma that ever exists. Patthana dhamma is the deepest, the widest and the largest. Pathana dhamma shows more elaboratively than paticcasamuppada dhamma.

There are endless relations between dhammas of different kinds and they all are interrelated and interconnected in one way or another. It is hard to understand patthana dhamma. Yet, pathana dhamma actually reflect all our daily life happenings and nothing is outside of patthana dhamma. If people notice this they will happily study patthana dhamma and they will apply patthana dhamma to their daily life. But to understand patthana dhamma is hard. To do so, first we need to know what dhammas are. These are talked in the introductory page.

There are dhammas which are always true and which are real existence and they all are called ultimate realities or ultimate truths. These truths or realities are called paramattha dhamma. Paramattha is made up of parama and attha. Attha means essence meaning and parama means higher greater upper. So paramattha means the essence which is always higher and greater than non paramattha dhamma. they are upper dhamma. Non paramattha dhamma are pannatti dhamma. In ultimate sense, these dhammas do not exist. But patthana dhamma real all dhammas, their interrelations and interconnections including pannatta dhamma.

Paramattha dhammas have been explained in the earlier pages. After that we have a look on the first paccaya dhamma called hetu paccaya. Hetu means root or cause. There are 6 hetus or 6 roots. They are lobha, dosa, moha, alobha, adosa, and amoha roots. They are roots because they all support their related dhammas to develop and so they are all called root conditions of dhamma or hetu paccayo.

In this paccaya of hetu or root condition which is one of the 24 conditions, the causal dhamma or paccaya dhamma are lobha, dosa, moha, alobha, adosa, and amoha cetasika. The paccayuppanna dhammas or resultant dhammas because of these 6 dhammas are 2 ekahetuka cittas and their accompanying cetasikas, 22 dvihetuka cittas and their accompanying cetasikas, and 47 tihetuka cittas and their accompanying cetasikas. And there also involve cittaja rupas that arisen from these sahetuka cittas. So 6 dhammas are root conditions for other dhammas that depend on them like roots of the whole tree support the whole tree with water, minerals, nutriment, etc etc. The relationship between the causal dhamma paccaya dhamma and the resultant dhammas or paccayuppanna dhamma is called hetu paccaya.

In arammana paccaya, there are different dhammas that serve as arammana or objects. They are called object condition. Nearly all dhamma can serve as arammana or objects. Rupa or vanna or colour of different brightness is called ruparammana or the object of eye sight or the object of eye consciousness or they are called visual objects. This rupa which serves as arammana is called ruparammana. It serves for cakkhuvinnana citta, at first and later it serves for manovinnana cittas. Sadda or sounds serve as object or arammana for sotavinnana citta or ear consciousness and it is called saddarammana or auditory object. Gandha or smell serves as object for ghanavinnana citta and it is called gandharammana or aromatic object. Rasa or taste serves as the object for jivhavinnana citta and it is called rasarammana. Pathavi or tejo or vayo which are photthabba dhatu serve as object for kayavinnana citta and they are called photthabbarammana.

The causal dhamma or paccaya dhammas are ruparammana, saddarammana, gandharammana, rasarammana, and photthabbarammana. Their resultant dhamma or paccayuppanna dhammas are cakkhuvinnana citta, sotavinnana citta, ghanavinnana citta, jivhavinnana citta, and kayavinnana citta and their associated cetasikas. But these 5 arammana do not support rupa dhamma even though they are rupa dhammas. The relationship between these causal dhamma and resultant dhamma is called object condition or arammana paccayo.

There is 6th object or 6th arammana. It is collectively called dhammarammana. Because it is a collection of different dhammas. Dhamma that serve as object for cittas are 6 kinds. They are 1. pasada rupas, 2. sukhuma rupas, 3. cittas, 4. cetasikas, 5. nibbana, and 6. pannatta dhamma. All these can serve as the object for mind and they all can be causal dhamma or paccaya dhamma and the resultant cittas are paccayuppanna dhamma. The relationship between these causal dhamma of dhammarammana and resultant dhamma cittas and cetasikas are called arammana paccaya.

While hetu paccayo relates nama dhamma to both nama dhamma and rupa dhamma, arammana paccayo relates rupa dhamma, nama dhamma, and pannatta dhamma to nama dhamma only. There are 7 rupas which serve as 5 arammanas

namely rupa or vanna, sadda, gandha, rasa, pathavi, tejo, and vayo. But in 6th sense, all rupa dhamma, all nama dhamma including nibbana and pannatta dhamma can serve as object for citta. So object condition or arammana paccayo is not for rupa but for nama dhamma only. Next paccayo is adhipati paccayo.

Chapter 7 - Adhipati Paccayo

Or Predominance Condition

There are 4 adhipati dhammas. They are chanda adhipati, citta adhipati, viriya adhipati, and vimamsa adhipati. Chanda is chanda cetasika and it is wish or will and it is sometimes referred to as will power. Citta is the leader of all cetasikas and when it becomes adhipati dhamma, it organises everything. Viriya is viriya cetasika and it is effort. Vimamsadhipati is pannindriya cetasika and it is wisdom.

But in adhipati paccaya there are complex relations between citta, cetasikas, rupas, and nibbana which is also a nama dhamma. Adhipati paccayo relates nama dhamma and rupa dhamma with nama dhamma and rupa dhamma. There are 2 kinds of such correlation between such complicated dhammas. They are arammana adhipati and sahajata adhipati paccayo.

Arammanadhipati paccayo reveals that rupa dhamma and nama dhamma as causes or paccaya dhammas support other nama dhammas which are the resultant dhammas or paccayuppanna dhammas. This kind of support and relationship between dhammas are called arammana adhipati paccayo.

In case of sahajata adhipati paccayo, nama dhammas serve as paccaya dhamma or causal dhamma and nama dhamma and rupa dhamma have to arise because of nama dhamma and these resultant dhammas are called paccayuppanna dhamma while causal nama dhammas are called paccaya dhamma.

There are 18 rupas which are all nipphanna rupas when they all are itthārammana or agreeable or pleasurable objects, they serve as arammanas or objects for nama dhamma citta which may be one of 8 lobha mula citta, or may be one of 8 kamavacara mahakusala citta, and if there is wise attention that is with panna and manasikara cetasika may be one of 4 kamavacara mahakiriya citta. When these 18 rupas are agreeable and serve as arammanas to these citta, then these 18 rupas become the leading dhamma and they are said to be arammana adhipati paccaya.

Because they serve as arammana and they are leaders to arising citta mentioned. This is how rupa dhamma serve as arammana adhipati for nama dhamma citta that were mentioned above. There are other arammana adhipati dhamma that serve as arammana for nama dhamma. They are 84 citta after exclusion of 2 moha mula citta, 2 dosa mula citta and 1 dukkha sahagata kayavinnana citta from 89 total

cittas. Dosa cittas, moha cittas and that dukkha sahagatam kayavinnana citta cannot serve as adhipati dhamma for nama dhamma. So these 5 cittas are excluded from 89 cittas. When these 84 cittas arise and again these become the object of mind, then they serve as adhipati dhamma and this kind of adhipati is called arammama adhipati. These 84 cittas may cause arising of 8 mahakusala cittas and 8 mahakiriya cittas.

Among 52 cetāsikas, 5 cetāsikas do not serve as arammana adhipati dhamma. They are dosa or aversion, issa or jealousy, macchāriya or stinginess, kukkuccha or worry and moha or ignorance or delusion. These 5 cetāsikas do not serve as arammana adhipati for nama dhamma. Other 47 cetāsikas when arise and they are again directed or attended by mind, the attending mind may be one of 8 kamavacara mahakusala cittas, may be one of 8 kamavacara mahakiriya cittas. So these 47 cetāsikas serve as arammana or object and when they do so they are leading dhamma to those 16 cittas and these 47 cetāsikas are arammanadhipati dhamma.

There is another dhamma which is a nama dhamma that can serve as arammana or object of mind. When it serves as the object of the mind, it also becomes the leader of following nama dhamma. That nama dhamma is called nibbana. Nibbana can be the arammana or object of the mind. But it is strictly limited and true nibbana is only seen by 8 lokuttara cittas. When 8 lokuttara cittas arise and they see nibbana, that nibbana actually serves as arammana or object of that magga cittas and phala cittas. At the same time nibbana becomes the leading dhamma or adhipati dhamma. Nama dhamma nibbana serves as arammana for 4 magga cittas and 4 phala cittas which are nama dhamma.

18 ittharammana forming nipphanna rupas (10 rupas are excluded from 28 paramattha rupas and only 18 rupas are nipphanna rupas), 84 cittas of 89 cittas after exclusion of 2 dosa mula cittas, 2 moha mula cittas, and 1 dukkha sahagata kayavinnana citta, 47 cetāsikas of 52 cetāsikas after exclusion of dosa, issa, macchāriya, kukkuccha and moha, and 1 nama dhamma nibbana can serve as arammana for their respective nama dhamma. These dhamma are paccaya dhamma or causal dhamma or conditioning dhamma.

Paccayuppanna dhamma or resultant dhammas of above mentioned dhammas are 8 lobha mula cittas, 8 kamavacara mahakusala cittas, 8 kamavacara mahakiriya cittas and 8 lokuttara cittas that is 4 magga cittas and 4 phala cittas. These dhamma which are all nama dhamma are resulted from paccaya dhamma. The relationship between these above mentioned paccaya dhammas and paccayuppanna dhamma is called adhipati paccaya. Again this adhipati paccaya is arammana and so the whole condition in this page is called arammana adhipati paccayo.

Adhipati Paccayo has two kinds of paccayas. They are arammanadhipati paccaya and sahajataadhipati paccaya. In Arammanadhipati paccaya, paccaya dhammas or causal conditioning dhammas are 18 nipphanna rupas all of which serving as

ittharammana or agreeable objects, 84 cittas of 89 total cittas after exclusion of 2 dosa cittas, 2 moha cittas and 1 dukkha sahagata kayavinnana citta, 47 cetasikas after exclusion of 4 dosa rooted cetasikas of dosa, issa, macchhariya and kukkucca and 1 moha cetasika, and 1 nibbana.

When these dhamma serve as arammana, they all become leading dhamma called adhipati. Nibbana is leading dhamma for 8 lokuttara cittas. Ittharammana of 18 nipphanna rupas serve as leading dhamma for 8 lobha mula cittas, 8 mahakusala cittas and 8 mahakiriya cittas. 84 cittas and 47 cetasikas can be leading dhamma for nana sampayutta mahakusala cittas and mahakiriya cittas. So all these are arammanadhipati paccaya.

Moha cittas and dosa cittas and dukkha sahagata kayavinnana citta cannot be leading dhamma as adhipati dhamma. They will behave in other paccayas but not in adhipati paccaya. As moha cittas and dosa cittas cannot serve as arammanadhipati their related cetasikas dosa, issa, macchhariya, kukkucca and moha cetasikas cannot serve as arammanadhipati paccaya.

Paccayuppanna dhammas or resultant dhammas because of these causal conditional dhammas are 8 lobha mula cittas, 8 mahakusala cittas, 8 mahakiriya cittas and 8 lokuttara cittas, 47 cetasikas after exclusion of dosa, issa, macchhariya, kukkucca and moha cetasikas. So causal conditioning dhammas here are rupa dhamma or 18 nipphanna rupas, nama dhamma of 84 cittas, 47 cetasikas, and 1 nibbana. So causal dhamma are rupa and nama. But resultant dhammas because of these conditioning dhamma are all nama dhamma of cittas (8 lobha mula cittas, 8 mahakusala cittas, 8 mahakiriya cittas, and 8 lokuttara cittas) and cetasikas 47 after exclusion of dosa, issa, macchhariya, kukkucca, and moha.

So in arammanadhipati paccaya, rupa dhamma and nama dhamma serve as causal conditioning dhamma and they cause arising of resultant dhamma which are all nama dhamma. There is no resultant rupa dhamma at all in arammanadhipati paccaya dhamma.

In adhipati paccaya, there are two kinds of adhipati paccayas. They are arammana adhipati paccaya and sahajata adhipati paccaya. Arammanadhipati paccaya has been explained in the previous pages. In this page, sahajata adhipati paccaya will be discussed to some details.

There are dhammas which serve as the leading role. They are called adhipati dhammas. They all are nama dhamma. They are citta, chanda cetasika, viriya cetasika and pannidriya cetasika. As adhipati dhammas they are called as 1. chandadhipati, 2. cittadhipati, 3. viriyadhipati, and 4. vimamsadhipati.

These are all nama dhamma and they become adhipati dhamma only when cittas are performing their javana function. At other time, they are not adhipati dhamma

at all. Example of dhammas that cannot be adhipati dhamma are non javana cittas and chanda, viriya, and pannindriya cetasikas of these non javana cittas are not adhipati dhamma at all. So adhipati dhammas are seen only in javana cittas.

There are 89 cittas. Even though there are 89 cittas, they perform their own function and they do not do others functions. Functionwise, there are 14 functions of cittas.

1. patisandhi kicca or linking function
2. bhavanga kicca or life continuing function
3. avajjana kicca or adverting function
4. dassana kicca or seeing function
5. savana kicca or hearing function
6. ghayana kicca or smelling function
7. sayana kicca or tasting function
8. phusana kicca or touching function
9. sampaticchana kicca or receiving function
10. santirana kicca or investigating function
11. votthapana kicca or determining function
12. javana kicca or mental impulse function
13. tadarammana kicca or retention function
14. cuti kicca or dying function

Among these functions, only javana kicca or mental impulse can be adhipati dhamma. There are 55 javana cittas.

They are 29 kamavacara javana cittas and 26 mahaggata cittas. Mahaggata means superior. They are jhana cittas or magga cittas or phala cittas.

29 kamavacara javana cittas are

- 12 akusala cittas
- 1 ahetuka hasituppada citta
- 8 mahakusala cittas
- 8 mahakiriya cittas

There are 26 mahaggata cittas. They are

- 5 rupakusala cittas
- 5 rupakiriya cittas
- 4 arupakusala cittas
- 4 arupakiriya cittas
- 4 magga cittas
- 4 phala cittas

In 29 kamavacara javana cittas, 2 moha cittas and 1 hasituppada citta cannot serve as adhipati dhamma. So among 55 javana cittas, 3 cittas are left out and there will be 52 javana cittas.

These 52 javana cittas each have citta portion and cetasikas portion. When citta portion is very strong then all of these 52 cittas are said to be cittadhipati dhamma. As citta is leading, chanda, viriya and panna in these 52 cittas have to follow the will of their cittas.

Among these 52 cittas, if chanda becomes the leading dhamma, then chanda serve as adhipati paccaya dhamma to all other cetasikas and citta of each of these 52 cittas. This is chandadhipati dhamma. If viriya in these 52 cittas become the leading dhamma, then all other cetasikas in these 52 cittas have to follow the will of viriya dhamma. By the same token, when panna in these 52 cittas becomes the leading dhamma, all other cetasikas in these 52 cittas have to follow the will of that panna.

In each javana citta, citta and their associated cetasika arise at the same time at the same moment like candle light gives both heat and light at the same time. These cetasikas arise at the same time when citta arises and they are called sahajata paccaya. But when they that is chanda, viriya and panna each separately lead in a citta, they each are called sahajatadhipati paccaya.

When 52 cittas arise, their cetasikas also arise and when citta is very powerful and take the lead, then it is cittadhipati dhamma and sahajatadhipati paccaya dhamma is citta in each case of 52 cittas and sahajatadhipati paccayuppanna dhammas or resultant dhammas are their associated cetasikas. The results arise with the causes and this is called sahajata paccaya. But as there are leading dhamma 52 cittas, it is not simple sahajata paccaya but sahajatadhipati paccaya.

By the same token when chanda or viriya or panna becomes the leading dhamma or adhipati dhamma, they each acts as sahajatadhipati paccaya dhamma or causal conditioning dhamma and all 52 cittas and their associated cetasikas excluding each of chanda, viriya, and panna when they are leading dhamma become paccayuppanna dhamma or resultant dhamma. As the causal conditioning dhammas and the resultant dhammas arise together they are called sahajata and the paccaya or condition is called sahajatadhipati paccayo.

Chapter 8 - Anantara Paccayo

Or Proximity Condition

There are 89 cittas in total. At any given time, there is a citta and as soon as that citta passes away then next citta has to arise according to citta niyama or law of citta. But if passing away citta is the cuti citta of an arahat, this will not pass on anything that is there is no more citta as continuation after cuti citta of arahat.

Apart from this arahatta cuti cittas, all other 89 cittas whether they are cuti or not, there always is a citta that arises immediately after passing away of foregoing citta. The leaving of the king when he dies means the crown prince automatically the king. Like this simile, leaving of foregoing citta (all 89 cittas except when it is cuti citta of arahats) or passing away of foregoing citta conditions the arising of incoming next citta.

Foregoing citta has its cetasikas. So both citta and cetasikas when they pass away condition the next arising citta and its cetasikas. This condition is called proximity condition or anantara paccaya. Anantara is made up of ana and antara. Ana means no not nothing. Antara means interval gap space. So anantara means no interval or it means proximate.

Cakkhu vinnana dhatu tam sampayuttakā ca dhammā manodhatuyā tam sampayuttakānanca dhammanam anantara paccayena paccayo.

Cakkhu vinnana dhatu is cakkhu vinnana citta. Its associated dhamma are 7 universal cetasikas called phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one pointedness, jivitindriya or mental life, and manasikara or attention. When disappear, these 8 dhammas that is citta and 7 cetasikas serve the condition called proximity to the next arising nama dhamma called manodhatu which is sampaticchana citta.

This sampaticchana citta has 10 cetasikas. They are 7 universal cetasikas, vitakka, vicara and adhimokkha altogether 10 cetasikas. The foregoing nama dhamma that is cakkhu vinnana citta and its cetasikas 7 all serve as paccaya dhamma and this paccaya is called anantara paccaya. Sampaticchana citta and its co arising 10 cetasikas are paccayuppanna dhamma.

The relation between paccaya dhamma and paccayuppanna dhamma is called anantara. This is anantara paccayo. As soon as cakkhuvinnana citta passes away, sampaticchana citta immediately arises and this sounds like sampaticchana citta takes throne when the king passed away.

After cakkhuvinnana citta or eye consciousness passes away, another citta called sampaticchana citta or receiving consciousness has to arise to receive the object taken by cakkhuvinnana citta. This new citta, sampaticchana citta also has to pass away immediately as it can last only one single moment.

Next arising citta is called santirana citta or investigating consciousness. Sampaticchana citta is also called mano dhatu as it just knows the object and it does not know all the characters and implications of the object in its fullest essence. So does pancadvaravajjana citta or 5-sense door adverting consciousness. 2 sampaticchana cittas (kusala vipaka and akusala vipaka) and pancadvaravajjana citta are called mano dhatu.

Mano dhatu just know the object. But mano vinnana dhatu know much more than mano dhatu. Santirana cittas are mano vinnana dhatu.

Mano dhātu ta.m sampayuttakā ca dhammā mano vinnana dhātuyā ta.m sampayuttakānanca dhammāna.m anantara paccayena paccayo.

Sampaticchana citta which follows cakkhuvinnana citta is a mano dhatu. That mano dhatu has 10 cetāsikas. They are 7 universal cetāsikas, vitakka, vicāra, and adhimokkha cetāsikas. These 10 dhammas are sampayuttakā ca dhammā or accompanying dhammas.

As soon as sampaticchana citta passes away, these 10 accompanying cetāsikas also pass away. Their passing away cause the condition for next arising citta called santirana citta which is one of mano vinnana dhatu. if this citta is upekkha citta, then 10 cetāsikas accompany this citta. These 10 are the same kinds of cetāsika that arise in sampaticchana citta.

