

1. AVIJJĀ		2. SANKHĀRĀ	
SN 12.2	Abhidhamma (CMA p295)	SN 12.2	Abhidhamma (CMA p295)
1. dukkhe aññāṇaṃ 2. dukkha-samudaye aññāṇaṃ 3. dukkha-nirodhe aññāṇaṃ 4. dukkha-nirodha-gāminiyā-paṭipadāya aññāṇaṃ	1-4 5. past lives 6. future lives 7. past and future lives 8. dependent origination	1. <i>kāya-saṅkhāra</i> 2. <i>vacī-saṅkhāra</i> 3. <i>citta-saṅkhāra</i> / <i>mano-saṅkhāra</i> (SN 12.25)	1. <i>puññābhisaṅkhāra</i> : <i>cetanā</i> in 8 mahākusala 5 rūpāvacara kusala 2. <i>apuññābhisaṅkhāra</i> : <i>cetanā</i> in 12 akusala 3. <i>āneñjābhisaṅkhāra</i> : <i>cetanā</i> in 4 arūpāvacara kusala

2. SANKHĀRĀ		3. VIÑÑĀṆA	
SN 12.2	Abhidhamma (CMA p295)	SN 12.2	Abhidhamma (CMA p296)
1. <i>kāya-saṅkhāra</i> 2. <i>vacī-saṅkhāra</i> 3. <i>citta-saṅkhāra</i> / <i>mano-saṅkhāra</i> (SN 12.25)	1. <i>puññābhisaṅkhāra</i> : <i>cetanā</i> in 8 mahākusala 5 rūpāvacara kusala 2. <i>apuññābhisaṅkhāra</i> : <i>cetanā</i> in 12 akusala 3. <i>āneñjābhisaṅkhāra</i> : <i>cetanā</i> in 4 arūpāvacara kusala	1. cakkhu-viññāṇa 2. sota-viññāṇa 3. ghāna-viññāṇa 4. jivhā-viññāṇa 5. kāya-viññāṇa 6. mano-viññāṇa	<i>saṅkhārā-paccayā viññāṇaṃ</i> : <i>viññāṇa</i> = <b>36 vipāka citta</b> : • 8 mahāvīpāka • 5 rūpāvacara vipāka • 4 arūpāvacara vipāka • 15 ahetuka vipāka • 4 phala  ( <i>viññāṇa-paccayā nāmarūpaṃ</i> : <i>viññāṇa</i> = <b>89 citta</b> )

3. VIÑÑĀṆA		4. NĀMA-RŪPA	
SN 12.2	Abhidhamma (CMA p296)	SN 12.2	Abhidhamma (CMA p296)
1. cakkhu-viññāṇa 2. sota-viññāṇa 3. ghāna-viññāṇa 4. jivhā-viññāṇa 5. kāya-viññāṇa 6. mano-viññāṇa	<i>saṅkhārā-paccayā viññāṇaṃ</i> : <i>viññāṇa</i> = <b>36 vipāka citta</b> : • 8 mahāvīpāka • 5 rūpāvacara vipāka • 4 arūpāvacara vipāka • 15 ahetuka vipāka • 4 phala  ( <i>viññāṇa-paccayā nāmarūpaṃ</i> : <i>viññāṇa</i> = <b>89 citta</b> )	• nāma: phassa vedanā saññā cetanā manasikāra • rūpa: mahābhūta upādā-rūpa	• <i>nāma</i> : <b>52 cetāsika</b> • <i>rūpa</i> : <b>kammaja-rūpa</b> – 4 mahābhūta 4 gocara 5 pasāda 2 bhāva rūpa-jīvita hadaya-vatthu • <i>rūpa</i> : <b>sabba rūpa</b> (HOA3 p282) o Paṭisandhi Asaññasatta Pavatti kammaja rūpa o Cittaja rūpa o Āhāraja rūpa o Utuja rūpa

4. NĀMA-RŪPA		5. SAĪĀYATANA	
SN 12.2	Abhidhamma (CMA p296)	SN 12.2	Abhidhamma (CMA p297)
<ul style="list-style-type: none"> <li>• nāma: phassa vedanā saññā cetanā manasikāra</li> <li>• rūpa: mahābhūta upādā-rūpa</li> </ul>	<ul style="list-style-type: none"> <li>• <b>nāma</b>: <b>52 cetasika</b></li> <li>• <b>rūpa</b>: <b>kammaja-rūpa</b> – 4 mahābhūta 4 gocara 5 pasāda 2 bhāva rūpa-jīvita hadaya-vatthu</li> <li>• <b>rūpa</b>: <b>sabba rūpa</b> (HOA3 p282) <ul style="list-style-type: none"> <li>o Paṭisandhi Asaññasatta Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul> </li> </ul>	<ol style="list-style-type: none"> <li>1. cakkhāyatana</li> <li>2. sotāyatana</li> <li>3. ghānāyatana</li> <li>4. jivhāyatana</li> <li>5. kāyāyatana</li> <li>6. <b>manāyatana</b> = <b>6 viññāṇa + 1 mano</b></li> </ol>	<ol style="list-style-type: none"> <li>1. cakkhu-pasāda</li> <li>2. sota-pasāda</li> <li>3. ghāna-pasāda</li> <li>4. jivhā-pasāda</li> <li>5. kāya-pasāda</li> <li>6. <b>manāyatana</b> = <b>32 lokiya vipāka citta</b> (36 - 4 phala)</li> </ol>

5. SAĪĀYATANA		5. PHASSA	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p297)
<ol style="list-style-type: none"> <li>1. cakkhāyatana</li> <li>2. sotāyatana</li> <li>3. ghānāyatana</li> <li>4. jivhāyatana</li> <li>5. kāyāyatana</li> <li>6. <b>manāyatana</b> = <b>6 viññāṇa + 1 mano</b></li> </ol>	<ol style="list-style-type: none"> <li>1. cakkhu-pasāda</li> <li>2. sota-pasāda</li> <li>3. ghāna-pasāda</li> <li>4. jivhā-pasāda</li> <li>5. kāya-pasāda</li> <li>6. <b>manāyatana</b> = <b>32 lokiya vipāka citta</b> (36 - 4 phala)</li> </ol>	<ol style="list-style-type: none"> <li>1. cakkhu-samphassa</li> <li>2. sota-samphassa</li> <li>3. ghāna-samphassa</li> <li>4. jivhā-samphassa</li> <li>5. kāya-samphassa</li> <li>6. mano-samphassa</li> </ol>	<p><b>Phassa</b> cetasika conascent with <b>32 lokiya vipāka citta</b> (36 - 4 phala):</p> <ol style="list-style-type: none"> <li>1. <b>phassa</b> with <b>2</b> cakkhu-viññāṇa = cakkhu-pasāda + rūpārammaṇa</li> <li>2. <b>phassa</b> with <b>2</b> sota-viññāṇa = sota-pasāda + saddārammaṇa</li> <li>3. <b>phassa</b> with <b>2</b> ghāna-viññāṇa = ghāna-pasāda + gandhārammaṇa</li> <li>4. <b>phassa</b> with <b>2</b> jivhā-viññāṇa = jivhā-pasāda + rasārammaṇa</li> <li>5. <b>phassa</b> with <b>2</b> kāya-viññāṇa = kāya pasāda + phoṭṭhabbārammaṇa</li> <li>6. <b>phassa</b> with mano-viññāṇa (<b>22 lokiya vipāka</b>) = hadaya-vatthu + dhammārammaṇa</li> </ol>

5. PHASSA	6. VEDANĀ
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SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p297)
1. cakkhu-samphassa 2. sota-samphassa 3. ghāna-samphassa 4. jivhā-samphassa 5. kāya-samphassa 6. mano-samphassa	<b>Phassa</b> cetasika conascent with <b>32 lokiya vipāka citta</b> (36 - 4 phala): 1. <b>phassa</b> with <b>2</b> cakkhu-viññāṇa = cakkhu-pasāda + rūpārammaṇa 2. <b>phassa</b> with <b>2</b> sota-viññāṇa = sota-pasāda + saddārammaṇa 3. <b>phassa</b> with <b>2</b> ghāna-viññāṇa = ghāna-pasāda + gandhārammaṇa 4. <b>phassa</b> with <b>2</b> jivhā-viññāṇa = jivhā-pasāda + rasārammaṇa 5. <b>phassa</b> with <b>2</b> kāya-viññāṇa = kāya-pasāda + phoṭṭhabbārammaṇa 6. <b>phassa</b> with mano-viññāṇa ( <b>22 lokiya vipāka</b> ) = hadaya-vatthu + dhammārammana	1. cakkhu-samphassajā 2. sota-samphassajā 3. ghāna-samphassajā 4. jivhā-samphassajā 5. kāya-samphassajā 6. mano-samphassajā	<b>Vedanā</b> cetasika conascent with <b>32 lokiya vipāka citta</b> (36 - 4 phala): 1. cakkha-samphassajā: upekkhā 2. sota-samphassajā: upekkhā 3. ghāna-samphassajā: upekkhā 4. jivhā-samphassajā: upekkhā 5. kāya-samphassajā: dukkha / sukha 6. mano-samphassajā: somanassa upekkhā

6. VEDANĀ		7. TAṆHĀ	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p297)
1. cakkhu-samphassajā 2. sota-samphassajā 3. ghāna-samphassajā 4. jivhā-samphassajā 5. kāya-samphassajā 6. mano-samphassajā	<b>Vedanā</b> cetasika conascent with <b>32 lokiya vipāka citta</b> (36 - 4 phala): 1. cakkha-samphassajā: upekkhā 2. sota-samphassajā: upekkhā 3. ghāna-samphassajā: upekkhā 4. jivhā-samphassajā: upekkhā 5. kāya-samphassajā: dukkha / sukha 6. mano-samphassajā: somanassa upekkhā	1. rūpa-tañhā 2. sadda-tañhā 3. gandha-tañhā 4. rasa-tañhā 5. phoṭṭhabba-tañhā 6. dhamma-tañhā	1. <b>kāma-tañhā</b> 2. <b>bhava-tañhā</b> 3. <b>vibhava-tañhā</b> -> <b>craving</b> is ultimately reducible to <b>greed LOBHA</b> cetasika.

7. TAṆHĀ		8. UPĀDĀNA	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p298)

<p>1. rūpa-tañhā 2. sadda-tañhā 3. gandha-tañhā 4. rasa-tañhā 5. phoṭṭhabba-tañhā 6. dhamma-tañhā</p>	<p>1. <b>kāma-tañhā</b> 2. <b>bhava-tañhā</b> 3. <b>vibhava-tañhā</b> -&gt; <b>craving</b> is ultimately reducible to <b>greed LOBHA</b> cetasika.</p>	<p>1. kāmupādāna 2. diṭṭhupādāna 3. sīlabbatupādāna 4. attavādupādāna</p>	<p>1. <b>kāmupādāna</b> -&gt; <b>LOBHA</b> 2. <b>diṭṭhupādāna</b> -&gt; <b>DIṬṬHI</b> 3. <b>sīlabbatupādāna</b> -&gt; <b>DIṬṬHI</b> 4. <b>attavādupādāna</b> -&gt; <b>DIṬṬHI</b> -&gt; weak/intitial greed = <b>craving</b> intensified craving = <b>clinging</b> -&gt; the greed that conditions wrong views is called <b>craving</b>. -&gt; the views that are accepted under the influence of that greed are called <b>clinging</b>.</p>
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<p style="text-align: center;"><b>8. UPĀDĀNA</b></p> <p style="text-align: center;">SN 12.2                      Abhidhamma (CMA p298)</p>		<p style="text-align: center;"><b>9. BHAVA</b></p> <p style="text-align: center;">SN 12.2                      Abhidhamma (CMA p298)</p>	
<p>1. kāmupādāna 2. diṭṭhupādāna 3. sīlabbatupādāna 4. attavādupādāna</p>	<p>1. <b>kāmupādāna</b> -&gt; <b>LOBHA</b> 2. <b>diṭṭhupādāna</b> -&gt; <b>DIṬṬHI</b> 3. <b>sīlabbatupādāna</b> -&gt; <b>DIṬṬHI</b> 4. <b>attavādupādāna</b> -&gt; <b>DIṬṬHI</b> -&gt; weak/intitial greed = <b>craving</b> intensified craving = <b>clinging</b> -&gt; the greed that conditions wrong views is called <b>craving</b>. -&gt; the views that are accepted under the influence of that greed are called <b>clinging</b>.</p>	<p>1. <b>kāmabhava</b> 2. <b>rūpabhava</b> 3. <b>arūpabhava</b></p>	<p>1. <b>kamma-bhava</b>: <b>cetanā</b> in <b>29 akusala &amp; kusala citta</b> = 12 akusala 8 mahākusala 5 rūpāvacara kusala 4 arūpāvacara kusala 2. <b>upapatti-bhava</b>: <b>32 lokiya vipāka citta</b> (36 – 4 phala) 52 cetasika kammaja-rūpa -&gt; under the influence of <b>clinging</b> one engages in action that is accumulated as <b>kamma</b>. -&gt; that same clinging leads one back into the round of <b>rebirth</b> in a state determined by one's <b>kamma</b>.</p>

<p style="text-align: center;"><b>9. BHAVA</b></p> <p style="text-align: center;">(HOA3 p285)                      Abhidhamma (CMA p298)</p>		<p style="text-align: center;"><b>10. JĀTI</b></p> <p style="text-align: center;">SN 12.2                      Abhidhamma (CMA p298)</p>	
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<p><b>9 Upapatti-bhava :</b></p> <ol style="list-style-type: none"> <li>1. Kāma-bhava</li> <li>2. Rūpa-bhava</li> <li>3. Arūpa-bhava</li> <li>4. Saññā-bhava</li> <li>5. Asaññā-bhava</li> <li>6. Nevasaññā-nāsaññā-bhava</li> <li>7. Ekavokāra-bhava</li> <li>8. Catuvokāra-bhava</li> <li>9. Pañcavokāra-bhava</li> </ol>	<ol style="list-style-type: none"> <li>1. <b>kamma-bhava: cetanā</b> in <b>29 akusala &amp; kusala citta</b> = 12 akusala 8 mahākusala 5 rūpāvacara kusala 4 arūpāvacara kusala</li> <li>2. <b>upapatti-bhava: 32 lokiya vipāka citta</b> (36 – 4 phala) 52 cetasika kammaja-rūpa -&gt; under the influence of <b>clinging</b> one engages in action that is accumulated as <b>kamma</b>. -&gt; that same clinging leads one back into the round of <b>rebirth</b> in a state determined by one's <b>kamma</b>.</li> </ol>		<ul style="list-style-type: none"> <li>• <b>32 lokiya vipāka citta</b> (36 – 4 phala)</li> <li>• <b>52 cetasika</b></li> <li>• <b>kammaja-rūpa</b></li> </ul>
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<b>10. JĀTI</b> <b>SN 12.2</b> <b>Abhidhamma (CMA p298)</b>		<b>11. JARĀ-MARAṆA-SOKA-PARIDEVA-DUKKHA-DOMANASSA-UPĀYĀSA</b> <b>SN 12.2</b> <b>Abhidhamma (CMA p298)</b>	
	<ul style="list-style-type: none"> <li>• <b>32 lokiya vipāka citta</b> (36 – 4 phala)</li> <li>• <b>52 cetasika</b></li> <li>• <b>kammaja-rūpa</b></li> </ul>		

<b>PACCAYA CONDITION</b>	<b>Definition (p306)</b>	<b>Application (p305)</b>	<b>CMA (p322)</b>	<b>DPC (p16)</b>	<b>Paccaya Conditioning (p308)</b>	<b>Paccayuppanna Conditioned (p308)</b>	<b>NOTES</b>
<b>1. hetu root</b>	a condition where a conditioning state functions like a root by imparting firmness and fixity to the conditioned states. These roots give rise to the conditioned states and make them firm and steady.	<b>2. nāma -&gt; nāmarūpa</b>	<b>atthi</b>	<b>small saḥajāta</b>	the six mental factors known as roots: 1. <b>lobha</b> 2. <b>dosa</b> 3. <b>moha</b> 4. <b>alobha</b> 5. <b>adosa</b> 6. <b>amoha</b>	<ul style="list-style-type: none"> <li>• <b>71 sahetuka citta</b> (89-18 <i>ahetuka</i>)</li> <li>• <b>52 cetasika</b> (excl. moha in mohamūla citta)</li> <li>• <b>sahetuka citta</b> <i>rūpa</i> during <b>pavatti</b></li> <li>• <b>sahetuka kamma</b> <i>rūpa</i> at <i>patibandhi</i></li> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> </ul>	<b>paccaya</b> MUST be existing or arise simultaneously with <b>paccayuppanna</b> . -> 2 <b>moha-mūla citta</b> are excluded from <b>paccaya</b> because <b>moha</b> is alone there and has NO concomitant hetu. (HOA3 p149-151)
<b>2. ārammaṇa object</b>	a condition where a conditioning state, as <b>object</b> , causes other states, the conditioned states, to arise taking it as their object. The <b>six classes of objects</b> are the conditioning states in this relation, the corresponding citta and cetasikas are the conditioned states.	<b>5. paññatti nāmarūpa -&gt; nāma</b>	<b>ārammaṇa</b>	<b>ārammaṇa</b>	<i>vattamāna, atīta, anāgata</i> – present, past, future: • <b>89 citta</b> • <b>52 cetasika</b> • <b>28 rūpa</b> Kālavimutta - timeless • <b>Nibbāna</b> • <b>Paññatti</b>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>KUSALA</b> = 21 citta, 38 cetasika (7+6+25)</li> <li>• <b>AKUSALA</b> = 12 citta, 27 cetasika (7+6+14)</li> <li>• <b>ABYĀKATA</b> = 36 vipāka, 20 kiriya, 38 cetasika, 28 rūpa, Nibbāna</li> <li>-&gt; ONLY <b>citta</b> &amp; <b>cetasika</b> can take objects. -&gt; objects are those where our minds take delight. (HOA3 p149-151)</li> </ul>
<b>3. adhipati predominance</b>	2 types: (i) <b>object predominance</b> ( <i>ārammaṇādhipatī</i> ), (ii) <b>conscience predominance</b> ( <i>sahajātādhipatī</i> )	<b>6. nāmarūpa -&gt; nāmarūpāna</b>	<b>atthi</b>	<b>small saḥajāta</b>			<b>adhipati</b> arise ONLY in <b>dvi-hetuka</b> & <b>tihetuka javana</b> = 52 = 55 - 2 mohamūla - hasituppāda (HOA3 p151)
<b>3.1 ārammaṇa-adhipati</b>	a condition where the conditioning state, as object, dominates over the mental states which take it as their object. Only those objects which are <b>esteemed, cherished, or strongly desired</b> can become the conditioning states in this relation. -> This condition is virtually identical with the <b>object decisive support condition</b> , differing from it only slightly in the <b>conditioning forces</b> : while the latter has the force of being a <b>strongly efficacious</b> cause for the arising of the citta and cetasikas, the former has the force of <b>strongly attracting and dominating</b> those states.	<b>6. nāmarūpa -&gt; nāmarūpāna</b>	<b>ārammaṇa upanissaya atthi*</b>	<b>ārammaṇa</b>	<ul style="list-style-type: none"> <li>• <b>18 sādhipati nipphanna rūpa</b> (atīta, paccuppanna, anāgata)</li> <li>• <b>84 sādhipati citta</b> (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāna)</li> <li>• <b>47 cetasika</b> (exc. dosa, issā, macchhariya, kukkuccha, vicikicchā)</li> <li>• <b>Nibbāna</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 sādhipati lobhamūla</b></li> <li>• <b>8 sādhipati mahākusala</b></li> <li>• <b>4 sādhipati mahākiriya ñāṇasampayutta</b></li> <li>• <b>8 lokuttara citta</b></li> <li>• <b>45 cetasika</b> (exc. dosa, issā, macchhariya, kukkuccha, vicikicchā, 2 appamaññā - karuṇā, muditā)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 lobhamūla</b> citta take 76 lokiya citta (84 – 8 lobhamūla), 47 cetasika and 18 nipphanna-rūpa intensely.</li> <li>• <b>4 mahākusala ñāṇa-vippayutta</b> take 17 lokiya kusala citta (8+5+4) as strong object, or desirable object, or they take those objects intensely.</li> <li>• <b>4 mahākusala ñāṇa-samyutta</b> take 20 kusala citta (8+5+4+3 magga exc. Arh), the 1st-3rd phala, Nibbāna as intense objects.</li> <li>• <b>4 mahākiriya ñāṇa-samyutta</b> take Arahatta magga &amp; phala citta, Nibbāna as intense objects.</li> <li>• <b>8 lokuttara</b> take Nibbāna as an intense object. (HOA3 p202)</li> </ul>
<b>3.2 saḥajāta-adhipati</b>	a condition where a conditioning state dominates conditioned states conascent with itself. The conditioning states in this relation are the four predominant— <b>desire, energy, consciousness, and investigation</b> . Only one of these can take on the role of predominance condition on a given occasion, and then only in <b>javana citta</b> with <b>two or three roots</b> . The conascent mental and material phenomena are the conditioned states.	<b>6. nāmarūpa -&gt; nāmarūpāna</b>	<b>atthi*</b>	<b>small saḥajāta</b>	<ul style="list-style-type: none"> <li>• <b>chanda</b></li> <li>• <b>virīya</b></li> <li>conas with <b>52 sādhipati javana</b> (55 – 2 mohamūla – 1 hasituppāda)</li> <li>• <b>vīmaṃsa</b></li> <li>conas with <b>34 tihetuka javana</b> (52 – 10 akusala – 8 mahākusala &amp; mahākiriya ñāṇa-vippayutta)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>52 sādhipati javana</b></li> <li>• <b>50 cetasika</b> (exc. chanda/virīya &amp; vicikicchā)</li> <li>• <b>cittaja rūpa</b> from 52 javana</li> <li>• <b>34 tihetuka javana</b></li> <li>• <b>37 cetasika</b> (7+6+25 = 38, exc. paññindriya)</li> <li>• <b>cittaja rūpa</b> from 34 tihetuka javana</li> </ul>	<b>52 dvi-hetuka, ti-hetuka javana</b>

<p><b>4. anantara proximity</b> (same as 5, 22, 23)</p>	<p>a condition where one mental state, the conditioning state, causes another mental state, the conditioned state, to arise immediately after it has ceased, so that no other mental state can intervene between them. -&gt; The <b>death consciousness</b> of an Arahant, however, does not function as <b>proximity or contiguity condition</b>, since it is not followed by any other citta.</p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><i>upanissaya</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<p>the citta and cetasikas that have just ceased. • <b>preceding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<p>the citta and cetasikas that arise afterwards. • <b>succeeding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<p>1. <b>citta-niyāma</b>: law of the mind 2. <b>utu-niyāma</b>: physical inorganic law 3. <b>bija-niyāma</b>: physical organic law 4. <b>kamma-niyāma</b>: law of kamma 5. <b>dhamma-niyāma</b>: law of the Dhamma -&gt; applied ONLY to <b>citta &amp; cetasika</b> -&gt; an <b>Arh's cuti citta</b> is <b>paccayuppanna</b> because it is preceded by javana, or tadārammana or bhavaṅga. (HOA3 p152)</p>
<p><b>5. samanantara contiguity</b> (same as 4, 22, 23)</p>	<p>a condition where the conditioning mental state causes the conditioned mental state to arise immediately after it has ceased, in accordance with the fixed order of the mental process. -&gt; <b>anantara</b> and <b>samanantara</b> are identical in meaning; they differ only in the letter. -&gt; these two conditions apply to the relationship between the citta and cetasikas ceasing at any given moment and the citta and cetasikas that arise in immediate succession.</p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><i>upanissaya</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<p>the citta and cetasikas that have just ceased. • <b>preceding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<p>the citta and cetasikas that arise afterwards. • <b>succeeding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<p>1. <b>citta-niyāma</b>: law of the mind 2. <b>utu-niyāma</b>: physical inorganic law 3. <b>bija-niyāma</b>: physical organic law 4. <b>kamma-niyāma</b>: law of kamma 5. <b>dhamma-niyāma</b>: law of the Dhamma</p>
<p><b>6. saḥajāta conascence</b> (same as 7, 8.1, 21.1)</p>	<p>a condition where a conditioning state, on arising, causes the conditioned states to arise simultaneously with itself. This is compared to the flame of a lamp which, on arising, causes the light, colour, and heat to arise along with it. -&gt; This condition may be divided into three types, as is done in the above text, or it may be more finely divided into five types: (i) each mental state—citta or cetasika—for the associated mental states; (ii) each mental state for the conascent material phenomena; (iii) each of the four great essentials for the other three great essentials; (iv) each of the four great essentials for derived material phenomena; (v) at the moment of rebirth-linking, the heart-base for the resultant mental states, and the latter in turn for the heart-base.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><i>atthi</i></p>	<p><i>great saḥajāta</i></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti</i> <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadaya-vatthu</b></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti</i> <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadaya-vatthu</b></p>	<p><b>SABBA RŪPA</b>: o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa  4 <b>nāmakkhanda</b>: 1-&gt;3, 3-&gt;1, 2-&gt;2. similar to a lamp &amp; its light</p>
<p><b>7. aññamañña mutuality</b> (same as 6, 8.1, 21.1)</p>	<p>is actually a subordinate type of conascence condition. In the general conascence condition, the conditioning state simply causes the conditioned states to arise together with itself, but no reciprocity in the conditioning force is required. -&gt; However, in the mutuality condition <b>each of the conditioning states is, at the same time and in the same way, a conditioned state in relation to the very states that it conditions</b>. Thus a conditioning state in the relation of mutuality gives its force to the conditioned state and also receives the force of the conditioned state, which is a conditioning state relative to itself. -&gt; This is compared to a tripod, each leg of which assists the other two legs reciprocally in enabling the tripod to stand upright.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><i>atthi</i></p>	<p><i>medium saḥajāta</i></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti</i> <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadaya-vatthu</b></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti</i> <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadaya-vatthu</b></p>	<p>• <b>paccaya &amp; paccayuppanna</b> MUST be of the same nature: <b>nāma – nāma</b>, <b>NOT</b> nāma – rūpa. They MUST arise at the same time. -&gt; similar to <b>LEARNING</b> • though <b>nāma</b> and <b>rūpa</b> arise together, there is NO <b>aññamañña</b>. • at <i>paṭisandhi</i> there are <b>paṭisandhi citta</b>, <b>cetāsika</b>, and <b>hadaya-vatthu</b> (kammaja-rūpa), they are MUTUALLY supporting. • during <i>pavatti</i> there is NO <b>aññamañña</b> between <b>nāma</b> and <b>rūpa</b>. • there may be <b>saḥajāta</b> but there may or may NOT be <b>aññamañña</b>. • there is NO <b>aññamañña</b> between 4 <b>mahābhūta</b> and <b>upādā-rūpa</b>. (HOA3 p155)</p>