Foregoing citta is sampaticchana citta. It is mano dhatu. Next arising citta is santirana citta. It is mano vinnana dhatu. Disappearing of sampaticchana citta is like death of the king. Death of the king automatically cause crown prince to become a king. Passing away of sampaticchana citta conditions santirana citta to arise.

Paccaya dhamma in this setting is sampaticchana and its accompanying 10 cetāsikas. Their passing away is the causal condition for next arising santirana citta. So they are paccaya dhamma. Santirana and its accompanying 10 cetāsikas are resultant dhammas and they are called paccayuppanna dhamma.

The relationship between these cause paccaya dhamma and effect paccayuppanna dhamma is called anantara paccaya. Anantara is made up of ana and antara. Ana means no not nothing. Antara means interval gap space. Anantara means no interval no gap. So between causal dhamma or paccaya dhamma and resultant

dhamma or paccayuppanna dhamma there is no antara or interval and this is called anantara. This is anantara paccayo.

Sotavinnāna dhātu ta.m sampayuttakā ca dhammā mano dhātuyā ta.m sampayuttakānanca dhammāna.m anantara paccayena paccayo. This relationship between dhammas is also similar to cakkhuvinnana citta and sampaticchana citta.

Mano dhātu ta.m sampayuttakā ca dhammā mano vinnāna dhātuyā ta.m sampayuttakānanca dhammāna.m anantara paccayena paccayo. Sampaticchana citta that follows sotavinnana dhatu also passes away and this is followed by santirana citta which investigates the sound object. This matter is also the same as in cakkhuvinnana citta and following cittas.

Again ghanavinnana dhatu is followed by mano dhatu sampaticchana citta. And this again is followed by mano vinnana dhatu santirana citta. Like these events, jivhavinnana citta and following cittas, kayavinnana citta and following cittas also do the same as in cakkhuvinnana citta and sotavinnana citta.

Again each mano vinnana dhatu is also followed by other mano vinnana dhatu. In all processes of citta that arise one after another making a series of citta called vithi vara, they exactly follow the rules of citta niyama or law of citta.

If foregoing citta is kusala dhamma, then following citta is also kusala dhamma. Foregoing kusala dhamma passes away and cause condition for next arising kusala dhamma. So this is anantara paccaya. If foregoing citta is kusala dhamma, following citta can also be abyakata dhamma. The relationship is anantara paccaya. Abyakata dhamma are non kamma creating dhamma.

If forerunner is akusala dhamma, next citta will be akusala dhamma and they are conditioned by anantara paccaya. If it is akusala dhamma, next citta may still be abyakata dhamma. This relationship is also anantara paccaya.

If abyakata dhamma is foregoing citta, then next arising citta can be abyakata dhamma. This is also anantara paccaya. This abyakata dhamma can also be followed by kusala dhamma. This is anantara paccaya. Again equally, abyakata dhamma can well be followed by akusala dhamma. And the relationship is called anantara paccaya.

Paccaya dhamma is foregoing citta and cetasika. Paccayuppanna dhamma is next following citta and its accompanying cetasikas. The relationship between these paccaya dhamma and paccayuppanna dhamma is called anantara paccayo.

Chapter 9 - Samanantara Paccayo

Or Contiguity Condition

Samanantara paccayoti- cakkhu vinnana dhatu tam sampayuttakā ca dhammā mano dhatuyā tam sampayuttakānanca dhammānam samanantara paccayena paccayo.

When the king dies this means the crown prince automatically becomes a king in that country where the king who died ruled. There is more sensible and more contiguity of kingship when the king does not die but he gives his kingship to his crown prince when he renounces and goes to the forest for higher mental training. The first matter is referred to anantara paccaya and the latter simile is referred to samanantara paccaya.

Otherwise nearly all description of paccaya in samanantara paccaya is the same as anantara paccaya. But there are some exceptions that samanantara paccaya is not the same as anantara paccaya. The above Pali passage is just to quote that it is expressed in Patthana Dhamma. It means that_

In samanantara paccaya or contiguity condition--- cakkhu vinnana dhatu or cakkhu vinnana citta and its associated dhamma which are cetasikas [sampayuttakā ca dhamma] gives the condition for arising of mano dhatu (1 pancadvara avajjana citta or 5-door adverting consciousness, and 2 of sampaticchana cittas or receiving consciousness) and its accompanying dhamma [that is cetasikas].

Again

Mano dhatu tam sampayuttakā ca dhammā mano vinnana dhatuyā tam sampayuttakananca dhammānam samanantara paccayena paccayo.

Mano dhatu (one of 3 cittas, 1 pancadvara avajjana citta and 2 sampaticchana cittas) and its associated dhammas [cetasikas] gives the contiguity condition for mano vinnana dhatu [76 cittas of 89 cittas after subtracting 10 panca vinnana cittas and 3 manodhatus] and thier associated dhammas [cetasikas].

This is also right for

1. sotavinnana dhatu to mano dhatu & mano dhatu to mano vinnana dhatu
2. ghanavinnana dhatu to mano dhatu & mano dhatu to mano vinnana dhatu
3. jivhavinnana dhatu to mano dhatu & mano dhatu to mano vinnana dhatu
4. kayavinnana dhatu to mano dhatu & mano dhatu to mano vinnana dhatu

Purimā purimā kusalā dhammā pacchimānam pacchimānam kusalanam dhammanam samanantara paccayena paccayo.

Purima means fore or foregoing and pacchima means back or last or one that is behind someone or something. Purimā purimā means dhamma that go in front of other dhammas or dhamma that arise before its following dhammas. If the foregoing dhammas are kusala dhammas (there are 8 kamakusala cittas, 5 rupakusala cittas, 4 arupakusala cittas and 4 lokuttara kusala cittas) then the following dhammas will be kusala dhammas [8 kama kusala, 5 rupa kusala, 4 arupa kusala, and 4 lokuttara kusala].

Purimā purimā kusalā dhammā pacchimānam pacchimānam abyakatanam dhammanam samanantara paccayena paccayo. When the foregoing dhammas are kusala dhamma, the next following dhammas can also be abyakata dhammas. Abyakata dhammas are not kusala dhamma and they are not akusala dhamma. They are vipaka dhamma or kiriya dhamma and they do not have any kammic force.

This passage says kusala dhammas can be followed by abyakata dhammas. Examples are

AT the end of 7th mahakusala javana citta there follows 1st tadarammana citta or retention consciousness, which is one of vipaka cittas. Tadarammana cittas are 3 santirana cittas and 8 mahavipaka cittas. All are vipaka cittas while mahavipaka cittas are sahetuka vipaka, 3 santirana cittas are ahetuka vipaka cittas.

Purimā purimā akusala dhamma pacchimānam pacchimānam akusalānam dhammānam samanantara paccayena paccayo.

If foregoing dhammas are akusala, then next following dhammas can be akusala dhammas. In akusala javana, there are 7 successive cittas. All are akusala cittas. The first akusala is followed by next akusala dhamma and this happen till 6th akusala javana citta.

Purimā purimā akusalā dhammā pacchimānam pacchimānam abyakatānam dhammānam samanantara paccayena paccayo.

Again when the foregoing dhammas are akusala dhamma, next following dhammas may well be abyakata dhamma. Example is 7th akusala javana citta is followed by the 1st tadarammana citta of vipaka citta which is a abyakata dhamma.

Purimā purimā abyakatā dhammā pacchimānam pacchimānam abyakatanam dhammānam samanantara paccayena paccayo.

When the foregoing dhammas are abyakata dhammas, next following dhammas can well be abyakata dhammas.

Sampaticchana citta or mano dhatu is a vipaka citta and it is abyakata dhamma and it is followed by santirana citta which is a vipaka citta and abyakata dhamma.

Purimā purimā abyakatā dhammā pacchimānam pacchimānam kusalānam dhammānam samanantara paccayena paccayo.

When the foregoing dhammas are abyakata dhamma, next following dhamma can be kusala dhamma. This is seen in votthapana citta which is mano dvara avajjana citta and it is kiriya citta. So it is abyakata dhamma. It is followed by kusala javana cittas.

Purimā purimā abyakatā dhammā pacchimānam pacchimānam akusalānam dhammānam samanantara paccayena paccayo.

Yesam yesam dhammānam samanantarā ye ye dhammā uppajjanti citta cetasikā dhammā te te dhammā tesam tesam dhammānam samanantara paccayena paccayo.

Purima means fore front before east in the face or which has happened first. Purimā purimā means those dhammas that have happened before other dhammas are. In this sentence if these dhammas are abyakatā dhammā then pacchima or following dhammas can be akusala dhammas. And the relationship is samanantara paccaya.

In an akusala javana vithi vara or in the process of cittas that are taking the object by responding in akusala manners there are 14 vithi cittas if the vithi vara is ati mahanta arammana or if the object is very clear object. After passing away of 3 bhavanga cittas in the name of 1.atita bhavanga citta or past life continūm, 2.bhavanga calana or vibrating life continūm, and 3.bhavanguppaccheda or arresting life continūm there follow 14 vithi cittas to constitutes up to 17 cittas together with foregoing 3 bhavanga cittas.

At the end of 14th vithi citta or at the end of 17th citta the original rupa serving as arammana or object also disappears along with 14th vithi citta or 17th citta. After 3 bhavanga citta, the first vithi citta in akusala javana vithi is pancadvara avajjana citta. This citta is kiriya citta. It is ahetuka kiriya citta. It is a kiriya citta that cannot do the job of javana kicca or mental impulsion function. But it does the job of avajjana or the job of advertizing. As it is a kiriya citta it is an abyakata dhamma.

Panca dvara avajjana citta is followed by panca vinnana citta or 5-sense consciousness. This citta is vipaka citta. It is ahetuka citta. It is doing the job of seeing if the citta is cakkhu vinnana, hearing if sota vinnana, smelling if ghana vinnana, tasting if jivha vinnana, touching if kaya vinnana. As it is a vipaka citta it is also an abyakata dhamma. Foregoing is pancadvaravajjana citta which is an abyakata dhamma and this is followed by panca vinnana citta which is also an abyakata dhamma. This is also samanantara paccaya.

After passing away of panca vinnana citta there arises sampaticchana citta or receiving consciousness. It is ahetuka citta. It is a vipaka citta. As it is a vipaka

citta it is abyakata dhamma. Foregoing citta pancavinnana citta is also abyakata dhamma and it is then followed by sampaticchana citta which is also abyakata dhamma. Again sampaticchana citta or receiving consciousness is followed by santirana citta or investigating consciousness. Santirana citta is an ahetuka citta. It is a vipaka citta. So it is also an abyakata dhamma. Foregoing citta is sampaticchana citta which is an abyakata dhamma and it is then followed by santirana citta, which is also an abyakata dhamma.

When santirana citta or investigating consciousness passes away there follows votthapana citta or determining consciousness. This citta is manodvaravajjana citta doing the job of determination or votthapana kicca. Manodvaravajjana citta is a kiriya citta. So it is also abyakata dhamma. Foregoing citta is santirana citta which is an abyakata dhamma and it is followed by manodvaravajjana citta doing the job of determination or votthapana kicca, which again is an abyakata dhamma. And this is in line with samanantara paccaya.

As the vithi vara is akusala vithi vara as soon as votthapana citta [manodvaravajjana citta] passes away there follows the 1st akusala javana citta. So foregoing citta is manodvaravajjana citta which is an abyakata dhamma and this abyakata dhamma is followed by 1st akusala javana citta which is an akusala dhamma. So this indicates that purimā purimā abyakatā dhamma pacchimānam pacchimānam akusalānam dhammānam samanantara paccayena paccayo.

The causal dhamma or the supporting dhamma or paccaya dhamma here is votthapana citta or manodvara avajjana citta which is an abyakata dhamma and the resultant dhamma or paccayuppanna dhamma or conditioned dhamma here is the 1st akusala javana citta [this may be one of 12 akusala cittas]. The relationship between the causal dhamma and the resultant dhamma is called samanantara paccaya. Because there is no interval in between. Paccayuppanna is made up of paccaya and uppanna. Paccaya means support and uppanna means arisen. Paccayuppanna means the arisen things that has been supported or conditioned.

Paticca Samuppa dhamma or Dependent Origination does not show such a particular relationship between the causal dhamma and the resultant dhamma. Dependent Origination or paticcasamuppa dhamma just reveal the cause and the effect serially without ever mentioning how the relation is done in between these two dhamma of cause and effect. But patthana dhamma definitely reveals how they are related.

Chapter 10 - Sahajāta Paccayo

Or Conascence Condition

Sahajata paccayo ti - cattāro khandhā arūpino annamannam sahajata paccayena paccayo.

Saha means together, in parallel with, at the same time, coming together. Jati or jata means arising or coming up. Sahajata means coming together up. Paccaya means support, condition, supported condition, cause, the cause. So sahajata paccaya means the condition that come together with the result. ti or iti means like this, as such. So sahajata paccayo are cattāro khandha paccayo.

Cattāro means these 4 dhammas. Khandhā means aggregates. Arūpino means non material. So cattāro khandhā arūpino means these four non material aggregates are. Annamannam is made up of anna and annam. This means each other. That is one is to another and that another is to the former one and this is each other. It can be said they are acting one another. These 4 khandhas serve as annamanna sahajata paccaya.

This means that one serves as paccaya dhamma to other three khandhas. Again each of other 3 khandhas also serves as paccaya dhamma to the other three khandhas. To understand this it is essential to understand 5 khandhas or 5 aggregates, without knowledge of these 5 khandhas sahajata paccaya especially annamanna sahajata paccaya will not be understood.

Five khandhas or panca khandhas are

1. rupa khandha or material aggregates
2. vedana khandha or feeling aggregates
3. sanna khandha or perception aggregates
4. sankhara khandha or formation aggregates
5. vinnana khandha or consciousness aggregates

It is easy to write in simple English. But they will need further explanations. Material aggregates will not mean anything to non Buddhists if it is left unexplained. In the realm of nama rupa interaction rupa also has a clear role. Without rupa, cittas and cetasikas cannot arise with a few exceptions when in arupa brahma realms.

In the setting of nama rupa interaction, we need to take an example. Let us take an example of an event of seeing. You see something or someone sees something. There happens arising and falling away of dhammas. They are vanna or colour of different shapes and different forms serving as rupārammana or the object for eye

consciousness or seeing consciousness or cakkhu vinnana citta. That vanna is a rupa and it is rupa kkhandha or material aggregate. In the same process there has to arise cakkhu pasada or cakkhuppasada or eye sense base. It is another rupa or material and it is also material aggregate or rupakkhandha.

While vanna or colour is serving as ārammana or object, cakkhu pasada rupa is serving as dvāra or door for the whole series of cittas. Cakkhu pasada rupa also serves as a vatthu or ground for related cittas and cetasikas. Through out the process there are 14 vithi cittas.

1. pancadvaravajjana citta has upekkha vedana or indifferent feeling.
2. pancavinnana citta or cakkhuvinnana citta here has upekkha vedana or indifferent feeling.
3. sampaticchana citta or receiving consciousness also has upekkha vedana or indifferent feeling.
4. santirana citta or investigating consciousness may have upekkha vedana or indifferent feeling or may have somanassa vedana or mental joy. There are 3 santirana cittas or 3 investigating consciousness. One is upekkha santirana of akusala vipaka and another is upekkha santirana of kusala vipaka and still there is a third santirana and it is kusala vipaka and it has somanassa vedana or mental pleasure.

5. votthapana citta or determining consciousness which is manodvara vajjana citta or mind door adverting consciousness. It has upekkha vedana or indifferent feeling. This 5th vithi citta is followed by 7 successive javana cittas.

6 to 12. javana cittas or mental impulsive consciousness. As this example is pancadvara vithi vara javana cittas will be those of pancadvara vithi vara. There are 29 javana cittas at 5 sense doors. These 29 javana cittas are 12 akusala cittas, 1 hasituppada citta, 8 mahakusala cittas, and 8 mahakiriya cittas.

Among them 4 lobha cittas are somanassa cittas or consciousness with mental pleasure, 1 hasituppada citta is a somanassa citta, 4 mahakusala cittas are somanassa cittas and 4 mahakiriya cittas are somanassa citta. So there will be 13 somanassa kama javana cittas. 2 dosa cittas are domanassa cittas and they have mental displeasure. All other remaining cittas in 29 cittas are upekkha cittas and they are 4 upekkha lobha cittas, 2 upekkha moha cittas, 4 upekkha mahakusala cittas and 4 upekkha mahakiriya cittas.

So there are 13 somanassa cittas (4 lobha, 1 hasituppada, 4 mahakusala, 4 mahakiriya), 2 domanassa cittas (2 dosa mula cittas, and 14 upekkha cittas (4 lobha, 2 moha, 4 mahakusala, 4 mahakiriya). The vedana cetasika in these cittas are vedana kkhandha or feeling aggregates.

After 7th javana citta there follow 2 successive tadarammana citta or 2 retention consciousness. These 2 cittas just retain the existing arammana until the 2nd tadarammana citta passes away. These tadarammana cittas are 11 cittas (3 santirana cittas and 8 mahavipaka cittas). Again they do have vedana or feeling. One santirana is somanassa citta and another 2 santirana cittas are upekkha cittas. 4 of mahavipaka cittas are somanassa cittas and other 4 are upekkha cittas. So there are 5 somanassa cittas and 6 upekkha cittas in 11 tadarammana cittas. The vedana in each of these 11 cittas are vedana kkhandha or feeling aggregates.

Again each citta in above example has sanna or perception and they are called sanna kkhandha or perception aggregate. There are 52 cetasikas in total in terms of character. One is vedana and another is sanna each of which has separate khandha and there left 50 cetasikas. In the above example vithi vara there are 14 vithi cittas. After exclusion of vedana and sanna what left is sankhara kkhandha or formation aggregates. Formations are like viriya or effort, manasikara or attention, dosa or aversion etc etc and they are forming their specific roles and so they are called formation or sankhara kkhandha. All 14 vithi cittas here in this example are vinnana or consciousness and they all are known as vinnana kkhandha or consciousness aggregates.

After exclusion of rupa kkhandha all other 4 khandhas known as nama kkhandhas serve as annamanna sahajata paccaya to each other.

After exclusion of rupa kkhandha or material aggregates all other four nama kkhandhas or non material aggregates serve as annamanna sahajata paccaya or mutuality conascence condition to each other.

That is vinnana kkhandha or consciousness aggregates serve as annamanna sahajata paccaya or mutuality conascence condition for vedana kkhandha or feeling aggregates. Vinnana kkhandha here means 14 vithi cittas in ati mahanta arammana or very clear object vithi vara cittas. They each also have sanna or perception and they are sanna kkhandha or perception aggregate and vinnana kkhandha again serve as mutuality conascence condition to sanna kkhandha in addition to vedana kkhandha.

There are cetasikas in each of these 14 vithi cittas and they are known as sankhara kkhandha or formation aggregates. Sankhara or formations here in 14 vithi cittas are cetana or volition, viriya or effort, manasikara or attention etc etc and all these are forming their specific roles and except vedana and sanna who are separate khandhas or aggregates other cetasikas are collectively known as sankhara kkhandha. As to other vedana kkhandha and sanna kkhandha, vinnana kkhandha also serve as mutuality conascence condition to sankhara kkhandha or formation aggregates.

Vinnana kkhandha does to other 3 nama kkhandhas by serving as causal condition which is mutuality conscence condition. By the same token, sanna kkhandha or perception aggregates does to other 3 nama kkhandha or non material aggregates of vinnana kkhandha or consciousness aggregates, vedana kkhandha or feeling aggregates, and sankhara kkhandha or formation aggregates by serving as annamanna sahajata paccaya or mutuality conscence condition.

In the same way, vedana kkhandha or feeling aggregates serves as mutuality conscence condition for vinnana kkhandha or consciousness aggregates, sanna kkhandha or perception aggregates, and sankhara kkhandha or formation aggregates. Sankhara kkhandha or formation aggregates also serve as mutuality conscence condition for vinnana kkhandha or consciousness aggregates, sanna kkhandha or perception aggregates and vedana kkhandha or feeling aggregates.

These four nama kkhandhas serve as nannamanna sahajata paccaya or mutuality conscence condition for each other. At a given moment they arise together and at the same time they serve as annamanna sahajata paccaya or mutuality conscence condition to each other. Annamanna is made up of anna + anna. Anna means know perceive cognize. Annamanna means one knows the other. Here annamanna means one support others and vice versa and when one is absent there is no way to exist the whole.

Tidanta or three foot table cannot stand on one foot or two feet but one all three feet. In the same way 4 nama kkhandhas cannot exist without other 3 khandhas. This is mutuality. Again they arise at the very same time. So this conditional relationship is known as annamanna sahajata paccaya.

When a candle is lighted there is light as well as heat in it. They cannot be separated and they arise together. When heat arises light also arises and this happen at the very same time. So the condition that conditions other thing arises at the same time of arising of its result. This is called sahajata paccaya.

The causal dhamma or the conditioning dhamma or paccaya dhamma is vedana kkhandha or sanna kkhandha or sankhara kkhandha or vinnana kkhandha and the resultant dhamma or conditioned dhamma or paccayuppanna dhamma is again one of 4 khandhas excluding conditioning khandha. The relationship between the causal dhamma and the resultant dhamma is known as sahajata paccaya and in this example it is annamanna sahajata paccaya.

Cattāro mahā bhūtā annamannam sahajata paccayena paccayo.

Cattaro mahā bhūtā means 4 maha bhuta rupas or 4 great element. Regarding material there are only these 4 rupas as material. They are 1. pathavi or solidity or mass, 2. tejo or temperature, 3. vayo or supportiveness or pressure or movement, and 4. apo or cohesion or stickiness or flowness. All other rupas have to depend on

these 4 maha bhuta rupa. They are called maha bhuta rupa because they are the place where all other rupa have to dwell on or depend on and they are the bhumi for all rupa.

Example there is a mass. That mass has molecules and atoms and etc etc. It has a solid component. This does not mean it is a solid or liquid or a gas. That solidness can be sensed through kaya dvara called kaya pasada rupa and kaya vinnana knows that solidness or solidity and it is the characterisic of pathavi rupa. That mass does have an exact temperature. Again this can be sensed through kaya dvara called kaya pasada rupa and known by kaya vinnana or consciousness at body know that temperature.

In that mass subatomic particles are moving and in a molecule atoms are moving and in a compound molecules are moving and they bear an exact temperature. In a mass these particles are attracted each other and support each other and this supportiveness can be sensed through kaya dvara called kaya pasada rupa and this supportiveness or vayo is sensed by kaya vinnana citta. Again there is cohesion in that mass. But this cohesion can only be understand by reasoning and it is not a physical sense but it is an object of mind. But as a rupa it does exist and it is apo or cohesion.

If there is a mass then there are all 4 maha bhuta rupa in that mass. There is no way to arise just only one or two or three of these four maha bhuta rupa. They are like tidanta or tripod. Tripod cannot stand with 2 feet or one foot but with all three feet. This is annamanna or mutuality conditioning. And as they arise at the same time they are also supported by conasence condition. So 4 maha bhuta rupa conditione each other by mutuality conasence condition.

Okkantikkhane nāma rūpam annamannam sahajata paccayena paccayo.

Okkantika means coming into existence birth rebirth patisandhi. Khana means a moment. Okkantikkhana means at the exact moment of coming into existence or at the exact time of rebirth or at the very first moment in a life.

Okkantikkhana nāma and rūpa are 4 nama kkhandhas and 1 rupa kkhandha at the moment of the rebirth. Regarding rūpa there are rupa kalapa or aggregate of many rupa. Rupa does not arise singly but in kalapa or in aggregate. For human being or manussa there are 3 rupa kalapas at the moment of patisandhi.

These 3 rupa kalapas or material aggregates are

1. kaya dasaka rupa kalapa
2. bhava dasaka rupa kalapa
3. vatthu dasaka rupa kalapa

Kaya here means kaya ppassada rupa. Dasaka means comprising of 10 rupas. So in this rupa kalapa there are 10 rupas. They are 8 avinibbhoga rupas or 8 inseparable materials, 1 kaya ppassada rupa and 1 jivita rupa altogether 10 rupas are called dasaka rupa kalapa. In bhava dasaka rupa kalapa kaya ppassada rupa is replaced by one or another of 2 bhava rupas called itthatta bhava rupa [femaleness] and purisatta bhava rupa [maleness] and other rupas are the same as in case of kaya dasaka rupa kalapa. By the same token in vatthu dasaka rupa kalapa kaya ppassada rupa is replaced by hadaya vatthu or hadaya rupa.

In the above Pali sentence Okkantikkhana nāma rūpam means

1. patisandhi citta and its associated cetasikas [nama]
2. hadaya vatthu [rupa]

As soon as patisandhi citta arises there arise associated cetasikas. So these cetasikas and that patisandhi citta serve conditions for each other and one another as mutuality conascence condition. Patisandhi citta cannot arise without patisandhi cetasikas and vice versa. This reveals mutuality. And again they arise together and arise at the same time. This reveals co arising or coascence condition and so it is annamanna sahajata paccaya or mutuality conascence condition

The causal dhamma is citta and the resultant dhammas are cetasikas. The relationship between them is annamanna sahajata paccaya or mutuality conascence condition.

Patisandhi kammaja rupa here is hadaya vatthu. Hadaya vatthu has to arise because of kamma. This patisandhi hadaya vatthu also arise depending on patisandhi citta and patisandhi citta also has to depend on hadaya vatthu and they act to each other as mutuality condition. Again they arise together and they arise at the same time. As they co arise they serve as conascence condition for each other. So patisandhi citta and patisandhi kammaja rupa hadaya vatthu serve condition of annamanna sahajata paccaya or mutuality conascence condition. This is the same to hadaya vatthu and patisandhi cetasikas. So patisandhi citta, patisandhi cetasikas, patisandhi kammaja rupa hadaya vatthu all serve annamanna sahajata paccaya or mutuality conascence condition to each other.

Citta cetasikā dhammā citta samutthānānam rūpānam sahajata paccayena paccayo.

Citta and cetasikas serve as conascence condition for rupas. Which rupa? It is the rupas that derived from citta. These rupas are called cittaja rupas or consciousness derived materials. Samutthana means caused by. So rupa caused by consciousness are also called citta samutthāna rupa or cittaja rupa.

There are 15 rupas that are caused by consciousness or they are cittaja rupas. These 15 rupas are

1. kaya vinatti rupa (gesture)
2. vaci vinatti rupa (speech)
3. sadda rupa (sound, voice)
4. rupalahuta rupa (lightness of rupa)
5. rupamuduta rupa (flexibility of rupa)
6. rupakammannata rupa (workableness of rupa)
7. pathavi (solidity)
8. tejo (temperature)
9. vayo (supportiveness)
- 10.apo (cohesion)
- 11.vanna (colour)
- 12.gandha (smell)
- 13.rasa (taste)
- 14.oja or ahara rupa (nutriment)
- 15.akāsa rupa or pariccheda rupa (space)

There are 89 cittas or 89 state of consciousness or 89 mental states. They are

1. 12 akusala cittas
2. 10 panca vinnana cittas
3. 5 ahetuka vipaka cittas of (2 sampaticchana and 3 santirana cittas)
4. 3 ahetuka kiriya cittas
5. 8 mahakusala cittas
6. 8 mahavipaka cittas
7. 8 mahakiriya cittas
8. 5 rupakusala cittas
9. 5 rupavipaka cittas
- 10.5 rupakiriya cittas
- 11.4 arupakusala cittas
- 12.4 arupavipaka cittas
- 13.4 arupakiriya cittas
- 14.4 lokuttara kusala cittas
- 15.4 lokuttara vipaka cittas

89 total cittas

Among these 89 cittas 10 panca vinnana citta cannot produce any cittaja rupa. 4 arupavipaka cittas are patisandhi cittas, bhavanga cittas and cuti cittas or arupa brahmas and they also do not cause or produce any kind of rupa. So among 89 cittas ($89 - 10 - 4 = 75$) 75 cittas cause arising of cittaja rupas or consciousness derived materials. Among these 75 cittas there are vipaka cittas that can serve as

cuti citta of arahats and when it is cuti citta or arahats that arahat cuti citta does not produce anything.

Otherwise at each moment whenever a citta arise there also arise its associated cetasikas and its cittaja rupas at the same time. They arise at the very same time and they arise together. So they are serving conascence condition for each other and one another. Cittaja rupas arise at the very same time of arising of that citta. But these rupas do not serve as mutuality condition as in case of patisandhi kamaja rupa hadaya vatthu. So in this condition it is just sahajata paccaya or conascence condition.

The paccaya dhamma or causal dhamma or supporting dhamma is one of these three dhammas

1. citta
2. cetasikas
3. cittaja rupas

and the paccayuppanna dhamma or the resultant dhamma or conditioned dhamma is also one of these three dhammas. The result arises at the same time of the arising of the cause and this is called sahajata paccaya. It is like lighting to a candle where light arises at the same time of arising of heat and they cannot be separated.

Mahābhūtā upādā rūpānam sahajata paccayena paccayo.

There are 4 maha bhuta rupas. They are pathavi rupa, tejo rupa, vayo rupa and apo rupa. Pathavi is state of solidity and it may be soft or firm or hard. It may be as soft as when we strike the environmental air with our palm or it may be as hard as iron wall. Tejo is a state of warmth coldness or temperature. Every physical matters around us has a temperature and it may be just warm or hot or cold. Vayo is state of supportiveness by pressing pulling or movement. We can detect this vayo in the water.

It can be said that water contains wind and wind contains water. Here water is conventional water and wind is conventional air or wind (if it moves). But elementwise the air or atmospheric air contains all 4 maha bhuta rupa. By the same token water also contains all 4 maha bhuta rupas. Apo is a state of cohesiveness and it has the character of stickiness, flowing, cohesion. Its presence is hard to know. We cannot detect apo even the conventional water. Apo is so subtle that 5 physical senses cannot detect it. So it becomes the object of mind.

4 maha bhuta rupas are the base for all other rupas. Without maha bhuta rupas other derived rupas can never arise. There are 24 derived rupas and they all derive from 4 maha bhuta rupas. Along with 4 maha bhuta rupa, there 24 derived rupas constitute 28 paramattha rupas as paramattha dhamma. There are no other rupas

apart from these 28 rupas and they are ultimate realities. They do arise and they do fall away. They are conditioned dhamma and they are changing all the time because of conditions.

These 24 derived rupas are

1. cakkhu pasada rupa (eye sensitivity)
2. sota pasada rupa (ear sensitivity)
3. ghana pasada rupa (nose sensitivity)
4. jivha pasada rupa (tongue sensitivity)
5. kaya pasada rupa (body sensitivity)

All these 5 pasada rupas have to depend on 4 maha bhuta rupa. Without maha bhuta rupas they cannot arise. But when there are 4 maha bhuta rupas they may or may not arise.

6. rupa (visual object) which is vanna or colours of different brightness, different forms and shapes
7. sadda or sound
8. gandha or smell
9. rasa or taste (9.a) photthabba or body sense of pathavi or tejo or vayo)
10. itthatta bhava rupa (femaleness) [Itthi means female, atta means body, bhava means existence]
11. purisatta bhava rupa (maleness) [Purisa means male, atta means body, bhava means existence]
12. hadaya rupa or hadaya vatthu or heart. This is not anatomical heart. It is the seat of mind.
13. jivita rupa or life faculty
14. ahara rupa or oja or nutriment
15. pariccheda rupa or ākāsa or space
16. kaya vinatti rupa or gesture (specific body movement and position showing thoughts)
17. vaci vinatti rupa or speech (specific voice indicating specific thoughts)
18. rupalahuta rupa or lightness of material
19. rupamuduta rupa or flexibility of material
20. rupakammannata rupa or workableness of material
21. upacaya rupa or initial formation of material
22. santati rupa or sustained formation of material
23. jaratā rupa or wearing away of material or getting old
24. aniccatā rupa or vanishing of material or disappearance of material

When any of these 24 rupa arises they have to arise because there also arise 4 maha bhuta rupa. They arise at the very same time. In this condition the dhammas arise

at the same time and arise together. The causal dhammas or paccaya dhamma or conditioning dhammas arise along with the resultant dhammas or paccayuppanna dhamma or conditioned dhamma.

Chapter 11 - Annamanna Paccayo

Or Mutuality Condition

Annamanna paccayo ti- cattāro khandhā arūpino annamanna paccayena paccayo.

There four arupa khandhas or four nama kkhandhas. These four khandhas are vedana kkhandha or feeling aggregate, sanna kkhandha or perception aggregate, sankhara kkhandha or formation aggregate, and vinnana kkhandha or consciousness aggregate.

These four dhammas are serving as annamanna paccaya or mutuality condition for each other. They are like a tripod in photography. The tripod has three feet. These three feet make standing of the tripod. When one foot is off ground then the whole tripod has to fall to the ground. One pod or one foot cannot stand for the whole tripod and by the same token two pods or two feet cannot stand the whole tripod. It is only possible when all the feet are there that it can stand the whole tripod.

Like this four nama kkhandha or arūpa khandhas cannot stand without any of these four aggregates. This is the condition of mutuality and each component has to depend on another component and so on.

Cattāro mahābhūtā annamanna paccayena paccayo.

There are 4 mahā bhūta rupas in any material. These four mahā bhūta rupas are pathavi or solidity, tejo or temperature, vayo or supportiveness or movement, and apo or cohesion or stickiness. Again these 4 rupas always support each other like the tripod as mentioned above. One there is no pathavi, other three components tejo, vayo and apo cannot arise. When there is no tejo, pathavi, vayo and apo cannot arise. When there is no vayo, pathavi, tejo and apo cannot arise. And when there is no apo, pathavi, tejo and vayo cannot arise. They each have to depend on each other.

Okkantikkhane nāma rūpam annamanna paccayena paccayo.

Okkantikkhana is made up of okkantika and khana. Okkantika means coming into existence and khana means a moment. So okkantikkhana means at the moment when come into existence or at the time of patisandh. At that particular time there are nāma and rūpa. These patisandhi nāma and patisandhi rūpa that is hadaya

vatthu are serving as mutuality condition to each other. That is hadaya vatthu cannot arise without patisandhi citta and patisandhi citta cannot arise without hadaya vatthu and the same is true for patisandhi cetasikas that are associated with patisandhi citta.

Chapter 12 - Nissaya Paccayo

Or Dependence Condition

Nissaya paccayo ti- cattāro khandhā arūpino annamannam nissaya paccayena paccayo.

Cattāro mahā bhūtā annamannam nissaya paccayena paccayo.

Okkantikkhane nāma rūpam annamannam nissaya paccayena paccayo.

Nissaya paccaya means dependent condition. Example of dependent condition are

1. trees have to depend on the earth or the ground, without which there will not be any tree.
2. paintings have to depend on the cloth where they are painted, without which there will not be any painting.
3. earthen pots have to depend on the earth material, without this there will not be any earthen pot at all.

In the 1st sentence of above Pali it is said that there are 4 nama khandhas or 4 non material aggregates. These four aggregates have to depend on each other and this is called annamanna nissaya paccaya or mutuality dependent condition. As these 4 namakkhandhas arise at the same time they can be in the conditional relationship called sahajata nissaya paccaya or consence dependent condition. This means that without another of others each cannot arise and each has to depend on another and as they arise at the same time, and mutually dependent they are called both annamanna nissaya paccaya or mutuality dependent condition and sahajata nissaya or consence dependent condition.

By the same token all of 4 maha bhuta rupas or 4 great elements have to depend on each other. When there is pathavi there are also tejo, vayo and apo and vice versa for all other three maha bhuta rupas. Without one component another or others cannot arise at all and this is mutually dependent condition and called annamanna nissaya paccaya. As they also arise at the same time they can be called as sahajata nissaya paccaya or consence dependent condition.

In the same way, at the time of conception or at the time of patisandhi or rebirth or linking from the past life and current life there are 4 namakkhandha of patisandhi citta and cetasikas and there also is hadaya vatthu which is rupakkhandha in the new life. As soon as patisandhi citta arises patisandhi kammaja rupa called hadaya

rupa arises at the same time and they both depend on each other. When in pancavokara bhumi or when in realms where all 5 khandhas are available patisandhi citta cannot arise without patisandhi kammaja rupa hadaya vatthu, which is the seat of mind. So these dhammas are also serving to each other as annamanna nissaya paccaya or mutuality dependent condition and they can also be called sahajata nissaya paccaya or coariseance dependence condition.

The paccaya dhamma or causal dhamma or conditioning dhamma or supporting dhamma in each example of above three are

1. each of 4 namakkhandhas or 4 non material aggregates
2. each of 4 maha bhuta rupa or 4 great elements
3. each of 4 patisandhi namakkhandha, and patisandhi kammaja hadaya vatthu rupa

The resultant dhamma or paccayuppanna dhamma or conditioned dhamma or supported dhamma are all these dhammas as listed in the causal dhamma. The relationship between the cause and the effect is nissaya paccaya or dependent condition

Citta cetasikā dhamma citta samutthanānam rūpānam nissaya paccayena paccayo.

There are citta and cetasikas as dhammas and there are also citta samutthana rupa or citta derived rupa or citta generated rupa.

Here while nama dhamma of citta and cetasikas are serving as causal dhamma citta samutthana rupa or citta derived rupas are not dependent condition for their causal citta and cetasika. So this is one way relationship. That is the cause or causal dhamma or the supporting dhamma or the conditioning dhamma is citta and cetasika and the resultant dhamma or the conditioned dhamma or the supported dhamma or paccayuppanna dhamma here is only citta samutthana rupa or cittaja rupa or citta derived rupa or citta generated rupa. The relationship between the cause and the effect is called nissaya paccaya or dependent condition.

This means that without citta and cetasikas dhamma these rupas will never arise at all. But citta and cetasikas never depend on their conditioned dhamma cittaja rupa.

Mahā bhūtā upādā rūpanam nissaya paccayena paccayo. Maha bhuta rupas or 4 great element are serving as supporting condition called dependent condition to 24 upādā rūpa. But 4 maha bhuta rupas do not depend on 24 upādā rūpa and this is also one way relationship. The cause or causal dhamma, supporting dhamma, conditioning dhamma, paccaya dhamma is 4 maha bhuta rupa. The supported dhamma, resultant dhamma, conditioned dhamma, paccayuppanna dhamma is 24 upādā rūpa. The relationship between the cause and the effect is called nissaya paccaya or dependent condition.