<p><b>8. nissaya</b> □ <b>support</b></p>	<p>a condition where the conditioning state causes the conditioned states to arise by <b>servicing as the support or foundation on which they depend</b>. The conditioning state is said to be related to the conditioned state in a manner similar to the way the earth supports trees and vegetation or a canvas supports a painting. -&gt; Two main categories of support condition are recognized: (i) <b>conascence support</b> (<i>sahajāta-nissaya</i>) and (ii) <b>prenascence support</b> (<i>purejāta-nissaya</i>).</p>	<p><b>6. nāmarūpa -&gt; atthi</b> <b>nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great sahajāta</b></p>			<p>similar to the earth or a canvas</p>
<p><b>8.1 sahajāta-nissaya</b>  <b>conascence-support</b>  (same as 6, 7, 21.1)</p>	<p>Conascence support condition is identical in all respects with the conascence condition.</p>	<p><b>6. nāmarūpa -&gt; atthi</b> <b>nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great sahajāta</b></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadava-vatthu</b></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>  b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b>  c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • <b>4 nāmakkhanda</b> • <b>hadava-vatthu</b></p>	
<p><b>8.2 purejāta-nissaya</b>  <b>prenascence-support</b></p>	<p>Prenascence support condition includes two subsidiary types: a) base-prenascence support (<b>vatthu-purejāta-nissaya</b>),  b) base-object prenascence support (<b>vatthu-ārammaṇa-purejāta-nissaya</b>) □</p>	<p><b>6. nāmarūpa -&gt; atthi</b> <b>nāmarūpāna</b></p>	<p><b>atthi</b></p>				
<p><b>8.2a vatthu-purejāta-nissaya</b>  <b>base-prenascence support</b>  (same as 10.1, 20.2, 21.2a)</p>	<p>is identical with <b>base prenascence</b>, discussed under the <b>prenascence condition</b>.</p>	<p><b>6. nāmarūpa -&gt; atthi</b> <b>nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>vatthu</b></p>	<p><i>Pañcavokārabhūmi pavatti</i>: <b>vatthu = pasāda</b> 1. <b>cakkhu</b> 2. <b>sota</b> 3. <b>ghāna</b> 4. <b>jivhā</b> 5. <b>kāya</b> 6. <b>hadaya-vatthu</b></p>	<p><i>Pañcavokārabhūmi pavatti</i>: • <b>85 citta</b> (exc. 4 arūpāvacara vipāka) • <b>52 cetasika</b></p>	
<p><b>8.2b vatthu-ārammaṇa-purejāta-nissaya</b>  <b>base-object-prenascence support</b>  (the same as 20.2)</p>	<p>the special case when a citta arises supported by the <b>heart-base</b> and at the same time makes that heart-base its <b>object</b>. Thus on such an occasion the heart-base is <b>simultaneously</b> a support and an object for a single citta. -&gt; Referring to this condition, the <b>Paṭṭhāna</b> states: "One contemplates with insight that internal base as impermanent, suffering, non-self; one enjoys it and delights in it; making it an object, lust arises, wrong view arises, doubt arises, restlessness arises, displeasure arises."</p>	<p><b>6. nāmarūpa -&gt; ārammaṇa* nāmarūpāna</b></p>	<p><b>ārammaṇa* upanissaya atthi</b></p>	<p><b>ārammaṇa</b></p>	<p>• <b>hadaya-vatthu</b> taken as OBJECT of the same <b>citta</b> &amp; <b>cetasika</b> it supports as base.</p>	<p>• <b>manodvārāvajjana citta</b> • <b>29 kāmāvacara javana</b> • <b>11 tadārammaṇa citta</b> • <b>44 cetasika</b> (exc. issā, macchariyā, kukkuccha, 3 virati, 2 appamañña) -&gt; these take their <b>hadaya-vatthu</b> as OBJECT.</p>	<p>• 29 <b>kāmāvacara javana</b> = 12 akusala, 8 mahākusala, 8 mahākiriya, 1 hasituppāda  • 11 <b>tadārammaṇa citta</b> = 8 mahāvīpāka, 3 santīraṇa (2 upekkhā, 1 somanassa)  • 3 <b>virati</b> = sammāvācā, sammākamanta, sammāājiva  • 2 <b>appamañña</b> = karuṇā, muditā</p>

<p><b>9. upanissaya decisive support</b></p>	<p>3 kinds: (i) <b>object decisive support</b> (<i>ārammaṇūpanissaya</i>), (ii) <b>proximity decisive support</b> (<i>anantarūpanissaya</i>), (iii) <b>natural decisive support</b> (<i>pakatūpanissaya</i>)</p>	<p><b>5. paññatti nāmarūpa -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>nānākkhaṇika-kamma</b></p>			<p>similar to the rain -&gt; <b>intense support:</b> more forceful than nissaya. (HOA3 p156)</p>
<p><b>9.1. ārammaṇa-upanissaya</b> <i>object-decisive support</i>  (same as 3.1)</p>	<p>a condition where the conditioning state is an <b>exceptionally desirable or important object</b> which causes the conditioned states, the mental phenomena that apprehend it, to arise in strong dependence on it.</p>	<p><b>5. paññatti nāmarūpa -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>ārammaṇa</b></p>	<ul style="list-style-type: none"> <li>• <b>18 sādhipati nipphanna rūpa</b> (atīta, paccuppanna, anāgata)</li> <li>• <b>84 sādhipati citta</b> (exc. 2 dosamūla, 2 mohamūla, 1 dukkhasahagata kāyaviññāna)</li> <li>• <b>47 cetasika</b> (exc. dosa, issā, macchhariya, kukkucca, vicikicchā)</li> <li>• <b>Nibbāna</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 sādhipati lobhamūla</b></li> <li>• <b>8 sādhipati mahākusala</b></li> <li>• <b>4 sādhipati mahākiriya ñāṇasampayutta</b></li> <li>• <b>8 lokuttara citta</b></li> <li>• <b>45 cetasika</b> (exc. dosa, issā, macchhariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 lobhamūla</b> citta take 76 lokiya citta (84 – 8 lobhamūla), 47 cetasika and 18 nipphanna-rūpa intensely.</li> <li>• <b>4 mahākusala ñāṇa-vippayutta</b> take 17 lokiya kusala citta (8+5+4) as strong object, or desirable object, or they take those objects intensely.</li> <li>• <b>4 mahākusala ñāṇa-samyutta</b> take 20 kusala citta (8+5+4+3 magga exc. Arh), the 1st-3rd phala, Nibbāna as intense objects.</li> <li>• <b>4 mahākiriya ñāṇa-samyutta</b> take Arahatta magga &amp; phala citta, Nibbāna as intense objects.</li> <li>• <b>8 lokuttara</b> take Nibbāna as an intense object. (HOA3 p202)</li> </ul>
<p><b>9.2 anantara-upanissaya</b> <i>proximity-decisive support</i>  (same as 4, 5, 22, 23)</p>	<p>is identical with proximity condition with respect to the conditioning and conditioned states, but differs from it slightly in the <b>forces of the conditions</b>. -&gt; <b>Proximity</b> is the force which causes the succeeding mental states to arise immediately after the preceding states have ceased; -&gt; <b>proximity decisive support</b> is the force which causes the succeeding states to arise because they are <b>strongly dependent</b> on the ceasing of the preceding states.</p>	<p><b>5. paññatti nāmarūpa -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>anantara</b></p>	<p>the citta and cetasikas that have just ceased. • <b>preceding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<p>the citta and cetasikas that arise afterwards. • <b>succeeding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b></p>	<ol style="list-style-type: none"> <li>1. <b>citta-niyāma</b>: law of the mind</li> <li>2. <b>utu-niyāma</b>: physical inorganic law</li> <li>3. <b>bija-niyāma</b>: physical organic law</li> <li>4. <b>kamma-niyāma</b>: law of kamma</li> <li>5. <b>dhamma-niyāma</b>: law of the Dhamma</li> </ol>
<p><b>9.3 pakata-upanissaya</b> <i>natural-decisive support</i></p>	<p>a wide relation that includes as the conditioning states all <b>past mental or material phenomena</b> that become <b>strongly efficacious</b> for the arising, at a subsequent time, of the conditioned states, which are subsequent cittas and cetasikas. -&gt; For example, prior lust may be a natural decisive support condition for the volitions of killing, stealing, sexual misconduct, etc.; prior faith for the volitions of giving alms, undertaking precepts, and practising meditation; the gaining of health for happiness and energy, the onset of sickness for sorrow and torpor, etc.</p>	<p><b>5. paññatti nāmarūpa -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>pakata-upanissaya</b></p>	<p><b>STRONG PAST:</b> • <b>89 citta</b> • <b>52 cetasika</b> • <b>28 rūpa</b> • some <b>paññatti</b></p>	<p><b>LATER:</b> • <b>89 citta</b> • <b>52 cetasika</b></p>	<p>there is a <b>TIME GAP</b>.</p>
<p><b>10. purejāta prenasce</b></p>	<p>a condition where a conditioning state—a material state which has already arisen and reached the <b>stage of presence</b> (<i>ñhiti</i>)—causes mental states, the conditioned states, to arise after it. This is like the sun, which arises first in the world and gives light to people who appear after it has arisen. -&gt; There are two main types of prenasce condition, (i) <b>base prenasce</b> (<i>vatthu-purejāta</i>) and (ii) <b>object prenasce</b> (<i>āramma-purejāta</i>).</p>	<p><b>4. rūpa -&gt; nāma</b></p>	<p><b>atthi</b></p>				<ul style="list-style-type: none"> <li>• similar to the sun &amp; the moon since the beginning of the world.</li> <li>• paccaya <b>MUST</b> have arisen before paccayuppanna and <b>MUST</b> be existing at the present moment. (HOA3 p156)</li> </ul>