To repeat what 4 maha bhuta rupas and what 24 upādā rupas

a) 4 maha bhuta rupas (as other rupas are upādā rupas these 4 rupas are called anupādā rupas)

1. pathavi or earth element
2. tejo or fire element
3. vayo or air element
4. apo or water element

b) 24 upādā rupas

1. cakkhuppasada or cakkhu pasada or eye sensitivity
2. sota pasada or ear sensitivity
3. ghana pasada or nose sensitivity
4. jivha pasada or tongue sensitivity
5. kaya pasada or body sensitivity
6. rupa (vanno or colour) or form, shape, figure
7. sadda or sound
8. gandha or smell
9. rasa or taste (and photthabba or touch of pathavi, tejo, vayo)
10. purisatta bhava rupa or maleness
11. itthatta bhava rupa or femaleness
12. hadaya rupa which is hadaya vatthu or heart
13. jivita rupa or life faculty
14. ahara rupa or oja or nutriment
15. pariccheda rupa or akāsa or space
16. kaya vinatti rupa or gesture
17. vaci vinatti rupa or speech
18. rupa lahuta rupa or lightness of rupa
19. rupa muduta rupa or flexibility of rupa
20. rupa kammanannata rupa or workableness of rupa
21. upācaya rupa or initial formation of rupa
22. santati rupa or sustained formation of rupa
23. jarata rupa or getting old of rupa
24. aniccata rupa or passing away of rupa

Cakkāyatanam cakkhu vinnana dhātuyā tam sampayuttakānanca dhammānam nissaya paccayena paccayo.

Cakkhāyatanam here means cakkhāyatana or cakkhu ayatana or eye sensitivity or eye base or cakkhu pasada rupa. This dhamma that is cakkhu pasada rupa is now

serving as a causal dhamma or supporting dhamma or conditioning dhamma or paccaya dhamma.

The resultant dhamma or conditioned dhamma or supported dhamma or paccayuppanna dhamma here is cakkhu vinnana dhātu or cakkhu vinnana citta and its associated cetasikas of 7 universal mental factors of phassa or contact, vedana or feeling, sanna or perception, cetana or volition, ekaggata or one pointedness, jivitindriya or mental life, and manasikara or attention.

Here it is also one way relationship. That is cakkhu pasada rupa is serving as dependent condition for cakkhu vinnana citta and its associated cetasikas. But cakkhu pasada rupa does not depend on cakkhu vinnana citta or other cetasikas. So the cause and the effect are mentioned dhamma and the relationship between the cause and the effect is called nissaya paccaya or dependent condition.

Sotāyatanam sota vinnana dhātuyā tam sampayutakānanca dhammānam nissaya paccayena paccayo.

Ghanāyatanam ghāna vinnana dhātutā tam sampayuttakānanca dhammānam nissaya paccayena paccayo.

Jivhāyatanam jivhā vinnana dhātuyā tam sampayuttakānanca dhammānam nissaya paccayena paccayo.

Kāyāyatanam kāya vinnana dhātuyā tam sampayuttakānanca dhammānam nissaya paccayena paccayo.

By the same token, all other 4 pasada rupa are serving as dependent condition for their correspondent vinnana cittas and their associated cetasikas of 7 universal mental factors of phassa, vedana, cetana, sanna, ekaggata, jivitindriya, and manasikāra. But nama dhamma are not serving as dependent condition for pasada rupas. So it is also one way relationship. Without 5 pasada rupas any of 10 pancavinnana cittas will not arise and so their related cittas, cetasikas etc will not follow and so there is no kama objects and kama cittas at all. This case can be seen in case of arupa brahmas who do not have any of 28 rupas. Pasada rupas are serving as nissaya paccaya or dependent condition for their respective vinnana cittas when they arise.

Yam rūpam nissaya mano dhātu ca mano vinnana dhātu ca vattanti, tam rūpam mano dhātuyā ca mano vinnana dhātuyā ca tam sampayuttakānanca dhammānam nissaya paccayena paccayo.

Mano dhātu are 3 cittas. They are 2 sampaticchana cittas of akusala and kusala origin and panca dvara avajjana citta. Cakkhu vinnana cittas or any panca vinnana cittas are always followed by mano dhātu called sampaticchana citta or receiving consciousness. This mano dhātu has to depend on hadaya vatthu and hadaya vatthu serves as dependent condition. So do other following mano vinnana dhātu such as santirana cittas or investigating consciousness, votthapana citta or determining

consciousness, javana cittas or mental impulsive consciousness, tadārammana cittas or retaining consciousness all have to depend on hadaya vatthu.

Here hadaya vatthu serves as conditioning dhamma to mano dhātu and mano vinnana dhātu. But hadaya vatthu here do not depend on mano dhātu or mano vinnana dhātu unlike patisandhi kammaja hadaya vatthu, which has to depend on patisandhi citta. In this example the cause or causal dhamma or supporting dhamma or conditioning dhamma or paccaya dhamma is hadaya vatthu and the results or resultant dhamma or conditioned dhamma or supported dhamma or paccayuppanna dhamma are mano dhatu and its associated 10 cetasikas and cittaja rupas, mano vinnana dhātu and their associated cetasikas and their associated cittaja rupas.

The relationship between the cause and the effect in these examples are called nissaya paccaya or dependent condition. This means that when the dependent condition is not there, there cannot arise depended dhammas and this means that if there is no cause there will be no effect. If there is no cause there is no result.

Nissaya paccaya or dependent condition may be sahajata nissaya or conasence dependent condition, or vatthu purejāta nissaya or base prenasence dependent condition, or vatthārammana purejāta nissaya or base object prenasence dependent condition.

Sahajata nissaya or conasence dependent condition can be seen in the interactions between 4 nama kkhandhas that is 89 cittas and 52 cetasikas (vedana kkhandha or vedana, sanna kkhandha or sanna, sankhara kkhandha or sankhara or other 50 cetasikas after extraction of vedana and sanna from 52 cetasikas, and vinnana kkhandha or 89 cittas) and other dhammas.

Here other dhammas are conditioned dhamma or supported dhamma or paccayuppanna dhamma and they are 4 nama kkhandhas (89 cittas and 52 cetasikas), cittaja rupas or consciousness derived materials, and patisandhi kammaja rupa which is hadaya vatthu. In this example 4 namakkhandhas condition 4 namakkhandhas and associated rupakkhandha of cittaja rupa and patisandhi kammaja rupa. As they arise together it is conasence condition and as 4 namakkhandhas have to depend on each other, cittaja rupas have to depend on 4 namakkhandhas, and patisandhi kammaja rupa which is hadaya vatthu also have to depend on 4 namakkhandhas they are being served by conasence dependent condition.

4 maha bhuta rupa or 4 great elements serve as conasence dependent condition for 4 maha bhuta rupas and all other 24 upada rupas. This is not mutuality or annamanna. So this is one way and the direction is from 4 maha bhuta rupas to 4 maha bhuta rupas and other 24 upada rupas. That is the direction is not from 24 upada rupas to 4 maha bhuta rupas. This means that 24 upada rupas do not serve as

dependent condition for 4 maha bhuta rupas. Or 4 maha bhuta rupas do not depend on 24 upada rupas. 4 maha bhuta rupas and 4 maha bhuta rupas along with 24 upada rupas arise at the same time. So they are sahajata paccaya or conasence condition. 24 upada rupas have to depend on 4 mahabhuta rupas and so it is sahajata nissaya or conasence dependent condition. 4 maha bhuta rupas serve as conasence dependent condition for each other.

There is another dependent condition. It is vatthupurejata nissaya or base prenasence dependent condition. The paccaya dhamma or the conditioning dhamma or the supporting dhamma is 6 vatthus namely cakkhu vatthu or cakkhu pasada, sota vatthu or sota pasada, ghana vatthu or ghana pasada, jivha vatthu or jivha pasada, kaya vatthu or kaya pasada, and hadaya vatthu. They serve as purejata nissaya paccaya or prenasence dependent condition for nama dhamma concerned.

Examples are cakkhu vatthu arises at the same time of arising of rupa rupa which is serving as object or arammana. Cakkhu vatthu or cakkhu pasada last 17 cittakkhanas or 17 moments. So does rupa rupa or the object or the arammana. But as soon as cakkhu vatthu arises there is no cakkhu vinnana citta or eye consciousness but atita bhavanga citta. In the 2nd moment there is still not cakkhu vinnana citta but bhavanga calana citta. In the 3rd moment there is no cakkhu vinnana citta arises but bhavanguppaccheda citta. And in the 4th moment there is still no cakkhu vinnana citta but panca dvara avajjana citta. Cakkhu vinnana citta arises only at 5th moment when cakkhu vatthu or cakkhu pasada rupa has already been 5 moments old. So cakkhu pasada rupa arose earlier than cakkhu vinnana citta which depend on it. As cakkhu vatthu arose before cakkhu vinnana citta it is prenasence condition. As cakkhuvinnana citta has to depend on cakkhu vatthu it is dependent condition. So their relationship is purejata nissaya paccaya or prenasence dependent condition. But as the conditioning dhamma is a rupa [cakkhu pasadahere] and it is vatthu dhamma the condition is called vatthu purejata nissaya paccaya or base prenasence dependent condition.

There are 5 panca pasada rupas and they serve as vatthu dhamma. So these 5 dhammas cakkhu pasada rupa, sota pasada rupa, ghana pasada rupa, jivha pasada rupa, kaya pasada rupa can serve as conditioning dhamma called vatthu purejata nissaya or base prenasence dependent condition. The conditioning dhamma or the supporting dhamma or the paccaya dhamma here are 5 pasada rupas called panca vatthu and the conditioned dhamma or the supported dhamma or the paccayuppanna dhamma or the resultant dhamma are panca vinnana citta of corresponding arammana depending on corresponding vatthu. This vatthu purejata nissaya paccaya does not condition other dhamma in panca vinnana citta.

There is still another vatthu purejata nissaya or base prenasence dependent condition. The conditioning dhamma or paccaya dhamma or supporting dhamma is hadaya vatthu. It arises earlier as soon as arammana arises. But there are later cittas

like panca dvara avajjana citta or 5-door adverting consciousness, sampaticchana citta or receiving consciousness, santirana citta or investigating consciousness, votthapana citta or determining consciousness, javana cittas or impulsive consciousness, tadarammana cittas or retaining consciousness and all these consciousness have to depend on hadaya vatthu which has arisen already. So hadaya vatthu arises before these citta and serve as prenasence condition or purejata paccaya and as these cittas have to depend on hadaya vatthu, hadaya vatthu also serves as nissaya paccaya or dependent condition. So hadaya vatthu is serving as purejata nissaya paccaya or prenasence dependent condition. As it is a vatthu it is vatthu purejata nissaya paccaya or baseprenasence dependent condition.

There is still another nissaya paccaya or dependent condition called vatthārammana purejata nissaya paccaya or base objectprenasence dependent condition. Rupa last 17 moments while citta last just 1 moment. So when rupa as arammana or object arises it arises earlier than later cittas in a vithi vara or turn of procession of consciousness.

Example is sadda or sound. It arises and when it is serving as arammana or object its co arising citta called atita bhavanga citta has passed away and there arises later and later citta in that vithi vara or turn of procession of consciousness. Example later cittas are javana cittas or impulsive consciousness. Sadda or sound arises before these javana cittas.

So sadda rupa or sound serves as prenasence condition or purejata paccaya. Again that sound serve as dependent condition. That is javana cittas have to depend on this sound without which these javana cittas can never arise. So it is purejata nissaya paccaya or prenasence dependent condition.

As sadda or sound arises at the same time when vatthas such as sota vatthu or sota pasada rupa and hadaya vatthu arise this relationship of nama dhamma (javana cittas and other mano vinnana cittas) to rupa dhammas is called vatthārammana purejata nissaya paccaya or base object prenasence dependent condition.

Just before dying there arise the last hadaya vatthu. It arises 16 moments before cuti citta or dying consciousness. So when hadaya vatthu is 17 moments old that is when cuti citta arises both hadaya vatthu and cuti citta pass away at the same time.

If there is panca arammana as the last object then this arammana or object will serve as purejata nissaya paccaya for javana cittas and other mano vinnana cittas. As this arammana or object arises with hadaya vatthu and serving as purejata nissaya paccaya, this relationship between nama dhamma of javana cittas and other mano vinnana cittas and rupa dhamma hadaya vatthu and arammana which is also a rupa if it is panca arammana is called vatthārammana purejata nissaya paccaya or base object prenasence dependent condition.

Chapter 13 - Upanissaya Paccayo

Or Decisive Support Condition

Upanissaya paccayo ti- purimā purimā kusalā dhammā pacchimānam
pacchimānam kusalānam dhammānam upanissaya paccayena paccayo.

In upanissaya paccayo or decisive support condition there are dhammas such as purimā kusalā dhamma or foregoing wholesome dhamma. When such dhamma foregoes what follow them is called pacchimānam dhammānam or following dhamma or after dhamma back dhamma. If foregoing dhammas are kusala dhamma then following dhamma will be kusala dhamma.

Foregoing kusala dhamma serves as upanissaya paccaya or decisive support condition for the following kusala dhamma. The foregoing dhamma is paccaya dhamma or supporting dhamma or conditioning dhamma or causal dhamma and the following dhamma is paccayuppanna dhamma or supported dhamma or conditioned dhamma or resultant dhamma. The relationship between foregoing kusala dhamma and the following kusala dhamma is known as upanissaya paccaya or decisive support condition.

This kind of support can be learned in the junction between the first and the second, the second and the third, the third and the fourth, the fourth and the fifth, the fifth and the sixth, and the sixth and the seventh kusala javana cittas or wholesome mental impulsive consciousness. This is in kusala dhamma in kamavacara dhamma. This is not in rupakusala or arupakusala because they have their condition called jhana condition. In kusala javana cittas, there is decisive support condition between two kusala cittas.

Purimā purimā kusalā dhammā pacchimānam pacchimānam akusalānam
dhammānam kesanci upanissaya paccayena paccayo.

There are instants that kusala dhammas are being developed as a good deed or wholesome deed or meritorious deed. So it can be said that the beginning is started with wholesome actions. This can be seen in case when we do great offering to others. When we are offering we are happy and we are sincere that we do good things to other people.

But sometimes during that wholesome actions or around that wholesome actions that arise thinking that are not appropriate for kusala dhamma and this may finally lead to opposite called akusala dhamma. When there is a good start but there is a bad ending. This happen sometimes and the foregoing wholesome actions or kusala dhamma serves as decisive support condition or upanissaya paccaya for later unwholesome actions or akusala dhammas.

Purima means front before foregoing. Here kusala dhamma such as offering and kusala cittas that do the offering are foregoing dhamma or purima dhamma. When they go before what follow after them is pacchima dhamma. Pacchima means back last following. Here pacchima dhammas are akusala dhamma. So kusala dhamma may serve as upanissaya paccaya for akusala dhamma in some way (kesanci).

Here the condition is not proximity condition or anantara paccaya or it is also not contiguity condition or samanantara paccaya. So it is not necessary that the foregoing kusala dhammas have to be immediately followed by akusala dhamma. This cannot happen. Because kusala dhamma and akusala dhamma cannot be neighbour and they never arise in proximity condition or contiguity condition.

But as explained above kusala dhamma may in some way support akusala dhamma and this sometimes happen. As in above example when offerings are being carried out there are kusala dhamma. But the merit doers may have inappropriate thinking on his own deeds. For example they may develop lobha or attachment to their own deeds and this attachment may further leads to other akusala dhamma.

Purimā purimā kusalā dhammā pacchimānam pacchimānam abyākatānam dhamānam upanissaya paccayena paccayo.

Purima means east before foregoing. So purimā purimā kusalā dhammā means if foregoing dhamma are wholesome dhamma,. Pacchima means west last back. Pacchimānam pacchimānam abyākatānam dhammānam means following dhamma will be abyākata dhamma.

So the above Pali sentence means if foregoing dhamma are wholesome dhamma then the following dhamma will be abyākata dhamma. Kusala dhamma are kusala cittas. There are 8 mahakusala cittas, 5 rupakusala cittas, 4 arupakusala cittas, and 4 lokuttara kusala cittas altogether there are 21 kusala cittas. 17 cittas are loki kusala cittas or mundane wholesome consciousness and 4 cittas are lokuttara kusala cittas or supramundane wholesome consciousness.

Abyākata dhamma are dhamma that are not kusala and that are also not akusala. There are 2 dhamma that are abyākata dhamma. They are vipāka dhamma or resultant dhamma and kiriya dhamma or inoperative dhamma. As vipāka dhamma are resultant dhamma there will not be any more results from those result. So vipāka dhamma are abyākata dhamma.

Kiriya cittas are those javana cittas or arahats. Arahats are totally free of any kusala or any akusala. So they are not creating any kamma at any time. They are not committing any kamma of good or bad at any time since they have been arahats. Their javana cittas or mental impulsive consciousness which lead to actions are just actions and they are inoperative. That is they do not operate any kamma at all. Or they can also be called as functional. because their javana cittas are just

performing their actions and not creating any kamma at all. So all kiriya javana cittas are abyākata dhamma. Likewise non javana kiriya cittas are also abyākata dhamma.

When foregoing dhamma is kusala dhamma following dhamma may be abyākata dhamma. Example relationship can be seen in case of the relationship between 7th javana citta and the 1st tadārammana citta. 7th javana citta can be kusala citta when vithi vara is kusala javana. So foregoing dhamma is kusala dhamma. Tadārammana cittas are all abyākata dhamma. Because there are 11 tadārammana cittas and they all are vipaka cittas. 3 santirana cittas are ahetuka vipaka cittas and 8 mahavipāka cittas are sahetuka vipaka cittas. As all these 11 cittas are vipāka cittas they all are abyākata dhamma.

7th kusala javana citta is paccaya dhamma or causal dhamma or supporting dhamma or conditioning dhamma. The first tadārammana citta is resultant dhamma or paccayuppanna dhamma or supported dhamma or conditioned dhamma. They are conditioned by the way of decisive support condition or upanissaya paccaya. So the relationship between these two dhamma of kusala dhamma and abyākata dhamma is called upanissaya paccaya or decisive support condition.

Purimā purimā akusalā dhammā pacchimānam pacchimānam akusalānam dhammānam upanissaya paccayena paccayo.

When foregoing dhamma (purimā) are akusala dhamma or unwholesome dhamma and the following dhamma or pacchima dhamma is also akusala dhamma then the following dhamma has to depend on the foregoing dhamma. The foregoing dhamma is paccaya dhamma or causal dhamma or supporting dhamma or conditioning dhamma.

The following dhamma is resultant dhamma or supported dhamma or conditioned dhamma or pācyuppanna dhamma. The relationship between the foregoing dhamma and the following dhamma is called upanissaya paccaya or decisive support condition.

When in javana or mental impulsion there are 7 successive cittas and the foregoing citta conditions next following citta. There are other circumstances that akusala also support akusala even though these akusala are not in the vicinity immediately.

Purimā purimā akusalā dhammā pacchimānam pacchimānam kusalanam dhammānam kesanci upanissaya paccayena paccayo.

Foregoing akusala dhamma may in a way condition the following kusala dhamma. This is upanissaya paccaya and as it is not anantara paccaya these akusala dhamma and kusala dhamma do not have to be proximate each other. Example can be seen in the following case.

The foregoing cittas may be dosa cittas or lobha cittas. But after a while when the next following cittas become kusala cittas like offering then this may well be upanissaya paccaya. One may want something with expectation. With the expectation he or she may offer something to someone. But when he or she really offer something there may arise real kusala dhamma. In this case foregoing lobha conditions the following kusala dhamma.

Purimā purimā akusalā dhammā pacchimānam pacchimānam abyakatānam dhammānam upanissaya paccayena paccayo. Akusala dhamma can be followed by abyakata dhamma like vipaka cittas as in case of 7th javana akusala citta and the 1st tadārammana citta. But this abyakata is not kiriya dhamma. As there is no akusala or kusala in arahats, whose javana cittas are all kiriya javana cittas.

Purimā purimā abyākatā dhamma pacchimānam pacchimānam abyākatānam dhammānam upanissaya paccayena paccayo. Abyākata dhamma can be followed by abyākata dhamma. Examples are between pancadvaravajjana citta and pancavinnana citta and then pancavinnana citta and sampaticchana citta and so on.

Likewise when the foregoing dhamma is abyakata dhamma the following dhamma may well be kusala dhamma and it may equally be akusala dhamma. There are a wide range of dhamma that cover upanissaya paccaya or decisive support condition.

utubhojanampi upanissaya paccayena paccayo.

Suitable weather is a good support for arising of dhamma and utu decisively support the dhamma. Likewise āhāra or bhojana also support dhamma in a way of decisive support condition.

puggalopi upanissaya paccayena paccayo. Suitable individuals may well be serving as decisive support condition for arising of dhamma. Likewise suitable edifice, robe, food, medicine etc etc are all serving as decisive support conditions for dhamma. There is a wider sense of upanissaya paccaya and they are endless.

Upanissaya paccayo pana tividho hoti. Ārammanupanissayo, anantarupanissayo, pakatupanissayo ceti.

There are 3 sub conditions under decisive support condition or upanissaya paccayo. They are

1. ārammanupanissaya paccayo or object decisive support condition
2. anantarupanissaya paccayo or proximity decisive support condition
3. pakatupanissaya paccayo or natural decisive support condition

Tattha ārammanameva garukana.m ārammanupanissayo. There are objects that should be highly regarded and they are

1. 18 ittha nipphanna rūpas or 18 desirable conditioned rūpas
2. 84 cittas (after exclusion of 2 dosa mūla cittas or 2 aversive consciousness, 2 moha mūla cittas or ignorant consciousness, 1 dukkha kayavinnana citta; $89 - 5 = 84$ cittas) These 5 cittas are not desirable and they are actually undesirable consciousness.
3. 47 cetasikas ($52 - 5$ that is dosa, issa, macchhariya, kukkucca, moha = 47)
4. 1 nibbana

These 4 dhammas are ārammanādhīpati or object predominant dhamma and they also serve as ārammanupanissaya paccayo or object decisive support condition..

Anantara niruddhā citta cetasikā dhammā anantarupanissayo.

With the exception of vanishing cuti citta of arahats all other cittas of 89 cittas and their 52 associates namakkhandhas or mental aggregates all serve as anantarupanissaya paccayo to next arising 89 cittas and 52 cetasikas. This is the vanishing consciousness and next arising consciousness do not have any gap and they are in contact and like proximated.

Rāgādayo pana dhammā saddhadayo ca sukha.m dukkha.m puggallo bhojana.m utu senāsananca yathā raham ajjhattanca bahiddhā ca kusalādhī dhammāna.m , kamma.m vipākānanti ca bahudhā hoti pakatupanissayo.

1. rāga, dosa, moha, māna, ditthi, pattanā
(sensuous desire, aversion, ignorance, conceit, wrong view, expectation attachment)
2. saddhā, sīla, suta, cāga, panna
(faith, moral conduct, heaving heard or well learned, offering, wisdom)
3. kāyika sukha or physical pleasure
4. kāyika dukkha or physical pain
5. puggala to be depended on
6. bhojana or food to be eaten
7. suitable environmental condition of weather
8. suitable abode, bed, places

All these dhamma serve as natural decisive support condition or pakatupanissaya paccayo for the dhamma of ajjhatta or internal and bahiddha or external of 21 kusala dhamma, 12 akusala dhamma, 36 vipāka dhamma, 20 kiriya dhamma.

21 kusala dhamma are

1. 8 mahakusala cittas
2. 5 rupakusala cittas or 5 rupa jhānas
3. 4 arupakusala cittas or 4 arūpa jhānas
4. 4 lokuttara kusala cittas or 4 magga cittas or 4 path consciousness

12 akusala dhammas are 12 akusala cittas and they are 8 lobha cittas, 2 dosa cittas, and 2 moha cittas.

36 vipāka dhamma are

1. 7 ahetuka akusalavipāka cittas
2. 8 ahetuka kusalavipāka cittas
3. 8 sahetuka mahavipāka cittas
4. 5 rupavipāka cittas
5. 4 arupavipāka cittas
6. 4 lokuttara vipāka cittas or 4 phala cittas or 4 fruition consciousness

20 kiriya dhamma are

1. 3 ahetuka kiriya cittas
2. 8 sahetuka mahakiriya cittas
3. 5 rupakiriya cittas
4. 4 arupavipaka cittas

Chapter 14 - Purejāta Paccayo

Or Prenascence Condition

Purejāta paccayo:

Purejāta paccayoti cakkhāyatanam cakkhuvinnāna dhātuyā tam sampayuttakānanca dhammānam purejāta paccayena paccayo.

Purejāta paccayo or prenascent condition is a kind of relationship between rūpa dhamma or non-conscious things and nāma dhamma or conscious things. The supporting dhamma or conditioning dhamma or paccaya dhamma or causal dhamma here in this type of relation is rūpa dhamma or non-conscious things.

The supported dhamma or the conditioned dhamma or paccayuppanna dhamma or resultant dhamma here is nāma dhamma or conscious things. Here the example is the arising of dhammas one before arising of another. Let us take an example of seeing consciousness or eye consciousness or cakkhuvinnāna citta.

This citta always has to depend on cakkāyatana or cakkhu pasada rūpa. But cakkhu pasada rūpa arises earlier than arising of cakkhuvinnana citta.

A being or a satta is in bhavanga citta flow. At a time there arises an arammana of rūpa (sight) and at the same time cakkhu pasada rūpa also arises. But at that time there is no cakkhu vinnana citta. Because there is a flow of bhavanaga citta. As soon as cakkhu pasada and ruparammana arise 1 bhavanga citta passes away and it is called atita bhavanga citta or past bhavanga consciousness.

In the 2nd moment of cakkhu pasada rūpa existence there cannot arise cakkhuvinnana citta. Because ruparammana is so weak to support cakkhuvinnana citta and there is still bhavanaga citta. That bhavanaga citta receives a message from atita bhavanga that something is coming. So the citta at 2nd moment is bhavanaga citta that has been shaken or invigorated and called bhavanga calana citta.

The 3rd moment of cakkhu pasada rūpa and the 3rd moment of ruparammana there is still bhavanga citta. But that is the last one and it is called arrested bhavanaga or bhavanguppaccheda citta. Ruparammana is ready to serve as rūparammana for cakkhuvinnana citta.

But as a vithi citta or consciousness mind cakkhuvinnana citta still cannot arise directly after bhavanga citta. Because the nature of arammana has not been known. This is assessed by pancadvara avajjana citta or 5-sense door advertizing consciousness. Only after this citta, cakkhuvinnana citta arises at 5th moment of cakkhu pasada rūpa.

So there are 3 things here.

- a. rūpa arammana (vanno or sight or colour of a form or shape)
- b. cakkhu pasada (eye sensitivity)
- c. cakkhuvinnana citta (eye consciousness)

The 1st 2 dhammas are rūpa dhamma and the last dhamma is nāma dhamma. Nāma dhamma here arises at 5th moment of both rūpa dhamma existence. So rūpa dhamma arise earlier than nāma dhamma. And nāma dhamma arises a bit later after arising of rūpa dhamma.

So rūpa are pre born or prenascent. They arise first and they support the condition of later arising cakkhuvinnana citta which is nāma dhamma. The paccaya dhamma or conditioning dhamma is cakkhu pasada rūpa and paccayuppanna dhamma or conditioned dhamma is cakkhuvinnana citta or eye consciousness.

The relationship is purejāta paccayo or prenascent condition. This is the first example. Other examples of purejāta paccaya or prenascent conditions are

2. sotāyatana or ear sensitivity (sota pasada rūpa) and sotavinnana citta or ear consciousness
3. ghāṇayatana or nose sensitivity(ghana pasada) and ghanavinnana citta or nose consciousness
4. jivhāyatana or tongue sensitivity(jivhā pasāda) and jivhāvinnana citta or tongue consciousness
5. kāyāyatana or body sensitivity(kāya pasada) and kāyavinnāna citta or body consciousness
6. rūpāyatana or rūpa arammana(form/shape/colour) and cakkhuvinnana citta or eye consciousness
7. saddāyatana or sadda arammana (sound) and sotavinnana citta or ear consciousness
8. gandhāyatana or gandha arammana(smell) and ghanavinnana citta or nose consciousness
9. rasāyatana or rasa arammana (taste) and jivhāvinnana citta or tongue consciousness
10. photthabbāyatana or photthabba arammana (pathavi solidity/tejo temperature/vayo pressure) and kāyavinnana citta or body consciousness.

There are 10 ayatanas or 10 sense bases that are all rūpa dhamma or non conscious things. They all do not have any faculty of consciousness. 5 of them serve as arammana or object and another 5 serve as vatthu or base for arising of consciousness and they are also called pasada rūpa or sensitivity.

5 ayatanas that serve as arammana or object are

1. rupayatana (form/shape/colour)
2. saddayatana (sound)
3. gandhayatana (smell)
4. rasayatana (taste)
5. photthabbayatana (touch_pathavi/solidity,tejo/temperature,vayo/pressure).

All these serve as prenascent condition for their corresponding consciousness of cakkhuvinnana citta or eye consciousness, sotavinnana citta or ear consciousness, ghanavinnana citta or nose consciousness, jivhavinnana citta or tongue consciousness, and kayavinnana citta or body consciousness. Because these 5 rūpa arise before their corresponding vinnana citta or sense consciousness.

5 ayatana that serve as sense base vatthu or ground for consciousness are

1. cakkhāyatana or cakkhu pasada rupa or eye sensitivity
2. sotāyatana or sota pasada rupa or ear sensitivity

3. ghāṇayatana or ghana pasada rūpa or nose sensitivity
4. jivhāyatana or jivhā pasada or tongue sensitivity
5. kāyayatana or kāya pasada or body sensitivity.

These 5 rūpa arise earlier than their corresponding sense consciousness or vinnana citta and they serve prenascent condition or purejāta paccayo for their corresponding vinnana citta.

Rūpayatana sadāyatana gandhāyatana rasāyatana phoṭṭhabbāyatana manodhātuyā tam sampayuttakānanca dhammānam purejāta paccayena paccayo.

These 5 āyatana of rūpayatana (form/shape/colour/light), saddayatana (sound), gandhāyatana (smell), rasayatana (taste), and phoṭṭhabbāyatana (touch_solidity, temperature, pressure) also serve as prenascent condition or purejāta paccayo for manodhātu and accompanying dhamma of manodhātu.

Manodhātā are 3. They are pancadvaravajjana citta or 5-sense door advertent consciousness and 2 sampaticchana citta or 2 receiving consciousness. These 3 manodhātu arise later than 5 ārammana. So 5 ārammana serve as prenascent condition or purejāta paccaya for 3 manodhātus.

Unlike 5 vinnana cittas these 3 manodhātu do not home on panca vatthu namely cakku pasada, sota pasada, ghana pasada, jivha pasada, kaya pasada. Instead all 3 manodhātu have to depend or ground or stand or home on hadaya vatthu or heart base.

In a vithi vara there are a total of 14 vithi cittas in case of ati mahanta ārammana. Vithi vara means a turn of a series of consciousness, all of whom are conscious to the current objects. Vithi cittas are consciousness that are conscious to current objects. Ati means exceedingly. Mahanta means great. Ati mahanta means very great. Ārammana means object for mental attention. In this series of ati mahanta ārammana there are a total of 14 vithi cittas. Just before this series there were many bhavanga cittas or life continūm consciousness.

Whenever an object of panca ārammana arises that is sight, sound, smell, taste, touch direct consciousness to that object cannot arise. Why? Because at the time of arising of object the mind is not yet ready to perceive as it is occupied by the object of marana asanna javana cittas of previous life. After passing away of 3 bhavanga cittas then the first vithi citta arises.

Rūpa as an object and rūpa as a vatthu or ground for perception arise with the first bhavanga citta called atita bhavanga citta. When those 2 rūpa are 3 moments old the last bhavanga citta arises and passes away. When rūpas enter 4th moment of their life pancadvara avajjana citta (which is also called mano dhātu) arise and it is followed by panca vinnana cittas.

So rūpas serve as prenascent conditions for panca vinnana cittas. Panca vinnana citta is followed by one of 2 sampaticchana cittas or receiving consciousness. They are also mano dhātu. The first vithi citta is also mano dhātu.

Therefore rūpas serve as prenascent condition for pancavinnana cittas, manodhātu and they also serve for mano vinnana dhātu that follow mano dhātu. All accompanying dhamma of mano dhātu and pre existing rūpa are related. Rūpa serve them as prenascent condition.

mano vinnāna dhātuyā tam sampayuttakānanca dhammānam kinci kāle purejāta paccayena paccayo, kinci kāle na purejāta paccayena paccayo.

There are mano vinnana dhātus and their accompaniments. They are consciousness after manodhātu in vithi vara. Sometimes there is prenascent condition and sometimes there is no prenascent condition.

Chavatthūni pavattiyam sattannam vinnānadhātunam, pancārammanāni ca pancavinnānavīthiyā purejāta vaseneti ekadhāva rūpam namassa paccayo hoti.

Chavattūni = cha vatthu + ni. Vatthu is a base. Vatthū are bases. Cha means six. Chavatthū means 6 bases. Chavattūni means at 6 bases.

Sattannam means being seven and vinnāna dhātunam means consciousness elements. Sattannam vinnānadhātu means 7 vinnāna dhātus or 7 consciousness elements.

These 7 vinnāna dhātus are

1. cakkhuvinnāna dhātu or eye consciousness element
2. sotavinnāna dhātu or ear consciousness element
3. ghānavinnāna dhātu or nose consciousness element
4. jivhāvinnāna dhātu or tongue consciousness element
5. kāyavinnāna dhātu or body consciousness element
6. mano dhātu or mind element
7. mano vinnāna dhātu or mind consciousness elements.

The first 5 consciousness are so specific that they are particularly conscious to their respective object. So they are called consciousness element or vinnāna dhātu. The last consciousness is manovinnāna dhātu and these consciousness all arise at mind and depend on hadaya vatthu or heart base. They are particularly conscious to their specific object as processed by earlier consciousness.

Unlike these 6 kinds of vinnāna dhātu or consciousness elements there are 3 consciousness that are not panca vinnāna cittas or mano vinnāna dhātu. They are panca dvaravajjana citta or 5-sense door advertent consciousness and 2

sampaticchana cittas or 2 receiving consciousness. Unlike other consciousness these 3 cittas just do their job and they cannot fully conscious to any specific object. So as they just do their job they are just called mano dhātu. They do not have any vinnāna element.

Pavatti means happening existing established. Chavattūni pavattiyam means by means of 6 bases that are established or that have happened or that have arisen. In this paccayo or condition, the condition is called prenascent condition and it is by means of 6 bases and it supports or conditions 7 vinnāna dhātus that are mentioned above.

Ca means and then. So 6 bases condition 7 vinnāna dhātu with prenascent condition and then pancārammanāni ca pancavinnānavīthiyā or 5 objects condition 5-consciousness procession. This second part means that there are 5 objects namely rūpa arammana or sight, saddārammana or sound, gandharammana or smell, rasarammana or taste and phoṭṭhabbarammana or touches and they serve as conditioning dhamma for pancavinnāna vīthi cittas.

Vaseneti means by means of. Ekadhā va means only one way a single means.

Rūpam namassa paccayo hoti means rūpa or non consciousness matters condition nāma or consciousness matters.

Therefore there is just only one paccayo that rūpa condition nāma and that paccayo or condition is purejāta paccayo or prenascent condition.

There are 2 purejāta paccaya. They are vattu purejāta paccayo and ārammana purejāta paccayo.

Vatthu purejāta paccaya are 6 vatthus.

1. cakkhuvatthu ; This rūpa arises at the same time when rūpa arammana or form shape light arises. It conditions cakkhuvinnāna citta. But it arises earlier than cakkhuvinnana citta. So it serves as vatthu purejāta paccaya or base prenascent condition.

2. sotavatthu ; This rūpa arises at the same time when sadda or sound arises. It conditions sotavinnāna citta. But it arises earlier than sotavinnāna citta.

3. ghanavatthu ; This rūpa arises earlier than ghanavinnāna citta but it conditions ghanavinnana citta. So the condition is called purejāta or prenascent condition.

4. jivhāvatthu ; This rūpa arises earlier and conditions later arising jivhāvinnana citta and the condition is called vatthu purejāta paccayo or base prenascent condition.

5. kāyavatthu ; This rūpa arises earlier and conditions later arising kāyavinnāna citta and the condition is called prenascent condition.

6. hadaya vatthu ;

At patisandhi or as soon as a life starts there arise hadaya vatthu or heart base. This rūpa conditions later arising mano vinnāna dhātu.

At pavatti or when in life and there is continuous arising of rūpa and nāma and in the process of consciousness or vithi vāra or just in bhavanga sota or life continūm flow there are nāma or consciousness and their associates. They are all conditioned by hadaya vatthu as vatthu purejāta paccaya or base prenascent condition.

In vattu purejāta paccaya or base prenascent condition there are 6 bases or 6 vatthus that conditions 7 vinnāna dhātus. 5 vatthus or 5 sense bases of eye, ear, nose, tongue, body each condition their respective sense consciousness.

But hadaya vatthu or heart base behaves a bit different from these 5 sense bases.

Heart base or hadaya vatthu arises as soon as a life starts. This rūpa last arises 17 moments back from cuti citta or dying consciousness and it passes away at the same time cuti citta passes away. As long as living heart base or hadaya vatthu serves as prenascent condition to later arising consciousness as vatthu purejāta or base prenascent condition.

When in panca vokāra bhūmi or when in realms where there are all 5 khandhas hadaya vatthu or heart base is the seat of all mind elements with the exception of 10 vinnāna cittas or dvi panca vinnana cittas. Dvi pancavinnana cittas or 10 sense consciousness take their seat at panca vatthu or 5 sense base namely eye, ear, nose, tongue, and body.

Another purejāta paccayo is arammana purejāta paccayo. This condition is called object prenascent condition.

There are 5 object or panca arammana and they arise earlier than the dhamma that they condition. There are many examples to reveal this relationship between rūpa and nāma.

There are panca vinnāna vithis. Or they can also be called as panca dvāra vithis.

Vithis are series of consciousness that come in procession in definite order and they never miss a thing as they arise. That is they arise in the exact order and this never goes wrong.

To see or hear or smell or taste or touch there has to be an initial series of consciousness. It is the very first vithi vara. Depending on the amount of consciousness in the procession vithis are named as

1. ati mahanta arammana vithi vara or tadārammana vithi vara
2. mahanta arammana vithi vara or javana vithi vara
3. parita arammana vithi vara or votthabbana vithi vara
4. ati paritta arammana vithi vara or mogha vithi vara

Mahanta means great. Ati means exceeding or exceedingly. Paritta means small little inferior. There are 14 consciousness in ati mahanta arammana vithi vara, 12 consciousness in mahanta arammana vithi vara, 6 consciousness in paritta arammana and 0 or no vithi citta in ati paritta arammana vithi vara. The last vithi vara is called mogha vithi vara. Mogha means empty vain useless. There is no vithi citta and it is empty of or void of vithi citta. But there are just bhavanga cittas and there are only 2 bhavanga calana cittas.

In all these series there arise an object. That object serves as prenascent condition for later arising consciousness in the same vithi vara. So all these 5 arammana are arammana purejāta paccaya or object prenascent condition.

In this relationship the conditioning dhammas are rūpa and the conditioned dhammas are all nāma dhamma.

Chapter 15 - Pacchājāta Paccayo

Or Postnascence Condition

Pacchājāta paccayoti_ pacchājātā citta cetasikā dhamā purejātassa imassa kāyassa pacchājāta paccayena paccayo.

Paccha means following later backward. Pacchima means west back. Jāti means arising. Pacchājāta means born later or later arising.