<p><b>10.1 vatthu-purejāta</b></p> <p><i>base-prenascence</i></p> <p>(same as 8.2a, 20.2, 21.2a)</p>	<p>Each of the <b>six physical bases</b> during the <b>course of existence</b> is a conditioning state by way of <b>base pre-nascence</b> for the citta and cetasikas—the conditioned states—that take it as the material support for their arising.</p> <p>-&gt; The <b>heart-base</b> is not a pre-nascence condition for the mental states at the moment of <b>rebirth-linking</b>, since on that occasion the heart-base and mental states arise simultaneously as <b>conscience and mutuality conditions</b>.</p> <p>-&gt; But the heart-base arisen at the rebirth moment becomes a <b>pre-nascence condition</b> for the first bhavanga citta immediately following the rebirth consciousness, and thereafter it becomes a pre-nascence condition for all mind element and mind-consciousness element cittas during the <b>course of life</b>.</p>	<p><b>4. rūpa -&gt; nāma</b></p>	<p><i>atthi</i></p>	<p><i>vatthu</i></p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <p><b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b>cakkhu</b></li> <li>2. <b>sota</b></li> <li>3. <b>ghāna</b></li> <li>4. <b>jivhā</b></li> <li>5. <b>kāya</b></li> <li>6. <b>hadaya-vatthu</b></li> </ol>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka) = <b>7 viññāṇa-dhātu</b>: <ul style="list-style-type: none"> <li>o 2 cakkhu-viññāṇa-dhātu</li> <li>o 2 sota-viññāṇa-dhātu</li> <li>o 2 ghāna-viññāṇa-dhātu</li> <li>o 2 jivhā-viññāṇa-dhātu</li> <li>o 2 kāya-viññāṇa-dhātu</li> <li>o 3 mano-dhātu</li> <li>o 72 mano-viññāṇa-dhātu</li> </ul> </li> <li>• <b>52 cetasika</b></li> </ul>	
<p><b>10.2 ārammaṇa-purejāta</b></p> <p><i>object-prenascence</i></p> <p>(same as 21.2b)</p>	<p>Each of the <b>five sense objects</b> is a conditioning state by way of <b>object pre-nascence</b> for the citta and cetasikas in a sense door cognitive process that take it as object.</p> <p>-&gt; In addition, all <b>eighteen types of concretely produced matter</b> that have reached the <b>stage of presence</b> can become <b>object pre-nascence</b> condition for the cittas and cetasikas in a mind-door process.</p>	<p><b>4. rūpa -&gt; nāma</b></p>	<p><i>ārammaṇa* upanissaya atthi</i></p>	<p><i>ārammaṇa</i></p>	<ul style="list-style-type: none"> <li>• <b>18 PRESENT nipphanna rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>54 kāmāvacara citta</b></li> <li>• <b>2 abhiññā</b></li> <li>• <b>50 cetasika</b> (exc. karuṇā, muditā)</li> </ul>	<p><i>ṭhiti</i> presence state</p>
<p><b>11. pacchājāta postnascence</b></p> <p>(same as 20.3, 21.3)</p>	<p>a condition where a conditioning state assists conditioned states that had arisen prior to itself by <b>supporting</b> and <b>strengthening</b> them.</p> <p>-&gt; The conditioning states in this relation are subsequently arisen cittas and cetasikas, the conditioned states are the material phenomena of the body <b>born of all four causes</b>, which material phenomena had arisen along with preceding cittas.</p> <p>-&gt; This condition begins with <b>the first bhavanga</b> in relation to the material phenomena <b>born of kamma</b> at the moment of <b>rebirth-linking</b>. Just as the rainwater that falls later promotes the growth and development of the already existing vegetation, so the <b>subsequently arisen</b> mental states support the <b>pre-arisen</b> material phenomena so that they continue to produce similar material phenomena in succession.</p>	<p><b>3. nāma -&gt; rūpa</b></p>	<p><i>atthi</i></p>	<p><i>pacchājāta</i></p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<b>nāmakkhanda</b>), i.e. subsequent first life-continuum (<b>paṭhama bhavaṅga</b>), etc., excluding 4 immaterial resultants (<b>arūpa vipāka</b>), during life (<b>pavatti</b>) in 5-aggregate planes (<b>pañcavokāra bhūmi</b>).</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<b>paṭisandhi citta</b>), etc., and reached the <b>static phase</b>.</p>	<p>o Paṭisandhi, Asaññasatta, Pavatti kammaja rūpa</p> <p>o Cittaaja rūpa</p> <p>o Bāhira rūpa</p> <p>o Āhāraja rūpa</p> <p>o Utuja rūpa</p> <p>-&gt; in the Commentaries it is said that there is a kind of vulture that does not feed their young birds which always have the expectation that their parents will bring food for them.</p> <p>-&gt; they survive being supported by the <b>cetanā volition</b> accompanying that longing. Longing appears later but their bodies are already existent.</p> <p>-&gt; <b>citta</b> &amp; <b>cetasika</b> arise later and support the <b>rūpa</b> that has already been existent. (HOA3 p156)</p>

<p><b>12. āsevana repetition</b></p>	<p>a condition where the conditioning mental state causes the conditioned states, mental phenomena similar to itself, to arise with <b>increased power</b> and <b>efficiency</b> after it has ceased.</p> <p>-&gt; Just as a student, by repeated study, becomes more proficient in his lessons, so the conditioning states, by causing states similar to themselves to arise in succession, impart greater <b>proficiency</b> and <b>strength</b> to them.</p> <p>-&gt; Although the <b>four supramundane path cittas</b> are wholesome javanas, they do not become the conditioning states of repetition condition because they are followed by <b>fruition cittas</b>, which are resultants, and thus the repetition essential to this relation is lacking. And though <b>fruition cittas</b> can occur in succession in a javana process, because they are resultants they do not meet the full definition of the conditioning states in repetition condition.</p> <p>-&gt; the <b>triple-rooted sense-sphere wholesome cittas</b> which immediately precede the <b>path cittas</b> are conditioning states and the latter are conditioned states in the repetition condition.</p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><i>upanissaya</i></p>	<p><i>anantara</i></p>	<p>mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the <b>javana process</b> except the last javana.</p> <ul style="list-style-type: none"> <li>• preceding <b>47 lokiya javana</b> (55-8) (excl. the <b>last javana</b>) <ul style="list-style-type: none"> <li>o <b>17 lokiya kusala</b></li> <li>o <b>12 akusala</b></li> <li>o <b>18 kiriya</b></li> </ul> </li> <li>• <b>52 cetasika</b></li> </ul>	<p>mental phenomena having the <b>same kammic quality</b> (wholesome, unwholesome, or functional) in the following javana moment.</p> <ul style="list-style-type: none"> <li>• following <b>51 javanas</b> exc. the <b>1st javana</b> and <b>phala javana</b> <ul style="list-style-type: none"> <li>o <b>17 lokiya kusala</b></li> <li>o <b>4 magga kusala</b></li> <li>o <b>12 akusala</b></li> <li>o <b>18 kiriya</b></li> </ul> </li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• 17 <b>lokiya kusala</b> = 8 mahākusala + 9 mahaggata kusala</li> <li>• 18 <b>kiriya</b> = 8 mahākiriya + 9 mahaggata kiriya + 1 hasituppāda</li> </ul> <p>-&gt; of the <b>SAME</b> genus: kusala – kusala, akusala – akusala, kiriya – kiriya, <b>NOT</b> vipāka – vipāka</p> <p>-&gt; one arises and disappears, letting the succeeding one arise and imparting some kind of force or power to the following one.</p> <p>-&gt; <b>paccaya</b>: 1st-6th javana; <b>paccayuppanna</b>: 2nd-7th javana (HOA3 p158)</p>
<p><b>13. kamma</b></p>	<p>This condition is of two kinds: (i) <b>conascent kamma condition</b> (<i>sahajāta-kammappaccaya</i>), and (ii) <b>asynchronous kamma condition</b> (<i>nānākkhaṇika-kammappaccaya</i>).</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>		<p><i>small saḥajāta</i></p>			<p><b>KAMMA</b> is <b>NOT</b> acquired during <b>pañca-dvāra-vīthi</b> because the <b>javana</b> are too WEAK -&gt; ONLY in <b>manodvāra-vīthi</b> (HOA3 p250)</p>
<p><b>13.1 saḥajāta-kamma</b></p> <p><i>conascent-kamma</i></p>	<p>the conditioning states are the <b>volitions</b> (<i>cetanā</i>) in the <b>eighty-nine cittas</b>. The conditioned states are the citta and cetasikas associated with those volitions and the conascent material phenomena.</p> <p>-&gt; <b>Volition</b> here functions as a <b>conascent kamma condition</b> by causing its concomitants to perform their respective tasks and by arousing the appropriate kinds of material phenomena simultaneously with its own arising.</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>	<p><i>atthi</i></p>	<p><i>small saḥajāta</i></p>	<ul style="list-style-type: none"> <li>• <b>cetanā cetasika</b> of <b>89 citta</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>51 cetasika</b> excl. <b>cetanā</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	<p><b>CETANĀ</b> is similar to a chief disciple who does his job and encourages others to do their</p>
<p><b>13.2 nānākkhaṇika-kamma</b></p> <p><i>asynchronous-kamma</i></p>	<p>there is a <b>temporal gap</b> between the <b>conditioning</b> state and the <b>conditioned</b> states. The conditioning state in this relation is a past wholesome or an unwholesome <b>volition</b>. The conditioned states are the resultant cittas, their cetasikas, and material phenomena born of kamma, both at rebirth-linking and in the course of existence.</p> <p>-&gt; The <b>conditioning force</b> here is the ability of such <b>volition</b> to generate the appropriate resultant mental states and kamma-born materiality. This conditional relation also obtains between a <b>path</b> consciousness and its <b>fruition</b>.</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>	<p><i>upanissaya* kamma</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<ul style="list-style-type: none"> <li>• <b>21 kusala cetanā</b></li> <li>• <b>12 akusala cetanā</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b></li> <li>• <b>38 cetasika</b> (7+6+25)</li> <li>• <b>paṭisandhi kammaja rūpa</b></li> <li>• <b>pavatti kammaja rūpa</b></li> <li>• <b>asaññasatta kammaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• similar to a seed -&gt; the result arises after some time.</li> <li>• there is a <b>TIME GAP</b> between <b>paccaya</b> (cetanā) and <b>paccayuppanna</b> (vipāka, cetasika, kammaja-rūpa) (HOA3 p159)</li> </ul>

<p><b>14. vipāka result</b></p>	<p>a condition where a conditioning state makes the conditioned states that arise together with it be as <b>passive, effortless, and quiescent</b> as itself.  -&gt; The conditioning states in this relation are the <b>resultant</b> cittas and cetasikas. The conditioned states are those same resultants with respect to each other and the conascent material phenomena.  -&gt; Since resultants are produced from the <b>maturing of kamma</b>, they are not <b>active</b> but <b>passive</b> and <b>quiescent</b>. Thus in the mind of a person in deep sleep, the resultant bhavanga consciousness arises and passes away in constant succession, yet during this time no efforts are made for action by body, speech, or mind, and there is not even distinct awareness of an object.  -&gt; Similarly, in the five-door cognitive process, the resultant cittas do not make an exertion to know their object. It is only in the <b>javana</b> phase that effort is made to clearly cognize the object, and again it is only in the <b>javana</b> phase that actions are performed.</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>	<p><b>atthi</b></p>	<p><b>medium saḥajāta</b></p>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b> (22 can produce rūpa)</li> <li>• <b>38 cetasika</b> (7+6+25)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b> (15+8+5+4+4)</li> <li>• <b>38 cetasika</b> (7+6+25)</li> <li>• <b>paṭisandhi kammaja rūpa</b></li> <li>• <b>cittaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>22 vipāka citta</b> = 36 – dvi-pañcaviññāṇa – 4 arūpāvacara vipāka</li> <li>• is similar to “relaxing in the breeze”</li> <li>• produced by a cause (<b>cetanā</b>)</li> <li>• resultant: NO activity -&gt; inactive</li> <li>• doing NOTHING, just being there</li> <li>• <b>paccaya</b> = <b>vipāka</b>, <b>paccayuppanna</b> = <b>vipāka</b> (HOA3 p159)</li> </ul>
<p><b>15. āhāra nutriment</b></p>	<p>a condition where a conditioning state relates to the conditioned states by producing them, maintaining them in existence, and supporting their growth and development. This is compared to a prop which supports an old house and prevents it from collapsing. Thus the essential function of nutriment is <b>supporting</b> or <b>reinforcing</b> (<b>upatthambana</b>).  -&gt; The nutriment condition is twofold: (i) <b>material nutriment</b> (<b>rūpāhāra</b>) and (ii) <b>mental nutriment</b> (<b>nāmāhāra</b>).</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>small saḥajāta</b></p>			<p>similar to supporting poles</p>
<p><b>15.1 rūpāhāra material nutriment</b></p>	<p>the <b>nutritive essence</b> found in <b>edible food</b> (<b>kabalikāra</b>), which is a conditioning state for this physical body. When food is ingested its nutritive essence produces new <b>matter born of nutriment</b>, and it also reinforces the material groups born of all four causes, keeping them strong and fresh so that they can continue to arise in succession.  -&gt; The <b>internal nutriment</b> contained in the material groups born of all four causes also serves as a condition by reinforcing the <b>internal material phenomena</b> coexisting with it in its own group and the material phenomena in the other groups situated in the body.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>rūpāhara</b></p>	<ul style="list-style-type: none"> <li>• <b>catusamutṭhānā oḷā</b>: nutritive essence produced by the four causes</li> </ul>	<ul style="list-style-type: none"> <li>• <b>catusamutṭhāna rūpa</b>: <ul style="list-style-type: none"> <li>o In the same group (<b>kalāpa</b>), exc. nutritive essence (<b>oḷā</b>)</li> <li>o In the different groups (<b>kalāpa</b>)</li> </ul> </li> </ul>	<p><b>SABBA RŪPA</b>:</p> <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul>
<p><b>15.2 nāmāhāra mental nutriment</b></p>	<p>is threefold: the <b>nutriments contact</b> (<b>phassa</b>), <b>mental volition</b> (<b>manosañcetanā</b>), and <b>consciousness</b> (<b>viññāṇa</b>). These are conditions for the conascent mental and material phenomena.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>		<ul style="list-style-type: none"> <li>• <b>phassa</b></li> <li>• <b>cetanā</b></li> <li>• <b>viññāṇa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	

<p><b>16. indriya faculty</b></p>	<p>a condition where a conditioning state relates to the conditioned states by <b>exercising control in a particular department or function</b>. This condition is compared to a panel of ministers, each of whom has freedom of control in governing his particular region of the country and does not attempt to govern the other regions.          -&gt; there are three types of faculty condition: (i) <b>prenascence faculty</b>, (ii) <b>material life faculty</b>, and (iii) <b>consistence faculty</b>.          -&gt; Of the faculties, the <b>two sex faculties of femininity and masculinity</b> do not become conditioning states in the faculty condition. They are excluded because they do not have the functions of a condition. A condition has three functions—<b>producing, supporting</b> and <b>maintaining</b>—but the sex faculties do not execute any of these functions.          -&gt; Nevertheless, they are still classed as <b>faculties</b> because they control the sexual structure, appearance, character, and disposition of the body, so that the whole personality tends towards either <b>femininity or masculinity</b>.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>small sahajāta</b></p>			<ul style="list-style-type: none"> <li>• similar to regional ministers</li> <li>• exercise power or authority in respective fields: cakkhupasāda over seeing, etc.</li> <li>• <b>cakkhupasāda</b> strong/weak -&gt; strong/weak seeing -&gt; control the <b>quality</b> of seeing (HOA3 p33)</li> <li>• <b>8 nāma-indriya</b> = 1 <b>citta</b> (manindriya) + 7 <b>cetasika</b> (nāma-jīvitindriya, vedanā (5), saddhā, vīriya, sati, samādhi/ekaggatā, paññā/amoha)</li> <li>• <b>6 rūpa-indriya</b> = 5 <b>pasāda</b> + 1 <b>hadaya-vatthu</b></li> <li>• <b>anaññātāṃ</b> – not known before; <b>ñassāmi</b> – I will know; <b>itī</b> – thus; <b>anaññātāññassāmi</b> – I will know what has NOT been known by me before. -&gt; <b>sotāpatti-magga ñāṇa</b></li> <li>• <b>aññā</b>: know what has been known by the 1st path: the <b>4 Noble Truths</b> -&gt; <b>aññā</b> = <b>paññā</b> = <b>amoha</b>: 1st-4th <b>phala</b></li> <li>• <b>aññātāvī</b>: one who has fully known the <b>4 Noble Truths: 4th phala paññā</b></li> <li>• <b>20</b> exc. 2 <b>bhāva</b> are <b>indriya-paccaya</b> because at <b>paṭisandhi</b> there are NO manners of man or woman. (HOA3 p161)</li> </ul>
<p><b>16.1 purejāta-indriya</b> <b>prenascence-indriya</b></p>	<p>each of the <b>five sensitivities (pañcapasāda)</b> (arisen at the static phase of the past bhavanga citta) is a faculty condition for its respective type of sense consciousness along with its cetasikas.          -&gt; This is so because the <b>sensitive organ controls the efficiency of the consciousness that takes it as a base</b>. For example, good eyes produce acute vision while weak eyes result in poor vision.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>vatthu</b></p>	<p>5 physical sensitivities (<b>pasādarūpa</b>) arise at the <b>static phase</b> of the first past life-continuum (<b>paṭhama atīta bhavaṅga</b>)</p> <ol style="list-style-type: none"> <li>1. <b>cakkhu-pasāda</b></li> <li>2. <b>sota-pasāda</b></li> <li>3. <b>ghāna-pasāda</b></li> <li>4. <b>jīvhā-pasāda</b></li> <li>5. <b>kāya-pasāda</b></li> </ol>	<ul style="list-style-type: none"> <li>• <b>dvi-pañcaviññāṇa</b></li> <li>• <b>sabbacitta-sādhāraṇā cetasikā</b>: 7 universal mental factors: <b>phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra</b>.</li> </ul>	

<p><b>16.2 rūpajīvita- indriya</b></p> <p><i>material-life- faculty</i></p> <p><i>(the same as 21.5)</i></p>	<p>the <b>material life faculty in the material groups born of kamma</b> is a faculty condition for the other <b>nine material phenomena</b> in the same groups, for it controls them by maintaining their vitality.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>rūpa- jīvitindriya</b></p>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>rūpa-jīvitindriya</b>: physical life-faculty</li> </ul>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• the <b>remaining</b> 8 or 9 <b>rūpa</b> exc. <b>rūpajīvitindriya</b> in the same 9 types of <b>kammaja-rūpa-kalāpa</b>: <ul style="list-style-type: none"> <li>o eye-decad (<b>cakkhu-dasaka</b>)</li> <li>o ear-decad (<b>sota-dasaka</b>)</li> <li>o nose-decad (<b>ghāna-dasaka</b>)</li> <li>o tongue-decad (<b>jivhā-dasaka</b>)</li> <li>o body-decad (<b>kāya-dasaka</b>)</li> <li>o female-sex-decad (<b>itthibhāva-dasaka</b>)</li> <li>o male-sex-decad (<b>pumbhāva-dasaka</b>)</li> <li>o heart-base-decad (<b>hadaya-vatthu-dasaka</b>)</li> <li>o life-nonad (<b>jivita-navaka</b>)</li> </ul> </li> </ul>	
<p><b>16.3 sahajāta- indriya</b></p> <p><i>conscience- faculty</i></p>	<p>The <b>fifteen immaterial faculties (arūpinā indriyā)</b> are each a conascent faculty condition for the associated mental states and the conascent material phenomena.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>small sahajāta</b></p>	<ul style="list-style-type: none"> <li>• 8 mental-faculties (<b>nāma-indriya</b>): <ul style="list-style-type: none"> <li>o mental life-faculty (<b>nāma-jīvitindriya</b>)</li> <li>o consciousness (<b>citta</b>)</li> <li>o feeling (<b>vedanā</b>)</li> <li>o confidence/faith (<b>saddhā</b>)</li> <li>o effort (<b>virīya</b>)</li> <li>o mindfulness (<b>satī</b>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	
<p><b>17. jhāna</b></p>	<p>a condition where a conditioning state causes the conditioned states to participate in the close contemplation of an object.</p> <p>-&gt; Although the conascent material phenomena cannot contemplate the object themselves, because they are produced by the close contemplation accomplished by the <b>jhāna factors</b> they are included among the conditioned states.</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>	<p><b>atthi</b></p>	<p><b>small sahajāta</b></p>	<ul style="list-style-type: none"> <li>• 5 jhāna factors (<b>jhānaṅgāni</b>): <ul style="list-style-type: none"> <li>o applied thought (<b>vitakka</b>)</li> <li>o sustained thought (<b>vicāra</b>)</li> <li>o rapture (<b>pīti</b>),</li> <li>o feeling (<b>vedanā</b>)</li> <li>o one-pointedness (<b>ekaggatā</b>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>79 citta</b> exc. <b>dvi-pañña-caviññāna</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• similar to people going up a tree or a mountain see things and tell others.</li> <li>• MUST exclude factors in <b>dvi-pañcaviññāna</b>. (HOA3 p161)</li> </ul>
<p><b>18. magga path</b></p>	<p>a condition where a conditioning state relates to the conditioned states by causing them to function as a means for reaching a particular destination.</p> <p>-&gt; The four wrong path factors are the means for reaching the woeful destinations; the eight right path factors are the means for reaching the blissful destinations and Nibbāna.</p> <p>-&gt; While the path factors in the <b>resultant</b> and <b>functional</b> cittas do not lead to any destinations, they are still classed as <b>path factors</b> because, considered abstractly in their own nature, they are identical with those capable of leading to different destinations.</p>	<p><b>2. nāma -&gt; nāmarūpa</b></p>	<p><b>atthi</b></p>	<p><b>small sahajāta</b></p>	<p>9 path factors (<b>maggaṅgāni</b>):</p> <ul style="list-style-type: none"> <li>• wisdom (<b>paññā</b>)</li> <li>• applied thought (<b>vitakka</b>)</li> <li>• the 3 abstinences (<b>viratī</b>): <ul style="list-style-type: none"> <li>o right speech (<b>sammā-vācā</b>),</li> <li>o right action (<b>sammā-kammanta</b>),</li> <li>o right livelihood (<b>sammā-ājīva</b>),</li> </ul> </li> <li>• effort (<b>virīya</b>),</li> <li>• mindfulness (<b>satī</b>),</li> <li>• one-pointedness (<b>ekaggatā</b>)</li> <li>• wrong view (<b>ditthi</b>)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>71 sahetuka citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>sahetuka cittaja rūpa</b></li> <li>• <b>sahetuka paṭisandhi kammaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• similar to a ferry or a boat</li> <li>• MUST exclude <b>ahetuka citta</b>. (HOA3 p163)</li> </ul>