Pacchājāta citta cetasikā dhammā means the dhamma of cittas and cetasikas that arise later.

Purejātassa means to pre born dhamma or to prenascent dhamma or to pre arising dhamma. Imassa means to this. Imassa kāyassa means to this body to this combination to this rūpa.

In this condition of pacchājāta paccaya or post nascent condition the conditioning dhamma are all nāma dhamma. They are cittas and cetasikas. The conditioned dhamma are all rūpa.

When in pancavokāra bhūmi or when in realms where there are all 5 khandhas there are nāma dhamma that can condition rūpa dhamma with post nascent condition. Among these nāma dhamma 4 arūpa vipaka cittas are not included.

Because there are no rūpa at all in arūpa realms. So there is no post nascent condition in arūpa brahma bhūmi to give examples.

In this condition of post nascent condition or pacchājāta paccaya the conditioning dhamma are

1. 85 cittas of 89 total cittas (4 arūpa vipaka cittas are excluded)
2. 52 cetasikas.

And the conditioned dhamma are rūpa that arise at the same time of arising of patisandhi citta and other cittas and when these rūpa are in their thiti kāla or in their strong period. These rūpa include

1. ekaja kāya rūpa
2. dvija kāya rūpa
3. tija kāya rūpa
4. catuja kāya rūpa

Ekaja means rūpa generated by a single cause, dvija means rūpa generated by two causes, tija means by three causes and catuja means by four causes.

4 causes of arising of rūpa are

1. kamma
2. citta
3. utu
4. āhāra

There are 11 ekaja rūpa. They all arise because of kamma only (for 9 rūpas) or because of citta only (for 2 rūpas). That is no other cause can help arising of these 9 rūpa dhamma or 2 rūpa dhammas. The 9 ekaja kāya rūpa are all kammaja kāya rūpa. They are

1. cakkhuppasada or eye sensitivity
2. sotappasada or ear sensitivity
3. ghanappasada or nose sensitivity
4. jivhappasada or tongue sensitivity
5. kāyappasada or body sensitivity
6. purisatta bhāva rūpa or male faculty
7. itthatta bhāva rūpa or female faculty
8. hadaya rūpa or heart base
9. jivita rūpa or life faculty

Another ekaja rūpa is cittaja rūpa. They are caused by citta only. They are kāya vinatti rūpa and vaci vinatti rūpa. Kāya vinatti rūpa is gesture and vaci vinatti rūpa is verbal gesture or speech or voice of beings.

There is only one dvija rūpa and it is sound. Sound can arise because of citta (like voice) or because of utu (like natural sound arising because of changes in temperature).

Tija rūpa are 3 lahutādi rūpa and they are caused by āhāra or citta or utu. They are not caused by kamma. These 3 rūpas are rūpa lahuta or lightness of rūpa, rūpa mudutā or mouldability of rūpa and rūpa kammannatā or workability of rūpa.

There are 9 catuja rūpa and they are 8 avinibbhoga rūpa or 8 inseparable rūpa and 1 pariccheda rūpa or akāsa rūpa. 8 inseparable rūpa are

1. pathavi
2. tejo
3. vayo
4. apo
5. vanna
6. gandha
7. rasa
8. āhāra rūpa or oja

Rupa arise earlier and later arising nāma dhamma condition the already arisen rūpa dhamma with post nascent condition or pacchājāta paccayo.

Chapter 16 - Āsevana Paccaya

Or Repeatition Condition

Āsevana paccayoti

purimā purimā kusalā dhammā pacchimānam pacchimānam kusalānam dhammānam asevana paccayena paccayo.

purima purima akusalā dhammā pacchimānam pacchimānam akusalānam dhammānam asevana paccayena paccayo.

purimā purimā kiriyābyākatā dhamā pacchimānam pacchimānam kiriyābyākatānam dhammānam asevana paccayena paccayo.

In asevana paccayo or repeatition condition_

When foregoing (purimā) dhamm are kusala dhamma (wholesome dhamma) the following dhamma (pacchimānam) are also kusala dhamma. The foregoing dhamma serve as conditioning dhamma or paccaya dhamma or supporting dhamma or causal dhamma and the following dhamma are pacayuppanna dhamma or resultant dhamma or supported dhamma or conditioned dhamma.

The relationship between the foregoing dhamma and next following dhamma is called āsevana paccaya or repeatition condition. Because both dhamma are exactly the same. But the former supports the later and so the later dhamma are much much more potent than their foregoing dhamma.

The same happen to when the foregoing dhamma are akusala the following dhamma will be akusala dhamma and the relationship is asevana paccayo and when the foregoing dhamma are kiriyābyākata dhamma the following dhamma will also be kiriyābyākata dhamma.

The examples can be seen in vithi vara javana cittas. But there are some exception that not all javana cittas have asevana paccaya relationship.

Non inclusive dhamma in asevana paccaya are

A. not for conditioning dhamma are

1. the last javana citta;

This is because the last javana citta cannot condition to the next citta, which is no more javana citta with repeatition condition.

2. magga javana citta ;

This is because magga citta and its following citta are not the same. Magga citta is lokuttara kusala citta and this is always followed by lokuttara phala citta. So this is not repeatition condition.

3. phala javana citta ;

There may be series of phala cittas in case of fruition attainment or phala samapatti. But this succession is not āsevana paccayo or repeatition condition but other condition called vipāka paccayo.

Therefore 4 magga cittas, 4 phala cittas and the last javana citta altogether 9 javana cittas do not serve as asevana paccaya. So among 55 javana cittas when 9 are excluded 46 javana cittas left and they can serve the following javana cittas with repeatition condition. The conditioning dhamma also include the accompanying cetasikas 52 of these 46 cittas.

B. not conditioned dhamma of asevana paccaya or repeatition condition

1. the first javana citta

This is because cittas will be different and repeatition condition cannot serve here.

2. phala javana cittas

This is because magga cittas do not condition with asevana paccaya to phala javana cittas.

So among 55 javana cittas 4 phala cittas are excluded and only 51 javana cittas and their accompanying 52 cetasikas are conditioned dhamma in asevana paccaya.

Chapter 17 - Kamma Paccayo

Or Kamma Condition

Kamma paccayoti

kusalā kusalam kammam vipākānam khandhānam katattā ca rūpānam kamma paccayena paccayo.

Cetanā sampayuttakānam dhammānam tam samutthānānanca rūpānam kamma paccayena paccayo.

Kusala means wholesome act and these wholesome acts condition or support vipākānam khandhānam or aggregates that are resultants of wholesome acts. These resultants are 4 vipāka namakkhandhas or 4 mental aggregates namely

1. vedana khandha or feeling aggregate
2. sanna khandha or perception aggregate
3. sankhara khandha or formation aggregate
4. vinnāna khandha or consciousness aggregate.

So all pains (dukkha vedana), all mental pains (domanassa vedana), all desirable touches (sukha vedana), all desirable mental feeling (somanassa vedana) and all unstated feeling that are not dukkha, not domanassa, not sukha, not somanassa (upekkha vedana) are all paccayuppanna dhamma or resultant dhamma or conditioned dhamma or supported dhamma of kusala or wholesome acts.

As they are resultant dhamma they all have to vipāka dhamma. There are also physical matters that are associated with these 4 vipaka namakkhandha and they are called katattā rūpa and they are also conditioned by past wholesome acts or kusala.

This also applies to akusala or unwholesome acts and these acts become akusala kamma and they cause akusala vipaka namakkhandhas at later time.

Cetana cetasika or volition is present in any kind of consciousness or citta and when there is cetana that cetana conditions its associated dhamma of citta and other cetasikas and cittaja or consciousness born rūpa.

In kamma paccaya the conditioning dhamma are past cetana and present cetana. While past cetana all become kusala or akusala according to their sampayutta dhamma or associated dhamma the current and present cetana is called saṃjāta kamma and it support cittaja rūpa or consciousness born rūpas with kamma condition.

Saṃjāta cetanā saṃjātānam nāmarūpānam, nānākkhanikā cetanā kammābhiniḃbattānam nāmarūpānam kamma vasena nāma nāmarūpānam paccayo hoti.

There are 89 cittas in total. Each of these 89 cittas has cetana as one of their accompanying cetasikas. This cetana cetasika serves as the conditioning dhamma to all these 89 cittas, and other 51 cetasikas after extraction of cetana cetasika from 52 total cetasikas.

The paccaya dhamma or causal dhamma or supporting dhamma or conditioning dhamma in these 89 cittas and their associated cetasikas is cetana cetaska.

The pacayuppanna dhamma or resultant dhamma or supported dhamma or conditioned dhamma in this type of relationship are all other 51 cetasikas and 89 cittas.

The relationship between these dhamma is called kamma condition or kamma paccayo. And this kamma paccayo is called saṃjāta kamma paccayo because the conditioning dhamma arises at the same time of the resultant dhamma. Still there are other kamma paccaya.

In the particular past time, there had been different cetanas in the past when wholesome actions or unwholesome actions are carried out. When these actions are carried out there arise associated cetansikas. In kusala action or wholesome actions there are 19 universal sobhana cetasikas and they are

1. saddha or confidence (faith)
2. sati or mindfulness
3. hiri or moral shame
4. ottappa or moral fear
5. alobha or non attachment
6. adosa or non aversion

7. tatramajjhata or balance
8. kaya passaddhi or mental tranquility
9. citta passaddhi or mind tranquility
10. kaya lahuta or mental lightness
11. citta lahuta or mind lightness
12. kaya muduta or mental mouldability
13. citta muduta or mind mouldability
14. kaya kammannata or mental workability
15. citta kammannata or mind workability
16. kaya pagunnata or mental proficiency
17. citta pagunnata or mind proficiency
18. kayujukata or mental rectitude
19. cittujukata or mind rectitude

In akusala actions or unwholesome actions there are 14 akusala cetasikas and they are

1. moha or ignorance]
2. akhira or shamelessness
3. anottappa or fearlessness
4. uddhacca or upset
5. lobha or attachment
6. mana or conceit
7. ditthi or wrong view
8. dosa or aversion
9. issa or envy or jealousy
10. macchariya or stinginess
11. kukkuccha or worry
12. thina or sloth
13. middha or torpor
14. vicikiccha or suspicion

19 cetasika work with kusala cetana and they all become nānākkhanika kusala kamma. 14 cetasika work with akusala cetana and they all become nānākkhanika akusala kamma. All together these 33 (19 + 14) together with cetana serve as nānākkhanika kamma to their conditioned dhamma.

Their conditioned dhamma are vipāka chattimsa nāmakkhanda or 36 vipaka citta, patisandhi kammaja rūpa or nascent kamma born rūpa or rūpa at birth, asanna satta kammaja rūpa or rūpa of asannāsatta brahmas and pavatti kammaja rūpa or current kamma born rūpa.

Nānā means in many ways in different ways in various ways. Khana means moment and khandha means related to moment or taking a moment. Nānākhanika kamma are kamma that committed in the past and that can give rise to their effect at any moment or in different time span or in various occasions.

Chapter 18 - Vipāka Paccayo

Or Vipāka Condition Or Cooked-result Condition

Vipāka paccayoti Vipākā catāro khandhā arūpino annamannam vipāka paccayena paccayo.

In vipāka paccayo or vipaka condition or cooked condition there are 4 vipāka namakkhandhas or 4 mental aggregates namely

1. vedana khandha or feeling aggregate
2. sanna khandha or perception aggregate
3. sankhara khandha or formation aggregate
4. vinnana khandha or consciousness aggregate.

These 4 aggregates or nama khandhas serve as vipaka condition or vipaka paccayo to each other and also to associated cittaja rūpa or consciousness born rūpa with the exception of 2 vinatti rūpas namely kāya vinatti and vaci vinatti rūpa.

Chapter 19 - Āhāra Paccayo

Or Nutriment Condition

Āhāra paccayoti

kaballikāro āhāro imassa kāyassa āhāra paccayena paccayo. Arūpino āhārā sampayuttakānam dhammānam tam samutthānānanca rūpānam āhāra paccayena paccayo.

Kaballikāra means physical food or nutriment that contain in food of any kind. It is āhāra rūpa or oja. There are 8 inseparable rūpas and they are collectively known as avinibbhoga rūpa. It is the basic rūpa kalapa and it is included in all kalapa.

Any physical food serves as āhāra paccayo for imassa kāya or this physical body. In human body there are many rūpas like pathavi, tejo, vayo and apo and other rūpas. These rūpas are supported by 4 basic element rūpas and there are causes of these rūpa. Physical food or nutriment or oja or āhāra is one of the causes.

There are 3 arūpa āhāra or 3 non material nutriments. They are

1. phassa āhāra or contact nutriment
2. manosancetana āhāra or volition nutriment
3. vinnāna āhāra or consciousness nutriment

Phassa or contact is the chief component of cetasika that feed citta with object or arammana. Without phassa of contact there will not be any consciousness. Thus phassa or contact is nutriment for nāma dhamma and it is also known as nāma āhāra or arūpa āhāra. Because it feeds arammana to consciousness or citta and other associated cetasikas.

There are 29 cetana cetasikas that had arisen when kamma were committed in the past. These cetanas become kamma and they bear the potentials of giving rise to their results in the future. These 29 cetanas are

1. 12 akusala cetanas or cetanas in 12 akusala cittas
2. 8 kusala cetanas or cetanas in 8 mahakusala cittas
3. 5 rūpa cetanas or cetanas in 5 rūpakusala cittas
4. 4 arūpa cetanas or cetanas in 4 arūpakusala cittas

When there are these 29 cetana āhāra they can feed nutriment to nāma dhamma. Cetana is also involved in any citta and there it serves as saha-jāta āhāra paccaya or nutriment condition.

There is a third nāma āhāra or 3rd arūpa āhāra or 4th āhāra. It is vinnāna āhāra. It is consciousness. Here it is bhavanga cittas or life continuing consciousness.

There may be cases that there is no more āhāra to support the physical body and being is dying. But when there is still vinnāna āhāra then that being has to stay a bit longer till cuti citta arises or the last consciousness arise just before he or she dies.

Chapter 20 - Indriya Paccayo

Or Faculty Condition

Indriya paccayoti

cakkhundriyam cakkhu vinnādhātuyā tam sampayuttakānanca dhammānam indriya paccayena paccayo.

Indriya paccayoti means indriya paccayo iti or this is indriya paccayo or this is faculty condition. Cakkhundriya or the faculty of eye serves as the faculty condition for cakkhuvinnāna dhātu or the element of eye consciousness or eye

consciousness element and its accompanying dhamma. There are 7 accompanying dhamma in cakkhuvinnāna dhātu or eye consciousness element.

They are phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggatā or one pointedness, jivitindriya or mental life, and manasikāra or attention are 7 associated dhammas of cakkhuvinnāna citta or cakkhuvinna dhātu. They arise together and the eye or cakkhu pasada rūpa or cakkhundriya serves as the faculty condition for these dhamma.

The conditioning dhamma or supporting dhamma or causal dhamma or paccaya dhamma is cakkhu pasada rupa and its resultant dhamma or supported dhamma or conditioned dhamma or paccayuppanna dhamma are

1. cakkhu vinnāna citta
2. cakkhu samphassa or eye contact
3. cakkhu samphassaja vedana or feeling born of eye contact
4. cakkhu sancetana or volition at eye
5. sanna or perception
6. ekaggata or one pointedness to rupārammana or the visual object
7. jivitindriya or mental life
8. manasikāra or attention

The relationship between the rūpa (cakkhu pasada rūpa) and the nāma (cakkhuvinnāna citta and its accompanying 7 cetasikas as mentioned above) is called indriya paccayo or faculty condition.

Likewise

2. sotindriyam or sota indriya or the faculty of ear serves as faculty condition for sotavinnāna dhātu and its associates.

3. ghānindriyam or ghāna indriya or the faculty of nose serves as faculty condition for ghānavinnāna dhātu and its associates.

4. jivindriyam or jivha indriya or the faculty of tongue serves as faculty condition for jivhavinnāna dhātu and its associates.

5. kāyindriyam or kāya indriya or the faculty of body serves as faculty condition for kāyavināna dhātu and its associates.

Rūpajīvitindriyam katattā rūpānam indriya paccayena paccayo.

Rūpa jīvita is one of 28 paramattha rūpa. These 28 paramattha rūpa have been explained in the earlier pages of Patthana Dhamma.

Kata means done. Katattā means those that have been done. Katattā rūpa means rūpa that arise as the results of kamma that have been done in the past. So katattā rūpas are material equivalent of vipāka citta. In these katattā rūpas rūpa jīvita rūpa serves as the faculty condition for all other co existing rūpas like pathavi, tejo, vayo, apo and all other rūpa in rūpa kalāpa or material aggregates.

Arūpino indriyā sampayuttakānam dhammānam tam samutthānānanca rūpānam indriya paccayena paccayo.

Arūpino indriya means non material faculties. Sampayuttakānam dhammānam means associated dhamma. In this set of dhamma the serving dhammas are arup indriya or nama indriya or non material faculties and thier associated nāma dhamma.

Tam samutthānānanca rūpa means rupa caused or generated by those dhamma. These are cittaja rūpa or consciousness born rūpa and these rūpas have to depend on nāma dhamma of indriya or nāma indriya dhamma.

Nāma indriya are

1. manindriya (consciousness or citta)
2. jivitindriya (nama jivita or nama life or mental life)
3. satindriya or sati cetasika
4. saddhindriya or saddha cetasika
5. viriyindriya or viriya cetasika
6. samadinriya or ekaggata cetasika
7. pannindriya or panna cetasika
8. somanassindriya or somanassa vedana cetasika
9. domanassindriya or domanassa vedana cetasika
10. sukhindriya or sukha vedana cetasika
11. dukkhindriya or dukkha vedana cetasika
12. upekkhindriya or upekkha vedana cetasika

These nāma dhamma and their associated nāma dhamma serve as faculty condition for their consciousness born or cittaja rūpa.

There are 3 kinds of indriya paccaya.

1. purejātindriya paccaya or prenascent faculty condition
2. rūpajivitindriya paccaya or material life faculty condition
3. sahajātindriya paccaya or conascent faculty condition.

In prenascent faculty condition or purejātindriya paccaya the conditioning dhamma are 5 pasada rūpa or eye, ear, nose, tongue and body and the conditioned dhamma are panca vinnāna cittas and their associates.

In rūpajīvitindriya paccaya or material life faculty condition the conditioning dhamma is jivita rūpa of 28 paramattha dhamma. The conditioned dhamma are patisandhi kammaja rūpa or kamma born rebirth rūpa, asanni kammaja rūpa or kamma born rūpa of asannasatta brahmas, and pavatti kammaja rūpa or life course kamma born rūpa.

This is a bit complicated. At patisandhi or at the very moment as soon as a new life starts there arise rūpa and these rūpas are all served by jivita rūpa with rūpajīvitindriya paccaya or material life faculty condition.

Asannisatta are consciousness less beings and they are non percipient. But they all are beings and they do have rūpa with life. Their rūpas are almost all kammaja rūpa or kamma born rūpa and these rūpa are served by jivita rūpa with rūpajīvitindriya paccaya.

There are pavatti kammaja rūpa or life course kamma born rūpa. Examples are we are seeing now. When we see there arise cakkhuvinnāna cittas. This cakkhuvinnāna citta is served by cakkhu vatthu or cakkhu pasada as cakkhundriya. That cakkhundriya is one of a rūpa in cakkhu dasaka rūpa kalapa and that kalapa is all served by rūpajivita as faculty condition. So all pavatti kammaja rūpas are served by rūpajivita rūpa as rūpajīvitindriya paccaya.