<p><b>19. sampayutta Association</b> <i>(the same as 7a)</i></p>	<p>a condition where a mental state, the conditioning state, causes other mental states, the conditioned states, to arise and be associated in an inseparable group characterized by its members having a <b>common arising and cessation, a common object, and a common physical base.</b></p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><b>atthi</b></p>	<p><b>medium saḥajāta</b></p>	<p>both at <i>paṭisandhi</i> and <i>pavatti</i>:  <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> </p>	<p>both at <i>paṭisandhi</i> and <i>pavatti</i>:  <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> </p>	<p>1. Co-arising (<b>Ekuppāda</b>): They arise at the exact same moment.  2. Co-ceasing (<b>Ekanirodha</b>): They cease at the exact same moment.  3. Co-object (<b>Ekālabana</b>): They apprehend the exact same object.  4. Co-base (<b>Ekavattuka</b>): They occur at the exact same physical base (e.g., the heart base).</p>
<p><b>20. vippayutta dissociation</b></p>	<p>a condition where the conditioning state is either a <b>mental</b> phenomenon that assists present <b>material</b> phenomena, or a <b>material</b> phenomenon that assists present <b>mental</b> phenomena. In this relationship the two components—the conditioning state and the conditioned states—are necessarily of different types: if one is <b>matter</b> the other must be <b>mind</b>; if one is <b>mind</b> the other must be <b>matter</b>. This is like a mixture of water and oil, which remain separate though placed together.  -&gt; 3 types: (i) <b>conascence (saḥajāta)</b>, (ii) <b>prenascence (purejāta)</b>, (iii) <b>postnascence (pacchāiāta)</b></p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>ārammaṇa* upanissaya* atthi</b></p>	<p><b>medium saḥajāta</b></p>			<p><b>Dissociation Condition</b> is mentioned specifically where the <b>possibility of association</b> might arise, in order to <b>dispel that very doubt</b>. Therefore, there is no possibility of applying the Dissociation Condition to [relationships] like the Object Condition (<b>Ārammaṇapaccaya</b>) or the Contiguity Condition (<b>Anantarapaccaya</b>), which are entirely free from the doubt of association: <b>ONLY nāma -&gt; rūpa; rūpa -&gt; nāma</b></p>
<p><b>20.1 saḥajāta-vippayutta</b> <i>conascence-dissociation</i></p>	<p>Thus at the moment of <b>rebirth</b> the <b>heart-base</b> and the <b>mental aggregates</b> arise <b>simultaneously</b>, each a dissociation condition for the other by reason of the particular characteristics that distinguish them as <b>material and mental phenomena</b>.  -&gt; At the moment of <b>rebirth</b>, again, the <b>mental aggregates</b> are a condition for the other kinds of <b>kamma-born matter</b>, and during the course of <b>existence</b> for <b>mind-born matter</b>, by way of dissociation condition.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great saḥajāta</b></p>	<p><i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i>:  <ul style="list-style-type: none"> <li>• <b>75 citta</b> exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta</li> <li>• <b>52 cetasika</b></li> <li>• <b>paṭisandhi hadaya-vatthu</b></li> </ul> </p>	<ul style="list-style-type: none"> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul> <p><i>pañcavokārabhūmī</i>:  <ul style="list-style-type: none"> <li>• <b>15 paṭisandhi citta</b> (19 – 4 arūpāvacara vipāka)</li> <li>• <b>35 cetasika</b> (38 - 3 virati)</li> </ul> </p>	<p>accounts for the relationship between mentality (<b>nāma</b>) and materiality (<b>rūpa</b>), which, though they may arise simultaneously (<b>saḥajāta</b>) or dependently (<b>nissaya</b>), are <b>never mentally associated (sampayutta)</b>. -&gt; <b>mental states</b> and <b>physical matter</b> are distinct entities; they do not share the exact same characteristics (like co-arising, co-ceasing, co-object, and co-base) required for <b>Association (sampayutta)</b>.</p>
<p><b>20.2 purejāta vippayutta</b> <i>prenascence-dissociation</i> <i>(same as 8.2a, 8.2b)</i></p>	<p>obtains between <b>matter</b> as the conditioning state and <b>mind</b> as the conditioned state -&gt; identical with <b>prenascence support condition</b></p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>ārammaṇa, vatthu</b></p>	<p>a) <i>Pañcavokārabhūmi pavatti</i>:  <b>vatthu = pasāda</b>  1. <b>cakkhu</b>  2. <b>sota</b>  3. <b>ghāna</b>  4. <b>jivhā</b>  5. <b>kāya</b>  6. <b>hadaya-vatthu</b>  b) <b>hadaya-vatthu</b> taken as OBJECT of the same <b>citta</b> &amp; <b>cetasika</b> it supports as base.</p>	<p><i>Pañcavokārabhūmi pavatti</i>:  <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka)</li> <li>• <b>52 cetasika</b></li> <li>• <b>manodvārāvajjana citta</b></li> <li>• <b>29 kāmāvacara javana</b></li> <li>• <b>11 tadārammaṇa citta</b></li> <li>• <b>44 cetasika</b> (exc. issā, macchariyā, kukkucca, 3 virati, 2 appamañña)</li> </ul> -&gt; these take their hadaya-vatthu as OBJECT.</p>	

<p><b>20.3 pacchājāta vippayutta</b></p> <p><i>postnascence-dissociation</i></p> <p><i>(same as 11, 21.3)</i></p>	<p>obtains between <b>mind</b> as the conditioning state and <b>matter</b> as the conditioned state -&gt; identical with <b>postnascence condition</b></p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>pacchājāta</b></p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<b>nāmakkhandhā</b>), i.e. subsequent first life-continuum (<b>paṭhama bhavaṅga</b>), etc., excluding 4 immaterial resultants (<b>arūpa vipāka</b>), during life (<b>pavatti</b>) in 5-aggregate planes (<b>pañcavokāra bhūmi</b>).</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<b>paṭisandhi citta</b>), etc., and reached the <b>static phase</b>.</p>	<p><b>SABBA RŪPA:</b></p> <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul>
<p><b>21. atthi presence</b></p>	<p>a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside the conditioned states. It is not necessary, however, for the conditioning state and the conditioned states to be conscent; all that is required is for the two to <b>temporally overlap</b>, and for the conditioning state to support in some way the conditioned states during the time they overlap.</p> <p>-&gt; Thus <b>presence condition</b> includes <b>prenascence</b> and <b>postnascence</b> as well as <b>consistence</b>. While the text mentions only five types of presence condition (<b>sahajāta, purejāta, pacchājāta, āhāra, indriya</b>), since these five in turn include additional subsidiary types, presence condition comprises a wide variety of other conditions.</p> <p>-&gt; <b>Presence (atthi)</b> and <b>non-disappearance (avigata)</b> conditions are identical in meaning and differing only in the letter.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great sahajāta</b></p>			<p>similar to the earth: when the earth is existent, we survive on this earth.</p>
<p><b>21.1 sahajāta-atthi</b></p> <p><i>consistence-presence</i></p> <p><i>(same as 6, 7, 8.1)</i></p>		<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great sahajāta</b></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conscent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti</i>) <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhandha</b></li> <li>• <b>hadava-vatthu</b></li> </ul>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conscent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti</i>) <b>nāma</b> and <b>rūpa</b> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhandha</b></li> <li>• <b>hadava-vatthu</b></li> </ul>	<p><b>SABBA RŪPA:</b></p> <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul> <p>4 <b>nāmakkhandha</b>: 1-&gt;3, 3-&gt;1, 2-&gt;2</p>

<p><b>21.2a vatthu-purejāta-atthi</b></p> <p><i>base-prenascence-presence</i></p> <p>(same as 8.2a, 10.1, 20.2)</p>	<p>6. nāmarūpa -&gt; <b>atthi</b> nāmarūpāna</p>		<p><b>vatthu</b></p>	<p><i>Pañcavokārabhūmi pavatti:</i> <b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b>cakkhu</b></li> <li>2. <b>sota</b></li> <li>3. <b>ghāna</b></li> <li>4. <b>jivhā</b></li> <li>5. <b>kāya</b></li> <li>6. <b>hadaya-vatthu</b></li> </ol>	<p><i>Pañcavokārabhūmi pavatti:</i> • <b>85 citta</b> (exc. 4 arūpāvacara vipāka) = <b>7 viññāṇa-dhātu</b>:</p> <ul style="list-style-type: none"> <li>o 2 cakkhu-viññāṇa-dhātu</li> <li>o 2 sota-viññāṇa-dhātu</li> <li>o 2 ghāna-viññāṇa-dhātu</li> <li>o 2 jivhā-viññāṇa-dhātu</li> <li>o 2 kāya-viññāṇa-dhātu</li> <li>o 3 mano-dhātu</li> <li>o 72 mano-viññāṇa-dhātu</li> </ul> <p>• <b>52 cetasika</b></p> <p>• <b>54 kāmāvacara citta</b></p> <p>• <b>2 abhiññā</b></p> <p>• <b>50 cetasika</b> (exc. karuṇā, muditā)</p>	
<p><b>21.2b ārammaṇa-purejāta-atthi</b></p> <p><i>object-prenascence-presence</i></p> <p>(same as 10.2)</p>	<p>6. nāmarūpa -&gt; <b>atthi</b> nāmarūpāna</p>		<p><b>ārammaṇa</b></p>	<p>• <b>18 PRESENT nipphanna rūpa</b></p>		<p>ṭhiti presence state</p>
<p><b>21.3 pacchājāta-atthi</b></p> <p><i>postnascence-presence</i></p> <p>(same as 11, 20.3)</p>	<p>6. nāmarūpa -&gt; <b>atthi</b> nāmarūpāna</p>		<p><b>pacchājāta</b></p>	<p><i>Pañcavokārabhūmi pavatti:</i> • later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></p> <p>• <b>52 cetasika</b></p> <p>85 citta = 4 mental aggregates (<b>nāmakkhandhā</b>), i.e. subsequent first life-continuum (<b>paṭhama bhavaṅga</b>), etc., excluding 4 immaterial resultants (<b>arūpa vipāka</b>), during life (<b>pavatti</b>) in 5-aggregate planes (<b>pañcavokāra bhūmi</b>).</p>	<p>• <b>catusamuṭṭhāna rūpa</b></p> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<b>paṭisandhi citta</b>), etc., and reached the <b>static phase</b>.</p>	<p><b>SABBA RŪPA:</b></p> <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul>
<p><b>21.4 āhāra-atthi</b></p> <p><i>nutriment-presence</i></p> <p>(same as 15.1)</p>	<p>6. nāmarūpa -&gt; <b>atthi</b> nāmarūpāna</p>		<p><b>rūpāhara</b></p>	<p>• <b>catusamuṭṭhānā ojā:</b> nutritive essence produced by the four causes</p>	<p>• <b>catusamuṭṭhāna rūpa:</b></p> <ul style="list-style-type: none"> <li>o In the same group (<b>kalāpa</b>), exc. nutritive essence (<b>ojā</b>)</li> <li>o In the different groups (<b>kalāpa</b>)</li> </ul>	<p><b>SABBA RŪPA:</b></p> <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul>

<p><b>21.5 indriya-atthi</b></p> <p><i>faculty-presence</i></p> <p><i>(same as 16.2)</i></p>		<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>rūpa-jīvitindriya</b></p>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>rūpa-jīvitindriya</b>: physical life-faculty</li> </ul>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• the <b>remaining</b> 8 or 9 <b>rūpa</b> exc. <b>rūpajīvitindriya</b> in the same 9 types of <b>kammaja-rūpa-kalāpa</b>: <ul style="list-style-type: none"> <li>o eye-decad (<b>cakkhu-dasaka</b>)</li> <li>o ear-decad (<b>sota-dasaka</b>)</li> <li>o nose-decad (<b>ghāna-dasaka</b>)</li> <li>o tongue-decad (<b>jivhā-dasaka</b>)</li> <li>o body-decad (<b>kāya-dasaka</b>)</li> <li>o female-sex-decad (<b>itthibhāva-dasaka</b>)</li> <li>o male-sex-decad (<b>pumbhāva-dasaka</b>)</li> <li>o heart-base-decad (<b>hadaya-vatthu-dasaka</b>)</li> <li>o life-nonad (<b>jivita-navaka</b>)</li> </ul> </li> </ul>	
<p><b>22. natthi absence</b></p>	<p>a condition where a mental state in ceasing gives the opportunity to another mental state to arise immediately next to itself. -&gt; <b>natthi</b> and <b>vigata</b> are identical in substance but differ merely in the letter.</p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>anantara, nānākkhaṇika-kamma</b></p>	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> <li>• <b>preceding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> <li>• <b>succeeding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p>similar to a blown-out flame</p>
<p><b>23. vigata disappearance</b></p>	<p>a condition where a mental state, by its own <b>disappearance</b>, gives the opportunity to the next mental state to arise.</p>	<p><b>1. nāma -&gt; nāma</b></p>	<p><b>upanissaya</b></p>	<p><b>anantara, nānākkhaṇika-kamma</b></p>	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> <li>• <b>preceding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> <li>• <b>succeeding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p>similar to the disappearance of the sun at night</p>
<p><b>24. avigata non-disappearance</b></p> <p><i>(same as 21)</i></p>	<p><b>Presence (atthi) and non-disappearance (avigata)</b> conditions are identical in meaning and differing only in the letter.</p>	<p><b>6. nāmarūpa -&gt; nāmarūpāna</b></p>	<p><b>atthi</b></p>	<p><b>great sahaṇā</b></p>			<p>similar to the ocean where fish delight: so long as there is an ocean, fish can live in it.</p>

**1) 6 NĀMA -> NĀMA (4, 5, 22, 23, 12, 19) (CMA p305)**

4. <i>anantara</i> 5. <i>samananantara</i> 22. <i>natthi</i> 23. <i>vigata</i>		12. <i>āsevana</i>		19. <i>sampayutta</i>	
<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned
the citta and cetasikas that have just ceased. • <b>preceding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b>	the citta and cetasikas that arise afterwards. • <b>succeeding 89 citta</b> (exc. Arh's death citta) • <b>52 cetasika</b>	mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the <b>javana process</b> except the last javana. • preceding <b>47 lokiya javana</b> (55-8) (excl. the <b>last javana</b> ) <ul style="list-style-type: none"> <li>○ 17 <i>lokiya kusala</i></li> <li>○ 12 <i>akusala</i></li> <li>○ 18 <i>kiriya</i></li> </ul> • <b>52 cetasika</b>	mental phenomena having the <b>same kammic quality</b> (wholesome, unwholesome, or functional) in the following javana moment. • following <b>51 javana</b> exc. the <b>1st javana</b> and <b>phala javana</b> <ul style="list-style-type: none"> <li>○ 17 <i>lokiya kusala</i></li> <li>○ 4 <i>magga kusala</i></li> <li>○ 12 <i>akusala</i></li> <li>○ 18 <i>kiriya</i></li> </ul> • <b>52 cetasika</b>	both at <i>paṭisandhi</i> and <i>pavatti</i> : • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>	both at <i>paṭisandhi</i> and <i>pavatti</i> : • <b>89 citta</b> • <b>52 cetasika</b> • <b>conascent rūpa</b>

**2) 5 NĀMĀ -> NĀMA-RŪPA (1, 17, 18, 13, 14) (CMA p307)**

1. hetu		17. jhāna		18. magga	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
the six mental factors known as roots: 1. <i>lobha</i> 2. <i>dosa</i> 3. <i>moha</i> 4. <i>alobha</i> 5. <i>adosa</i> 6. <i>amoha</i>	<ul style="list-style-type: none"> <li>• <b>71 sahetuka</b> <i>cittas</i> (89-18 <i>ahetuka</i>)</li> <li>• <b>52 cetasika</b> (excl. <i>moha</i> in <i>mohamūla citta</i>)</li> <li>• <b>sahetuka</b> <i>cittaja rūpa</i> during <i>pavatti</i></li> <li>• <b>sahetuka kammaja rūpa</b> at <i>paṭisandhi</i></li> </ul>	<ul style="list-style-type: none"> <li>• 5 <i>jhāna</i> factors (<i>jhānaṅgāni</i>):                             <ul style="list-style-type: none"> <li>o applied thought (<i>vitakka</i>)</li> <li>o sustained thought (<i>vicāra</i>)</li> <li>o rapture (<i>pīti</i>),</li> <li>o feeling (<i>vedanā</i>)</li> <li>o one-pointedness (<i>ekaggatā</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>79 citta</b> exc. <i>dvi-pañña-viññāṇa</i></li> <li>• <b>52 cetasika</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	9 path factors ( <i>maggaṅgāni</i> ): <ul style="list-style-type: none"> <li>• wisdom (<i>paññā</i>)</li> <li>• applied thought (<i>vitakka</i>)</li> <li>• the 3 abstinences (<i>viratī</i>):                             <ul style="list-style-type: none"> <li>o right speech (<i>sammā-vācā</i>),</li> <li>o right action (<i>sammā-kammanta</i>),</li> <li>o right livelihood (<i>sammā-ājiva</i>),</li> </ul> </li> <li>• effort (<i>virīya</i>),</li> <li>• mindfulness (<i>satī</i>),</li> <li>• one-pointedness (<i>ekaggatā</i>)</li> <li>• wrong view (<i>ditthi</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>71 sahetuka citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>sahetuka cittaja rūpa</b></li> <li>• <b>sahetuka paṭisandhi kammaja rūpa</b></li> </ul>

**5 NĀMĀ -> NĀMA-RŪPA (1, 17, 18, 13, 14) (cont)**

13. kamma				14. vipāka	
13.1 sahajāta-kamma		13.2 nānākkhaṇika-kamma			
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> <li>• <b>cetanā cetasika</b> of 89 <i>citta</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>51 cetasika</b> excl. <b>cetanā</b></li> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>21 kusala cetanā</b></li> <li>• <b>12 akusala cetanā</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b></li> <li>• <b>38 cetasika</b> (7+6+25)</li> <li>• <b>paṭisandhi kammaja rūpa</b></li> <li>• <b>pavatti kammaja rūpa</b></li> <li>• <b>asaññasatta kammaja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b> (22 can produce rūpa)</li> <li>• <b>38 cetasika</b> (7+6+25)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>36 vipāka citta</b> (15+8+5+4+4)</li> <li>• <b>38 cetasika</b> (7+6+25)</li> <li>• <b>paṭisandhi kammaja rūpa</b></li> <li>• <b>cittaja rūpa</b></li> </ul>

3) 1 NĀMA -> RŪPA (CMA p313)		4) 1 RŪPA -> NĀMA (CMA p313)			
11. <i>pacchājāta</i>		10. <i>purejāta</i>			
		10.1 <i>vatthu-purejāta</i>		10.2 <i>ārammaṇa-purejāta</i>	
<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>
<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<i>nāmakkhandhā</i>), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> <li>• <b><i>catusamuṭṭhāna rūpa</i></b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the <b>static phase</b>.</p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <p><b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b><i>cakkhu</i></b></li> <li>2. <b><i>sota</i></b></li> <li>3. <b><i>ghāna</i></b></li> <li>4. <b><i>jivhā</i></b></li> <li>5. <b><i>kāya</i></b></li> <li>6. <b><i>hadaya-vatthu</i></b></li> </ol>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka) = <b>7 viññāṇa-dhātu</b>: <ul style="list-style-type: none"> <li>o 2 cakkhu-viññāṇa-dhātu</li> <li>o 2 sota-viññāṇa-dhātu</li> <li>o 2 ghāna-viññāṇa-dhātu</li> <li>o 2 jivhā-viññāṇa-dhātu</li> <li>o 2 kāya-viññāṇa-dhātu</li> <li>o 3 mano-dhātu</li> <li>o 72 mano-viññāṇa-dhātu</li> </ul> </li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>18 PRESENT nipphanna rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>54 kāmāvacara citta</b></li> <li>• <b>2 abhiññā</b></li> <li>• <b>50 cetasika</b> (exc. karuṇā, muditā)</li> </ul>

## 5) 2 NĀMA-RŪPA, PAÑÑATTI -&gt; NĀMA (2, 9) (CMA p315)

2. ārammaṇa		9. upanissaya					
		9.1. ārammaṇa-upanissaya		9.2 anantara-upanissaya		9.3 pakata-upanissaya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p><i>vattamāna, atīta, anāgata</i> – present, past, future:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>28 rūpa</b></li> </ul> <p>Kālavimutta - timeless</p> <ul style="list-style-type: none"> <li>• <b>Nibbāna</b></li> <li>• <b>Paññatti</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>18 sādhipati nipphanna rūpa</b> (atīta, paccuppanna, anāgata)</li> <li>• <b>84 sādhipati citta</b> (exc. 2 dosamūla, 2 mohamūla, 1 dukkhasahagata kāyaviññāṇa)</li> <li>• <b>47 cetasika</b> (exc. dosa, issā, macchariya, kukkucca, vicikicchā)</li> <li>• <b>Nibbāna</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 sādhipati lobhamūla</b></li> <li>• <b>8 sādhipati mahākusala</b></li> <li>• <b>4 sādhipati mahākiriya ñāṇasampayutta</b></li> <li>• <b>8 lokuttara citta</b></li> <li>• <b>45 cetasika</b> (exc. dosa, issā, macchariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā)</li> </ul>	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> <li>• <b>preceding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> <li>• <b>succeeding 89 citta</b> (exc. Arh's death citta)</li> <li>• <b>52 cetasika</b></li> </ul>	<p><b>STRONG PAST:</b></p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>28 rūpa</b></li> <li>• some <i>paññatti</i></li> </ul>	<p><b>LATER:</b></p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> </ul>

## 6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (CMA p316)

<b>3. adhipati</b>				<b>6. sahajāta</b>	
<b>3.1 ārammaṇa-adhipati</b>		<b>3.2 sahajāta-adhipati</b>		<b>7. aññamañña</b>	
<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>	<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>	<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>
<ul style="list-style-type: none"> <li>• <b>18 sādhipati nipphanna rūpa</b> (atīta, paccuppanna, anāgata)</li> <li>• <b>84 sādhipati citta</b> (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāṇa)</li> <li>• <b>47 cetasika</b> (exc. dosa, issā, macchariya, kukkuccha, vicikicchā)</li> <li>• <b>Nibbāna</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 sādhipati lobhamūla</b></li> <li>• <b>8 sādhipati mahākusala</b></li> <li>• <b>4 sādhipati mahākiriya ñāṇasampayutta</b></li> <li>• <b>8 lokuttara citta</b></li> <li>• <b>45 cetasika</b> (exc. dosa, issā, macchariya, kukkuccha, vicikicchā, 2 appamañña - karuṇā, muditā)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>chanda</b></li> <li>• <b>vīriya</b></li> <li>conas with <b>52 sādhipati javana</b> (55 – 2 mohamūla – 1 hasituppāda)</li> <li>• <b>vīmaṃsa</b></li> <li>conas with <b>34 tihetuka javana</b> (52 – 10 akusala – 8 mahākusala &amp; mahākiriya ñāṇa-vippayutta)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>52 sādhipati javana</b></li> <li>• <b>50 cetasika</b> (exc. chanda/vīriya &amp; vicikicchā)</li> <li>• <b>cittaja rūpa</b> from 52 javana</li> <li>• <b>34 tihetuka javana</b></li> <li>• <b>37 cetasika</b> (7+6+25 = 38, exc. paññindriya)</li> <li>• <b>cittaja rūpa</b> from 34 tihetuka javana</li> </ul>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadaya-vatthu</b></li> </ul>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadaya-vatthu</b></li> </ul>

## 6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

<b>8. nissaya</b>					
<b>8.1 sahajāta-nissaya</b>		<b>8.2a vatthu-purejāta-nissaya</b>		<b>8.2b vatthu-ārammaṇa-purejāta-nissaya</b>	
<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>	<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>	<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>
<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadaya-vatthu</b></li> </ul>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadaya-vatthu</b></li> </ul>	<p><i>Pañcavokārabhūmi pavatti</i>: <b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b>cakkhu</b></li> <li>2. <b>sota</b></li> <li>3. <b>ghāna</b></li> <li>4. <b>jivhā</b></li> <li>5. <b>kāya</b></li> <li>6. <b>hadaya-vatthu</b></li> </ol>	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka)</li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>hadaya-vatthu</b> taken as OBJECT of the same <b>citta</b> &amp; <b>cetasika</b> it supports as base.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>manodvārāvajjana citta</b></li> <li>• <b>29 kāmāvacara javana</b></li> <li>• <b>11 tadārammaṇa citta</b></li> <li>• <b>44 cetasika</b> (exc. issā, macchariyā, kukkuccha, 3 virati, 2 appamañña) -&gt; these take their <b>hadaya-vatthu</b> as OBJECT.</li> </ul>

## 6) 9 NĀMA-RŪPA -&gt; NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

15. āhāra				16. indriya					
15.1 rūpāhāra		15.2 nāmāhāra		16.1 purejāta-indriya		16.2 rūpajivita-indriya		16.3 saha-jāta-indriya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> <li>• <i>catusamuṭṭhānā ojā</i>: nutritive essence produced by the four causes</li> </ul>	<ul style="list-style-type: none"> <li>• <i>catusamuṭṭhāna rūpa</i>:               <ul style="list-style-type: none"> <li>o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>)</li> <li>o In the different groups (<i>kalāpa</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <i>phassa</i></li> <li>• <i>cetanā</i></li> <li>• <i>viññāṇa</i></li> </ul>	<ul style="list-style-type: none"> <li>• 89 <i>citta</i></li> <li>• 52 <i>cetasika</i></li> <li>• <i>cittaja rūpa</i></li> <li>• <i>paṭisandhi kammaja rūpa</i></li> </ul>	5 physical sensitivities ( <i>pasādarūpa</i> ) arise at the <b>static phase</b> of the first past life-continuum ( <i>paṭhama atīta bhavaṅga</i> ) <ol style="list-style-type: none"> <li>1. <i>cakkhu-pasāda</i></li> <li>2. <i>sota-pasāda</i></li> <li>3. <i>ghāna-pasāda</i></li> <li>4. <i>jivhā-pasāda</i></li> <li>5. <i>kāya-pasāda</i></li> </ol>	<ul style="list-style-type: none"> <li>• <i>dvi-pañcaviññāṇa</i></li> <li>• <i>sabbacitta-sādhāraṇā cetasikā</i>: 7 universal mental factors: <i>phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra</i>.</li> </ul>	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> <li>• <i>rūpa-jīvitindriya</i>: physical life-faculty</li> </ul>	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> <li>• the remaining 8 or 9 <i>rūpa</i> exc. <i>rūpajīvitindriya</i> in the same 9 types of <i>kammaja-rūpa-kalāpa</i>:               <ul style="list-style-type: none"> <li>o eye-decad (<i>cakkhu-dasaka</i>)</li> <li>o ear-decad (<i>sota-dasaka</i>)</li> <li>o nose-decad (<i>ghāna-dasaka</i>)</li> <li>o tongue-decad (<i>jivhā-dasaka</i>)</li> <li>o body-decad (<i>kāya-dasaka</i>)                   <ul style="list-style-type: none"> <li>o female-sex-decad (<i>itthibhāva-dasaka</i>)</li> <li>o male-sex-decad (<i>pumbhāva-dasaka</i>)</li> <li>o heart-base-decad (<i>hadaya-vatthu-dasaka</i>)</li> <li>o life-nonad (<i>jivita-navaka</i>)</li> </ul> </li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• 8 mental-faculties (<i>nāma-indriya</i>):               <ul style="list-style-type: none"> <li>o mental life-faculty (<i>nāma-jīvitindriya</i>)</li> <li>o consciousness (<i>citta</i>)</li> <li>o feeling (<i>vedanā</i>)</li> <li>o confidence/faith (<i>saddhā</i>)</li> <li>o effort (<i>viriya</i>)</li> <li>o mindfulness (<i>satī</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• 89 <i>citta</i></li> <li>• 52 <i>cetasika</i></li> <li>• <i>cittaja rūpa</i></li> <li>• <i>paṭisandhi kammaja rūpa</i></li> </ul>