There are nama indriya. They are 12 as described above. They are mana or citta, jīvitindriya cetasika, 5 vedana cetasika, saddha, viriya, sati, ekaggatā, and panna. All these nāma indriya serve as saha-jātindriya paccaya or conascent faculty condition for 89 consciousness or 89 cittas, 52 cetasikas or 52 mental factors, and associated cittaja rūpa or consciousness born rūpa and patisandhi kammaja rūpa or rebirth kamma born rūpa.

Chapter 21 - Jhāna Paccayo

Or Jhāna Condition Or Absorption Condition

Jhāna paccayoti

jhānangāni jhāna sampayuttakānam dhammānam tam samutthānānanca rūpānam jhāna paccayena paccayo.

Jhānangāni means jhānanga or jhāna anga or limbs of jhāna or jhāna factors. Here jhāna factors or jhānangas serve as jhāna paccaya or jhāna condition for their associated nāma dhamma and co arising cittja rūpas or consciousness born rūpa.

There are 5 jhānanga or 5 jhāna factors and they all are nāma dhamma and they are cetasika dhamma. These 5 jhāna factors are

1. vitakka or initial application
2. vicāra or sustained application
3. pīti or rapture
4. sukha or sukha vedana
5. ekaggatā or one pointedness

These are conditioning dhamma as jhāna paccaya. Their conditioned dhamma or the dhamma that are conditioned by these 5 jhāna factors are jhāna cittas and their associated 35 cetasikas to the most and co arising cittaja rūpa or jhāna consciousness born rūpa like kāya vinatti rūpa of iriya or posture.

Any posture can be maintained by these jhānangas or jhāna factors as jhāna paccaya or jhāna condition. So a being in jhāna can sit or stand or lie for a long time as long as that being is in jhāna. This is how nāma dhamma jhāna factors condition nāma dhamma and rūpa dhamma with jhāna paccaya or jhāna condition.

Chapter 22 - Magga Paccayo

Or Path Condition

Magga paccayoti_

Maggangāni magga sampayuttakānam dhammānam tam samutthānananca rūpānam magga paccayena paccayo.

Magga paccayo is this. There are maggangas or angas of magga or limbs of magga or parts of path consciousness. All these 8 dhammas are cetasika dhammas. These 8 maggangas or magga factors or path factors are

1. samma ditthi or pannindriya cetasika of path consciousness
2. samma sankappa or magga vitakka cetasika or initial application of path consciousness

These above 2 cetasikas are panna maggangas or wisdom group of path factors.

1. samma vāca or samma vaca cetasika or vaci ducarita virati cetasika or right speech of path consciousness
2. samma kammanta or kāya ducarita virati cetasika or right action of path consciousness

3. samma ajiva or micchā jiva viratī cetasika or right livelihood of path consciousness

These above 3 cetasikas are sīla maggangas or moral conduct group of path factors.

1. samma vāyāma or viriya cetasika or right effort of path consciousness
2. samma sati or sati cetasika or right mindfulness of path consciousness
3. samma samādhi or ekaggata cetasika or right concentration of path consciousness

These above 3 cetasikas are samādhi maggangas or tranquility group of path factors.

These 8 path factors serve as magga paccaya or path condition for magga cittas or path consciousness and their associated nāma dhamma of 36 cetasikas to the most and cittaja rūpa or path consciousness born rūpas including kāyavinatti rūpa of iriyas or posture.

Chapter 23 - Sampayutta Paccayo

Or Association Condition

Sampayutta paccayoti

Cattāro khandhā arūpino annamannam sampayutta paccayena paccayo.

Sampayutta paccayo or association condition is this. Cattāro means four. Khandhā means aggregates. Cattāro khandhā means 4 aggregates. Arūpino means non material or nāma.

There are 4 arūpa khandhas or 4 non material aggregates. They are also known as namakkhandhas. These 4 namakkhandhas are

1. vedanakkhandha or feeling aggregates
2. sannakkhandha or perception aggregate
3. sankharakkhandha or formation aggregate
4. vinnānakkhandha or consciousness aggregate.

Annamannam is made up of anna + anna. That means each other. So annamana means mutual. These 4 namakkhandhas serve as annamanna sampayutta paccaya or mutuality association condition to each other.

This means that vedana serves as the association condition for other 3 namakkhandha of sanna, sankhara and vinnana; sanna serves as the association condition for other 3 namakkhandha of vedana, sankhara, and vinnana; sankhara serves as the association condition for other 3 namakkhandha of vedana, sanna and vinnana; and vinnana serves as the association condition for other 3 namakkhandha of vedana, sanna, and sankhara.

The conditioning dhamma is one of these 4 namakkhandhas. And the conditioned dhamma are other 3 namakkhandhas. The relationship between the conditioning dhamma and conditioned dhamma is called sampayutta paccayo or association condition.

Chapter 24 - Vippayutta Paccayo

Or Dissociation Condition

Vippayutta paccayoti

Rūpino dhammā arūpīnam dhammānam vippayutta paccayena paccayo.

Vipayutta paccayo or dissociation condition is this. Rūpino dhamma means material matters or material dhamma or rūpa dhamma. There are rūpas that serve as dissociation condition for arūpīnam dhammā nam or arūpa dhamma or nāma dhamma.

Arūpino dhammā rūpīnam dhammānam vippayutta paccayena paccayo.

Likewise arūpino dhamma or dhamma or arūpa or nāma dhamma serve as conditioning dhamma, dissociation condition for rūpīnam dhammānam or rūpa dhamma or material dhamma. Rūpa and arūpa or nāma dhamma arise together. But they cannot touch each other. Rūpa cannot touch nāma and nāma cannot touch rūpa and vice versa.

They cannot be mixed like water and milk. They are like mixing of stone and water. Even though they exist together they stand on their own feet and they stand dissociatively. So each dhamma that is when rūpa is conditioning dhamma that rūpa serves as dissociation condition for nāma dhamma and nāma dhamma become conditioned dhamma.

When arūpa dhamma or nāma dhamma become conditioning dhamma then nāma serves as dissociation condition for rūpa dhamma and rūpa dhamma become conditioned dhamma.

There are 3 kinds of vippayutta paccayo or dissociation condition. They are

1. sahajāta vipayutta paccayo or conascent dissociation condition
2. pacchājāta vipayutta paccayo or postnascent dissociation condition
3. vatthu purejāta vipayutta paccayo or base prenascent dissociation condition

1. Sahajāta vipayutta paccaya

Patisandhi hadaya vatthu serves as conditioning dhamma for 4 patisandhi namakkhandha namely vedanakkhandha, sannakkhandha, sankharakkhandha and patisandhi vinnākkhandha or patisandhi citta. They both hadaya rūpa and all these 4 namakkhandha arise together and they do not mix with each other and they are dissociated. So they are sahajāta vipayutta or conascent dissociation condition.

75 cittas of 89 cittas (after exclusion of 10 vinnāna cittas of pancavinnana and 4 arupavipaka cittas all of which are not producing any cittaja rūpa or consciousness born rūpa) and 52 cetasikas serve as sahajāta vipayutta paccaya for cittaja rūpa and patisandhi kammaja rūpa.

2. Pacchājāta vipayutta paccaya

85 cittas (4 arūpavipaka cittas are excluded as they do not generate cittaja rūpa) serves as pacchājāta vipayutta paccaya or postnascent dissociation condition for ekaja kāya, dvija kāya, tija kāya, and catuja kāya rūpa when these rūpa are in their thī khana.

Ekaja means generated by one cause, dvija means generated by 2 causes, tija by 3 causes and catuja by 4 causes. Rūpa arise and stay for 51 anukhanas or 51 sub moments or 17 cittakkhana or 17 moments. Upāda of rūpa is weak. But when rūpa arrive in their thī khana they can interact with cittas or nāma dhamma. When rūpa arise earlier and 85 cittas arise later there 85 cittas condition the already arisen rūpa with postnascent dissociation condition or pacchājāta vipayutta paccaya. Because rūpa and nāma cannot be mixed they are vipayutta and as 85 cittas arise later than rūpa they serve as postnascent condition.

3. vatthu purejāta vipayutta paccaya

There are 6 vatthus. They are cakkhu vatthu, sota vatthu, ghāna vatthu, jivhā vatthu, kāya vatthu and hadaya vatthu. All these 6 vatthu rūpa serve as vatthu purejāta vipayutta paccaya or base prenascent dissociation condition for 7 vinnāna excluding 4 arupavipāka cittas as these 4 arūpavipāka cittas do not interact with rūpa at all. 7 vinnāna are cakkhuvinnāna, sotavināna, ghānavinnāna, jivhāvininnāna, kāyavininnāna of pancavinnāna cittas and manodhatu and manovinnādhātu altogether 7 vinnāna are conditioned by 6 vatthu rūpa with vatthu purejāta vipayutta paccaya.

Chapter 25 - Atthi Paccayo

Or Presence Condition

Atthi paccayoti

cattaro khandhā arūpino annamannam atthi paccayena paccayo.

There are cattaro khandhā arūpino or 4 nāmakkhanda and they each serve as atthi paccaya to each other. As they arise together at the same time they are serving as saha-jāta-tthi paccaya or conascence presence condition to each other. These 4 namakkhandha are vedana, sanna, sankhāra and vinnāna. Example is a dosa citta. These is a citta with angriness. That citta is vinnānakkhandha. As that citta is dosa citta and angry there is vedana of angriness and it is vedanakkhandha. Aversive mind cognises what to be angry and it is sanna and it is sannakkhandha. According to the condition there also other cetasika like cetana etc and they are sankharakkhandha. As they arise together at the same time they (4 namakkhandhas) serve as presence condition to each other and it is saha-jāta atthi paccaya or conascence presence condition to each other.

Cattāro mahābhūtā annamannam atthi paccayena paccayo.

As in case of 4 namakkhandha these 4 mahabhuta rupa serve as atthi paccaya for each other rūpa. There are 4 mahabhuta rūpa and they are pathavi, tejo, vayo and apo. Each mahabhuta rūpa serve as presence condition for other 3 co existing rūpa. As they arise together they are saha-jāta āthi paccaya or conascence presence condition to each other as in nama case of 4 namakkhandhas.

Okkantikkhane nāma rūpam annamannam atthi paccayena paccayo.

Okkantikkhana = okkanti + khana ; at the time of rebirth or at the time of patisandhi there are patisandhi rūpa and patisandhi nāma. These are 4 patisandhi namakkhandha and katattā patisandhi rūpa of hadaya vatthu. Each serves to other as atthi paccayo or presence condition. As they arise at the same time they are serving as saha-jāta atthi paccaya or conascence presence condition to each other.

Citta cetasikā dhammā citta samutthānānam rūpānam atthi paccayena paccayo.

There are citta and its associated cetasikas. They serve as atthi paccaya for cittaja rūpa or consciousness born rūpa. This presence condition means that when there is no presence condition there is no conditioned dhamma of this presence condition. So if there is no citta and cetasikas, there will not be any cittaja rūpa at all.

Mahābhūtā upādārūpānam atthi paccayena paccayo.

There are 4 mahābhūta rūpas and 24 upādā rūpas. 4 māhā bhūta rūpas serve as atthi paccaya or presence condition for 24 upādā rūpas. This means that when there are no 4 mahabhuta rūpa there will not be any of these 24 upādā rūpas. The conditioning dhamma are 4 mahabhuta rūpa and conditioned dhamma are 24 upādā rūpā. 4 mahabhuta rūpa and 24 upādā rūpa have been explained in rūpa section.

Cakkhāyatanaṃ cakkhuvinnāna dhātuyā tam sampayuttakānanca dhamānam atthi paccayena paccayo.

Cakkhāyatana or cakkhu pasada rūpa or cakkhu vatthu serves as presence condition or atthi paccayo for cakkhuvinnāna citta and its associated 7 cetasikas. This means that when there is no cakkhu pasada rūpa there will not be any of cakkhuvinnana citta and 7 cetasikas of contact, feeling, perception, volition, one pointedness, mental life, and attention.

Likewise

1. sotāyatanaṃ to sotavinnāna dhātu and associates
2. ghāṇayatanaṃ to ghanavinnāna dhātu and associates
3. jivhāyatanaṃ to jivhāvinnāna dhātu and associates
4. kāyayatanaṃ to kāyavinnāna dhātu and associates serve as atthi paccaya or presence condition.

The conditioning dhamma are ayatana dhamma and conditioned dhamma are pancavinnāna dhātu and their associated dhamma cetasikas.

Rūpāyatanaṃ cakkhuvinnāna dhātuyā tam sampayuttakānanca dhammānam atthi paccayena paccayo.

Rūpayatana or rūpa which is vanna or colour or form or shape serves as atthi paccaya or presence condition for cakkhuvinnāna citta and its associated 7 cetasikas.

Likewise

1. saddāyatanaṃ to sotavinnāna dhātu and associates
2. gandhāyatanaṃ to ghanavinnāna dhātu and associates
3. rasāyatanaṃ to jivhāvinnana dhātu and associates
4. phoṭṭhabbāyatanaṃ to kāyavinnāna dhātu and associates

The conditioning dhamma are pañcāyatana rūpa that is rūpa or forms, sadda or sound, gandha or smell, rasa or taste, phoṭṭhabba or touch sense (pathavi, tejo, vayo) and conditioned dhamma are pancavinnāna cittas and their associated cetasikas. The relationship between the causal dhamma or paccaya dhamma and

the resultant dhamma or paccayuppanna dhamma is called atthi paccaya or presence condition.

Paticcasamuppāda does not show such relationship like in patthana dhamma. Paticcasamuppāda just reveals this is the cause and this is the resultant.

Rūpāyatana saddāyatana gandhāyatana rasāyatana phoṭṭhabbāyatana manodhātuyā tam sampayuttakānanca dhammānam atthi paccayena paccayo.

There are 5 āyatana all of which are rupa dhamma and they are

1. rūpāyatana or rupa rupa or form, shape, colour
2. saddāyatana or sound
3. gandhāyatana or smell
4. rasāyatana or taste
5. phoṭṭhabbāyatana or touch (pathavi, tejo, vayo).

All these 7 rūpas (4 first ayatana rūpa and pathavi, tejo, vayo) serve as atthi paccayo or presence condition for manodhātu and its associated dhamma.

Manodhātus are

1. panca dvara avajjana citta or 5-sense door adverting consciousness
2. ahetuka akusalavipaka sampaticchana citta or receiving consciousness of akusalavipaka
3. ahetuka kusalavipaka sampaticchana citta or receiving consciousness of kusalavipaka

Unlike other manovinnāna cittas these 3 cittas do not fully know all about the object. For example pancadvaravajjana citta just adverts and does not know what the object is. 2 sampaticchana cittas also just receive and transfer the object to santirana cittas or investigating consciousness and they do not fully know the object. So these 3 cittas are not called manovinnāna cittas but they are called manodhātu.

In a vithi vara or in an event of apperception of an object there are 17 cittakkhana or 17 moments. As soon as pancāyatana or pancarammana arise they cannot serve as an object in their initiation or in their upāda khana of 1 out of 51 anukhana or 51 submoments. So in that very first submoment or anukhana vithi citta cannot arise. So bhavanga citta has to arise in that place at that time. That citta is called atita bhavanga citta.

Bhavanga cittas are very subtle and they are like continuous flow of river water. Like a running man bhavanaga cittas cannot stop immediately as soon as object, which signals consciousness, arise. Instead the man has to overshoot one or two

another steps. Atita bhavanga citta passes away. When attita bhavanga citta arise in the 2 of the 3 anukhana of the 1st 17th of rūpa signals that here is an object and you consciousness arise. But that signal has to pass away with atita bhavanga citta. As soon as the signal has been received the flow of bhavanga citta has to stop but there are 2 extra steps.

The signal shakes the flow and the 1st extra step is called bhavanga calana citta or vibrating bhavanga citta. Then this is followed by the last bhavanga citta called bhavanguppaccheda citta or arresting bhavanga citta. All these 3 bhavanga cittas are not vithi cittas and they are still not in procession. At that time there left 14 cittakkhana or 14 moments left as rūpa (arammana/object).

The first vithi citta is pancadvaravajjana citta or 5-sense door adverting consciousness and it is manodhātu. There are 10 associated cetasikas and they are phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one pointedness, jivitindriya or mental life, manasikāra or attention, vitakka or initial application, vicāra or sustained application, and adhimokkha or decision. Pancāyatana serving as pancarammana do the job of conditioning dhamma as atthi paccayo or presence condition for manodhātu and its associated 10 cetasikas.

This pancadvaravajjana citta is followed by pancavinnana citta and pancavinnāna cittas are also conditioned by pancarammana as atthi paccaya or presence condition. Next arises sampaticchana cittas. And they are manodhātu. Pancayatana serving as pancarammana do the job of conditioning dhamma as atthi paccaya or presence condition for manodhātu of sampaticchana cittas. This means that without pancayatana or pancarammana there is no reason to arise sampaticchana cittas.

Yam rūpam nissāya manodhātu ca manovinnāna dhātu ca vattanti, tam rūpam manodhātuyā ca manovinnāna dhātuyā ca tam sampayuttakānanca dhammānam atthi paccayena paccayo.

There are 5 rūpa āyatana or 7 rūpas serving as ārammana. When they are serving as presence condition they are serving to manodhātu (pancadvaravajjana citta) and its associated 10 cetasikas, pancavinnāna cittas and thier associated 7 cetasikas, manodhātu (sampaticchana citta) and its 10 associates, and manovinnāna dhātu (santirana cittas and 10 or if somanassa santirana 11 cetasikas, votthapana citta or manodvaravajjana citta and its 11 associates namely phassa, vedana, cetana, sanna, ekaggatā, jivitindriya, manasikara, vitakka, vicara, viriya, and adhimokkha , 29 kāma javana cittas and their associates, and 11 tadārammana cittas and their associates) with presence condition or atthi paccayo.

There are 5 atthi paccaya. They are

1. sahajāta atthi paccayo

2. purejāta atthi paccayo
3. pacchājāta atthi paccayo
4. āhāra atthi paccayo
5. indriya atthi paccayo

1. sahajātatthi paccayo

In this paccayo or condition there are 3 examples that dhamma behave in this way.

a) 89 cittas and their associated 52 cetasika serve as conditioning dhamma to patisandhi kammaja rūpa and patisandhi vipaka namakkhandha with sahajātatthi paccayo or conascence presence condition.

b) 4 mahābhūta rūpa serve as conditioning dhamma to 4 mahābhūta themselves each other and other 24 upāda rūpa with sahajātatthi paccayo or conascence presence condition.

c) Patisandhi hadaya rūpa and 4 vipaka namakkhandha serve as conditioning dhamma to patisandhi hadaya rūpa and 4 vipāka namakkhandha with sahajātatthi paccayo or conascence presence condition.

2. purejātatthi paccayo

There are 2 examples of purejātatthi paccayo or prenascent presence condition.

a) In this condition, 6 vatthu rūpa serve as conditioning dhamma to 7 vinnāna with purejātatthi paccayo or prenascent presence condition.

b) Another example is there are 7 rūpas serving as 5 rūpa āyatana to 10 pancavinnāna cittas. 7 rūpa namely vanna, sadda, gandha, rasa, pathi, tejo, vayo serve as conditioning dhamma to 10 pancavinnāna cittas with prenascent presence condition or purejātatthi paccayo.

3. pacchājātatthi paccayo

In this condition, 85 cittas after exclusion of 4 arūpavipaka citta that do not deal with rūpa at all and these 85 cittas together with their associated 52 cetasikas serve as conditioning dhamma to pre existing rūpas like patisandhi hadaya vatthu and hadaya vatthu that arise 17 cittakkhana from cuti citta and other vatthu rūpa in the course of life serve as pacchājātatthi paccayo or postnascent presence condition. This happens because nāma dhamma arise a bit later than rūpa dhamma. So they are preborn and prenascent. As they are present they serve as prenascent presence condition. This again means that without these conditions the conditioned dhamma cannot arise.

4. āhāratthi paccayo

a) There are rūpa āhāra and nāma āhāra serving as conditioning dhamma to their supported dhamma. Rūpa āhāra is kaballinkaro āhāro or āhāra rūpa or oja in food and it serves as conditioning dhamma to āhāraja rūpa.

b) There are 3 nāma āhāra and they serve as conditioning dhamma to their supported dhamma. These 3 nāma āhāra are

1. phassa āhāra or contact nutriment
2. manosancetana āhāra or cetana nutriment
3. vinnāna āhāra or consciousness nutriment

Phassa or contact feeds all nāma dhamma with arammana. Without phassa no nāma dhamma can arise and phassa serves as ārāha paccaya for all nama dhamma.

There are 29 cetana in the past when kusala or akusala dhamma were committed. They serve as āhāra paccaya or nutriment condition to nāma dhamma. Without these manosancetana āhāra nāma dhamma cannot arise.

There are vinnāna āhāra. These vinnāna serve as āhāra paccaya to associated nāma dhamma and when these vinnāna dhamma are not there then their conditioned dhamma will not arise any more.

5. indriyatthi paccayo

In this condition there are indriya as conditioning dhamma. They are

1. manindriya or 89 cittas
2. jivitindriya or mental life (cetasika)
3. vedana cetasika (as sukhindriya, dukkhindriya, somanassindriya, domanassindriya, upekkhindriya)
4. saddha cetasika as saddhindriya
5. viriya cetasika as viriyindriya
6. sati cetasika as satindriya
7. ekaggatā cetasika as samadhindriya
8. pannindriya cetasika as pannindriya
9. rūpajivitindriya
- 10.5 pasada rūpa as pancindriya

They serve as conditioning dhamma to 89 cittas, 52 cetasikas, cittaja rūpas or consciousness born rūpa, and patisandhi kammaja rūpa according to the dhamma that present in the examples.

Chapter 26 - Natthi Paccayo And Vigata Paccayo

Or Absence And Disappearance

Natthi paccayoti

Samanantara niruddhā citta cetasikā dhammā patuppannānam citta cetasikānam dhammānam natthi paccayena paccayo.

There are 89 cittas and their associated 52 cetasikas. When one citta passes away along with their associated cetasika they are no more there and this conditions the arising of next citta and its associated cetasikas. As there are 89 cittas, depending on vithi vara after each passing away of citta there always arise next citta without any interruption.

The absence of that passed away citta conditions arising of next citta. The conditioning dhamma are 89 cittas and their associated cetasikas and the conditioned dhamma or supported dhamma or paccayuppanna dhamma or resultant dhamma are also 89 cittas and their associated 52 cetasikas. But depending on the vithi vara there is an exact order that which citta needs to arise after which citta according to citta niyama or law of consciousness.

There is another paccaya or another condition, which is almost the same essence like natthi paccayo or absence condition. But as the implication are a bit different and they are also separate condition they should also deserve mentioning separately. That paccaya is vigata paccaya or disappearance condition.

Vigata paccayoti

Samanantara vigatā citta cetasikā dhammā patuppannānam citta cetasikānam dhammānam vigata paccayena paccayo.

Vigata means disappearance. Vigata paccaya literally means disappearance condition. This condition serves to dhamma to arise by disappearing from their presence or their existence. This means that they formerly were there and now they are not there and they have disappeared. This disappearance helps other dhamma to arise.

Examples are

The first citta in a life is patisandhi citta or rebirth consciousness or linking consciousness. When it existed there is no other citta. But as it lasts only one single moment it has to pass away. This passing away does help next citta to arise.

That next citta is the 1st bhavanga citta in that life. The conditioning dhamma is not there. It has disappeared. By disappearing that disappeared dhamma patisandhi citta conditions the 1st bhavanga citta to arise.

The conditioning dhamma is patisandhi citta and the conditioned dhamma is 1st bhavanga citta. This also means that patisandhi citta and its associated cetasikas condition 1st bhavanga citta and its associated cetasikas. This condition or paccaya is for conditioning of nāma dhamma by nāma dhamma. There is no rūpa dhamma involved in this paccaya.

The disappearance of 1st bhavanga citta or in any case when there is no condition for vithi citta to arise then there has to arise bhavanga citta and the disappearance of bhavanga citta conditions next bhavanga citta and its associated cetasikas to arise. The condition that serves in this way is called vigata paccaya or disappearance condition. Sunsetting helps the moon shine when the light of the sun has disappeared.

When the foregoing bhavanga citta passes away this passing away or disappearing conditions arising of next bhavanga citta if there is no possibility of arising of vithi citta or cuti citta. If there is an arammana that has arisen then there may arise pancadvaravajjana citta or if it is dhammārammana then manodvāravajjana citta may arise. This possibility of arising of avajjana citta is because of conditioning of foregoing citta that has disappeared.

Chapter 27 - Avigata Paccayo

Or Non-disappearance Condition

Avigata paccayoti

cattāro khandhā arūpino annamannam avigata paccayena paccayo.

Avigata is made of a + vigata and a means no or not and vigata means disappearance. So avigata means non disappearance. Example is ocean. Ocean is there and it is there and it does not disappear and it exists. By this non disappearance ocean support all the living things that live in it.

There are cattāro khandhā arūpino or there are 4 arūpa khandhas or 4 namakkhandhas. They are vedanakkhandha or feeling aggregate, sannakkhandha or perception aggregate, sankharakkhandha or formation aggregate, and vinnānakkhandha or consciousness aggregate.

They serve as avigata paccaya to each other of their 4 namakkhandhas. When one is there and does not disappear that non disappearance help other 3

namakkhandhas as sahaajāta avigata paccaya or conascence non disappearance condition.

Cattāro mahābhūtā annamannam avigata paccayena paccayo. There are 4 maha bhuta rūpa. They serve as avigata paccaya or non disappearance condition to each other among them.

Okkantikkhane nāma rūpam annamannam avigata paccayena paccayo.

At patisandhi or as soon as a new life starts there arise patisandhi nāma and rūpa. They are 4 vipāka namakkhandha and hadaya vatthu. They each serve as non disappearance condition or avigata paccaya to each other of nāma or rūpa. That is hadaya vatthu rūpa serves as avigata paccaya or non disappearance condition for 4 vipāka namakkhandha and 4 vipāka namakkhandha also serve as non disappearance condition for hadaya vatthu and they also serve as avigata paccaya to each other among 4 namakkhandhas.

Citta cetasikā dhammā citta samutthānānam rūpānam avigata paccayena paccayo.

Cittas and thier associated cetasikas serve as conditioning dhamma for cittaja rūpa or consciousness born rūpa. This means that without citta and cetasikas these cittaja rūpas can never arise. Citta and cetasika arise and they while do not disappear condition the cittaja rūpa with avigata paccaya or non disappearance condition.

Mahābhūtā upādārūpānam avigata paccayena paccayo.

There are 4 mahabhuta rūpa and they serve as avigata paccaya or non disappearance condition for 24 upādā rūpa. Without 4 mahabhuta rūpa these 24 upādāsa rūpa can never arise. 4 maha bhuta rūpa arise and while they do not disappear they serve as avigata paccaya or non disappearance condition for 24 upādā rūpas.

Cakkhāyatanam cakkhuvinnāna dhātuyā tam sampayuttakānanca dhammānam avigata paccayena paccayo.

Cakkhāyatanam or cakkhu pasada rūpa serve as conditioning dhamma for cakkhuvinnāna citta and its associated cetasika by non disappearing. Without cakkhu pasada rūpa there will not be any cakkhuvinnāna citta at all. This relationship between rūpa of cakkhu pasada and nāma or cakkhuvinnāna citta is known as avigata paccaya or non disappearance condition. Pattecasamuppāda just reveal the cause and the effect. But it does not relate how the cause and effect are related. But patthana dhamma reveal both cause and effect and as an extra dhamma patthana dhamma also reveal how these cause and effect are related with paccaya.

Cakkha pasada rūpa conditions cakkhuvinnāna citta and its associates with non disappearane condition or avigata paccaya.

Likewise

1. sotāyatana to sotavinnāna dhātu
2. ghāṇayatana to ghāṇa dhātu
3. jibhāyatana to jivhā dhātu
4. kāyāyatana to kāyavinnāna dhātu.

Rūpāyatana cakkhuvinnāna dhātuyā tam sampayuttakānanca dhammānam avigata paccayena paccayo.

Rupayatana or rupa rupa or form rupa shape rupa colour rupa serve as conditioning dhamma for cakkhuvinnāna dhātu and its associates. The relationship is called avigata paccaya or non disappearance condition.

Likewise

1. saddāyatana to sotavinnāna dhātu
2. gandhāyatana to ghanavinnāna dhātu
3. rasayatana to jivhāvinnāna dhātu
4. photthabbāyatana to kāyavinnāna dhātu.

Rūpāyatana saddāyatana gandhāyatana rasāyatana photthabbāyatana manodhātuyā tam sampayuttakānanca dhammānam avigata paccayena paccayo.

Rupayatana or form/shape, saddayatana or sound, gandhayatana or smell, rasayatana or taste, photthabbāyatana or touch sense (pathavi, tejo, vayo) serve as non disappearance condition for manodhātu. There are 3 manodhātu. They are pancadvaravajjana citta and 2 sampaticchana cittas. 5 rūpa ayatana being 5 panca arammana serve as avigata paccaya or non disappearance condition for manodhātu or those 3 citta.

Yam rūpam nissāya manodhātu ca manovinnāna dhātu ca vattanti, tam rūpam manodhātuyā ca manovinnāna dhātuya ca tam sampayuttakānanca dhammānam avigata paccayena paccayo.

When there arise an ayatana serving as an arammana there have to arise a series of cittas in procession and these cittas in procession are called vithi cittas. In the greatest amount there are maximum of 14 vithi citta when an arammana of pancayatana arises. While panca ayatana which is a rūpa is existing and non disappearing there arise a series of citta.

1. atita bhavanga cittas or past life continuing consciousness

2. bhavanga cala citta or vibrating life continuing consciousness
3. bhavanguppaccheda citta or arresting life continuing consciousness
4. panca dvara avajjana citta or 5-sense door adverting consciousness
5. panca vinnāna citta or 5-sense consciousness
6. sampaticchana citta or receiving consciousness
7. santiranba citta or investigating consciousness
8. votthapana citta or determining consciousness (done by manodvara avajjana citta)
9. javana citta or mental impulsive consciousness (done by 29 kāma javana cittas)
- 10.javana citta 2
- 11.javana citta 3
- 12.javana citta 4
- 13.javana citta 5
- 14.javana citta 6
- 15.javana citta 7
- 16.tadārammana citta or retaining consciousness (done by 8 mahavipaka citta and 3 santirana cittas)
- 17.tadarammana citta 2.

While there is still rūpa (17 cittakkhana life) and it is not disappearing it serves as conditioning dhamma to all these 14 vithi citta. 3 bhavanaga cittas do not deal with this current arammana but they deal with their own object, which is the current object for them. By non disappearing rūpa as ayatana and arammana serve as conditioning dhamma to these 14 vithi cittas.

Rūpa serves as avigata paccaya or non disappearance condition to 1st manodhātu of pancadvara avajjana citta, then to panca vinnāna citta, then to manodhātu again of sampaticchana citta and then to manovinnāna dhātu of santirana, votthapana or manodvara avajjana citta, 29 javana citta, and 11 tadarammana cittas.

There are 5 avigata paccaya. They are

1. saha-jātāvigata paccaya or conascence non disappearance condition
2. pure-jātāvigata paccaya or pre-nascence non disappearance condition
3. pacchā-jātāvigata paccaya or post nascence non disappearance condition
4. āhārāvigata paccaya or nutriment non disappearance condition
5. indriyāvigata paccaya or faculty non disappearance condition.

Dhamma arise and by non disappearance condition other dhammas as non disappearance condition or avigata paccaya. There are oceans and by non disappearance oceans serve as condition for all living beings in them.

1. saha-jātāvigata paccaya

89 cittas and 52 cetasikas serve as saha-jātāvigata paccaya for 89 cittas and 52 cetasikas along with patisandhi kammaja rūpa. Citta to cetasikas and cetasikas to citta condition and as they arise together they are conditioning each other with saha-jātāvigata paccaya or conascence non disappearance condition. Likewise 4 mahābhūta rūpa serve as saha-jātāvigata paccaya to each other. At patisandhi there are patisandhi nāma and patisandhi rūpa. They arise together and they condition each other by saha-jātāvigata paccaya.

2. pure-jātāvigata paccaya or pre-nascence non disappearance condition

6 vatthu rūpas arise earlier than 7 vinnānas (pancavinnāna or 5 vinnāna, manodhatu and manovinnāna dhātu) and these 6 vatthu rūpa serve as pure-jātāvigata paccaya for 7 vinnānas. There are 5 panca arammana rūpa and they arise earlier than pancavinnāna cittas and they serve as pre-nascence non disappearance condition to pancavinnāna. That is while panca arammana are existing and non disappearing they condition pancavinnānas.

3. pacchā-jātāvigata paccaya or post-nascence non disappearance condition

85 cittas (4 arūpavipaka cittas are excluded as they never deal with rūpa at all) and their associated 52 cetasikas serve as pacchā-jātāvigata paccaya or post-nascence non disappearance condition for pre existing rūpas such as patisandhi rūpa, rūpa in the course of life and rūpa that arise 17 moments from cuti citta.

4. āhārāvigata paccaya or nutriment non disappearance condition

There are rūpa āhāra and it is kaballikāra āhāra or kaballinkāra āhāra. It is āhāra rūpa or oja rūpa in 8 inseparable rūpa kalapa. It conditions āhāraja rūpa with āhārāvigata paccaya or nutriment non disappearance condition. There are 3 nāma āhāra and they are phassa āhāra which feed arammana to citta and its associated cetasika and it conditions them with āhāra avigata paccaya. The third nāma āhāra is manosancetana āhāra or cetana and cetana always arise with each and every citta and it conditions citta and cetasika by non disappearance. Vinnāna āhāra is also nāma āhāra and it conditions other nāma dhamma and cittaja rūpa or consciousness born rūpa with āhārāvigata paccaya.

5. indriyāvigata paccaya or faculty non disappearance condition

Citta or mana, jivitindriya, vedana, saddhā, vīriya, sati, ekaggatā, panna, 5 pasāda rūpa and rūpa jīvita rūpa serve as conditioning dhamma to 89 cittas, 52 cetasikas, cittaja rūpa, patisandhi kammaja rūpas with indriyāvigata paccaya opr faculty non disappearance condition. When there is no conditioning dhamma then conditioned dhamma will not arise at all.

Conditioning indriya dhamma are

1. manindriya or faculty of consciousness
2. jivitindriya or faculty of life (nāma jīvita and rūpa jīvita)
3. sukhindriya or faculty of pleasantness
4. dukkhindriya or faculty of unpleasantness
5. somanassindriya or faculty of mental pleasure
6. domanassindriya or faculty of mental displeasure
7. upekkhindriya or faculty of equanimity
8. saddhindriya or faculty of faith
9. vīriyindriya or faculty of effort
10. satindriya or faculty of mindfulness
11. samadhindriya or faculty of concentration or tranquility
12. pannindriya or faculty of wisdom
13. cakkhindriya or faculty of eye
14. sotindriya or faculty of ear
15. ghānindriya or faculty of nose
16. jivhindriya or faculty of tongue
17. kāyindriya or faculty of body

Conclusion

Whatever beings are thinking, whatever beings are perceiving, whatever earthly worldly people are writing, saying, speaking, talking, discussing there are only 4 dhamma in essence. Nothing is more than these 4 dhamma. These 4 dhammas are known as paramattha dhamma or ultimate realities because when ultimately seen there is nothing but one of these 4 realities whatever is analysed.

Paramattha is a Pali word. It is made up of parama and attha. Attha means meaning essence intrinsic existence. Parama means farthest superior highest most excellent best. So paramattha dhamma means most excellent intrinsic essence or ultimate realities.

Whatever happen wherever and whenever there happen these paramattha dhamma. But nibbana is not a sankhata dhamma or conditioned dhamma and it does not arise or does not fall away and it does not happen. So in this world, on this earth, in these 31 realms or 31 planes of existence what happening are all happening of rūpa dhamma and nāma dhamma and nothing more than that.

There are 4 paramattha dhamma. They are citta, cetasika, rūpa and nibbana. Citta and cetasika are nāma dhamma and rūpa are rūpa dhamma. Nāma dhamma and rūpa dhamma are sankhata dhamma or conditioned dhamma. Nibbana is asankhata dhamma and nibbana is not a conditioned dhamma. Sabbe sankharā aniccāti all conditioned dhamma are impermanent. Sabbe sankhāra dukkhāti; all conditioned dhamma are suffering and non desirable. Citta and cetasikas or nāma dhamma and

rūpa dhamma are sankhāra dhamma. All dhamma that is citta, cetasika, rūpa and nibbana are anatta ; sabbe dhammā anattāti.

Anatta is a Pali word and made up of ana and atta. Ana means no not nothing and atta means self. Anatta means non self or no self. So any dhamma is not self. Any dhamma cannot be controlled by any outside power but dhamma happen on their own accord and they run their course and nobody can influence dhamma.

When these dhamma or nāma and rūpa are happening they do not happen alone. But they happen by interacting with other dhamma and they each depend on others and others also depend on condition. There are 2 teachings of The Buddha that reveal conditional relationship. They are paticcasamuppāda dhamma and patthāna dhamma.

Paticcasamuppāda dhamma just show that this dhamma causes arising of that dhamma and that dhamma cause arising of this dhamma. But paticcasamuppāda do not show how the cause and effect are related.

Unlike paticcasamuppāda dhamma, patthāna dhamma reveal all the conditional relationship among dhamma and patthana also show how they are related to each other. Patthana dhamma is cited as the last text in the 7 abhidhamma texts of The Buddha teaching and it is the most profound, the most difficult and the most essenceful dhamma ever exist. If dhamma can be seen these patthana dhamma are actually happening in our daily life.

There are in summary 24 paccaya or 24 conditions that dhamma are related to each other or dhamma condition other dhamma with 24 conditions. All 24 paccaya dhamma have been explained in this serial pages of Patthana Dhamma. There are more details in the 24 texts of Patthana Dhamma. These 24 texts are not of one text for one paccaya. 24 texts are details about patthana dhamma. In summary there are 24 paccayas or 24 conditions even though there are many more sub conditions a part from these 24 conditions.

24 paccaya or 24 conditions are

1. hetu paccayo or root condition
2. ārammana paccayo or object condition
3. adhipati paccayo or predominance condition
4. anantara paccayo or proximity condition
5. samanantara paccayo or contiguity condition
6. sahajāta paccayo or conascence condition
7. annamanna paccayo or mutuality condition
8. nissaya paccayo or dependence condition
9. upanissaya paccayo or decisive support condition
10. purejāta paccayo or prenasence condition
11. pacchājāta paccayo or postnasence condition

12. āsevana paccayo or repeatition condition
13. kamma paccayo or kamma condition
14. vipāka paccayo or vipāka condition or cooked result condition
15. āhāra paccayo or nutriment condition
16. indriya paccayo or faculty condition
17. jhāna paccayo or jhāna condition or absorption condition
18. magga paccayo or path condition
19. sampayutta paccayo or association condition
20. vippayutta paccayo or dissociation condition
21. atthi paccayo or presence condition
22. natthi paccayo or absence condition
23. vigata paccayo or disappearance condition
24. avigata paccayo or non disappearance condition