## 6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

### 20. vippayutta

#### 20.1 saḥajāta-vippayutta

#### 20.2 purejāta vippayutta

#### 20.3 pacchājāta vippayutta

<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned
<p><i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>75 citta</b> exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta</li> <li>• <b>52 cetasika</b></li> <li>• <b>paṭisandhi hadaya-vatthu</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>cittaja rūpa</b></li> <li>• <b>paṭisandhi kammaja rūpa</b></li> </ul> <p><i>pañcavokārabhūmi</i>:</p> <ul style="list-style-type: none"> <li>• <b>15 paṭisandhi citta</b> (19 – 4 arūpāvacara vipāka)</li> <li>• <b>35 cetasika</b> (38 - 3 virati)</li> </ul>	<p>a) <i>Pañcavokārabhūmi pavatti</i>: <b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b>cakkhu</b></li> <li>2. <b>sota</b></li> <li>3. <b>ghāna</b></li> <li>4. <b>jivhā</b></li> <li>5. <b>kāya</b></li> <li>6. <b>hadaya-vatthu</b></li> </ol> <p>b) <b>hadaya-vatthu</b> taken as OBJECT of the same <b>citta</b> &amp; <b>cetasika</b> it supports as base.</p>	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka)</li> <li>• <b>52 cetasika</b></li> <li>• <b>manodvārāvajjana citta</b></li> <li>• <b>29 kāmāvacara javana</b></li> <li>• <b>11 tadārammaṇa citta</b></li> <li>• <b>44 cetasika</b> (exc. issā, macchariyā, kukkucā, 3 virati, 2 appamañña) -&gt; these take their hadaya-vatthu as OBJECT.</li> </ul>	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<b>nāmakkhandhā</b>), i.e. subsequent first life-continuum (<b>paṭhama bhavaṅga</b>), etc., excluding 4 immaterial resultants (<b>arūpa vipāka</b>), during life (<b>pavatti</b>) in 5-aggregate planes (<b>pañcavokāra bhūmi</b>).</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<b>paṭisandhi citta</b>), etc., and reached the <b>static phase</b>.</p>

## 6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

### 21. atthi = 24. avigata

21.1 saḥajāta-atthi		21.2a vatthu-purejāta-atthi		21.2b ārammaṇa-purejāta-atthi	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadava-vatthu</b></li> </ul>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>conascent rūpa</b></li> </ul> <p>b) <b>4 mahabhūta &amp; 24 upādā-rūpa</b></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal):</p> <ul style="list-style-type: none"> <li>• <b>4 nāmakkhanda</b></li> <li>• <b>hadava-vatthu</b></li> </ul>	<p><i>Pañcavokārabhūmi pavatti</i>: <b>vatthu = pasāda</b></p> <ol style="list-style-type: none"> <li>1. <b>cakkhu</b></li> <li>2. <b>sota</b></li> <li>3. <b>ghāna</b></li> <li>4. <b>jivhā</b></li> <li>5. <b>kāya</b></li> <li>6. <b>hadaya-vatthu</b></li> </ol>	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka) = <b>7 viññāṇa-dhātu</b>: <ul style="list-style-type: none"> <li>o 2 cakkhu-viññāṇa-dhātu</li> <li>o 2 sota-viññāṇa-dhātu</li> <li>o 2 ghāna-viññāṇa-dhātu</li> <li>o 2 jivhā-viññāṇa-dhātu</li> <li>o 2 kāya-viññāṇa-dhātu</li> <li>o 3 mano-dhātu</li> <li>o 72 mano-viññāṇa-dhātu</li> </ul> </li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>18 PRESENT nipphanna rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>54 kāmāvacara citta</b></li> <li>• <b>2 abhiññā</b></li> <li>• <b>50 cetasika</b> (exc. karuṇā, muditā)</li> </ul>
21.3 pacchājāta-atthi		21.4 āhāra-atthi		21.5 indriya-atthi	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<i>nāmakkhanda</i>), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the <b>static phase</b>.</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhānā ojā</b>: nutritive essence produced by the four causes</li> </ul>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b>: <ul style="list-style-type: none"> <li>o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>)</li> <li>o In the different groups (<i>kalāpa</i>)</li> </ul> </li> </ul>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• <b>rūpa-jīvitindriya</b>: physical life-faculty</li> </ul>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> <li>• the <b>remaining 8 or 9 rūpa</b> exc. <b>rūpajīvitindriya</b> in the same 9 types of <b>kammaja-rūpa-kalāpa</b>: <ul style="list-style-type: none"> <li>o eye-decad (<b>cakkhu-dasaka</b>)</li> <li>o ear-decad (<b>sota-dasaka</b>)</li> <li>o nose-decad (<b>ghāna-dasaka</b>)</li> <li>o tongue-decad (<b>jivhā-dasaka</b>)</li> <li>o body-decad (<b>kāya-dasaka</b>)</li> <li>o female-sex-decad (<b>itthibhāva-dasaka</b>)</li> <li>o male-sex-decad (<b>pumbhāva-dasaka</b>)</li> <li>o heart-base-decad (<b>hadaya-vatthu-dasaka</b>)</li> <li>o life-nonad (<b>jivita-nava</b>)</li> </ul> </li> </ul>

### 4 GREAT SAHAJĀTA-PACCAYA (DPC p16)

6. sahajāta			
8.1 sahajāta-nissaya		20.1 sahajāta-vippayutta	
21.1 sahajāta-atthi			
24.1 sahajāta-avigata			
<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned
a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i>	a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i>	<i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i> : • 75 <i>citta</i> exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti <i>citta</i> • 52 <i>cetasika</i>	• <i>cittaja rūpa</i> • <i>paṭisandhi kammaja rūpa</i>
b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i>	b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i>	• <i>paṭisandhi hadaya-vatthu</i>	<i>pañcavokārabhūmī</i> : • 15 <i>paṭisandhi citta</i> (19 – 4 arūpāvacara vipāka) • 35 <i>cetasika</i> (38 - 3 virati)
c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i>	c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i>		

### 4 MEDIUM SAHAJĀTA-PACCAYA (PDC p17)

7. aññamañña					
19. sampayuttta		14. vipāka		20.1 sahajāta-vippayutta	
<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned
a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i>	a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i>	• 36 <i>vipāka citta</i> (22 can produce rūpa) • 38 <i>cetasika</i> (7+6+25)	• 36 <i>vipāka citta</i> (15+8+5+4+4) • 38 <i>cetasika</i> (7+6+25) • <i>paṭisandhi kammaja rūpa</i> • <i>cittaja rūpa</i>	<i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i> : • 75 <i>citta</i> exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti <i>citta</i> • 52 <i>cetasika</i>	• <i>cittaja rūpa</i> • <i>paṭisandhi kammaja rūpa</i>
b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i>	b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i>			• <i>paṭisandhi hadaya-vatthu</i>	<i>pañcavokārabhūmī</i> : • 15 <i>paṭisandhi citta</i> (19 – 4 arūpāvacara vipāka) • 35 <i>cetasika</i> (38 - 3 virati)
c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i>	c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are <b>NEVER</b> reciprocal): • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i>				

## 7 SMALL SAHAJĀTA-PACCAYA (DPC p19)

1. hetu		3.2 sahajāta-adhipati		13.1 sahajāta-kamma		15.2 nāmāhāra	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>the six mental factors known as roots:</p> <ol style="list-style-type: none"> <li>1. <i>lobha</i></li> <li>2. <i>dosa</i></li> <li>3. <i>moha</i></li> <li>4. <i>alobha</i></li> <li>5. <i>adosa</i></li> <li>6. <i>amoha</i></li> </ol>	<ul style="list-style-type: none"> <li>• <b>71 <i>sahetuka</i> cittas</b> (89-18 <i>ahetuka</i>)</li> <li>• <b>52 <i>cetasika</i></b> (excl. <i>moha</i> in <i>mohamūla</i> <i>citta</i>)</li> <li>• <b><i>sahetuka citta</i>ja rūpa</b> during <i>pavatti</i></li> <li>• <b><i>sahetuka kamma</i>ja rūpa</b> at <i>paṭisandhi</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b><i>chanda</i></b></li> <li>• <b><i>viriya</i></b></li> </ul> <p>conas with <b>52 <i>sādhipati javana</i></b> (55 – 2 <i>mohamūla</i> – 1 <i>hasituppāda</i>)</p> <ul style="list-style-type: none"> <li>• <b><i>vīmaṃsa</i></b></li> </ul> <p>conas with <b>34 <i>tihetuka javana</i></b> (52 – 10 <i>akusala</i> – 8 <i>mahākusala</i> &amp; <i>mahākiriya ñāṇa-vippayutta</i>)</p>	<ul style="list-style-type: none"> <li>• <b>52 <i>sādhipati javana</i></b></li> <li>• <b>50 <i>cetasika</i></b> (exc. <i>chanda/viriya</i> &amp; <i>vicikicchā</i>)</li> <li>• <b><i>citta</i>ja rūpa</b> from 52 <i>javana</i></li> <li>• <b>34 <i>tihetuka javana</i></b></li> <li>• <b>37 <i>cetasika</i></b> (7+6+25 = 38, exc. <i>paññindriya</i>)</li> <li>• <b><i>citta</i>ja rūpa</b> from 34 <i>tihetuka javana</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b><i>cetanā cetasika</i></b> of <b>89 <i>citta</i></b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 <i>citta</i></b></li> <li>• <b>51 <i>cetasika</i></b> excl. <b><i>cetanā</i></b></li> <li>• <b><i>citta</i>ja rūpa</b></li> <li>• <b><i>paṭisandhi kamma</i>ja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b><i>phassa</i></b></li> <li>• <b><i>cetanā</i></b></li> <li>• <b><i>viññāṇa</i></b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 <i>citta</i></b></li> <li>• <b>52 <i>cetasika</i></b></li> <li>• <b><i>citta</i>ja rūpa</b></li> <li>• <b><i>paṭisandhi kamma</i>ja rūpa</b></li> </ul>

## SMALL SAHAJĀTA-PACCAYA

16.3 sahajāta-indriya		17. jhāna		18. magga	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> <li>• <b>8 mental-faculties (<i>nāma-indriya</i>)</b>: <ul style="list-style-type: none"> <li>o mental life-faculty (<i>nāma-jīvitindriya</i>)</li> <li>o consciousness (<i>citta</i>)</li> <li>o feeling (<i>vedanā</i>)</li> <li>o confidence/faith (<i>saddhā</i>)</li> <li>o effort (<i>viriya</i>)</li> <li>o mindfulness (<i>satī</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 <i>citta</i></b></li> <li>• <b>52 <i>cetasika</i></b></li> <li>• <b><i>citta</i>ja rūpa</b></li> <li>• <b><i>paṭisandhi kamma</i>ja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>5 jhāna factors (<i>jhānaṅgāni</i>)</b>: <ul style="list-style-type: none"> <li>o applied thought (<i>vitakka</i>)</li> <li>o sustained thought (<i>vicāra</i>)</li> <li>o rapture (<i>pīti</i>),</li> <li>o feeling (<i>vedanā</i>)</li> <li>o one-pointedness (<i>ekaggatā</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>79 <i>citta</i></b> exc. <b><i>dvi-pañca-viññāṇa</i></b></li> <li>• <b>52 <i>cetasika</i></b></li> <li>• <b><i>citta</i>ja rūpa</b></li> <li>• <b><i>paṭisandhi kamma</i>ja rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>9 path factors (<i>maggaṅgāni</i>):</li> <li>• wisdom (<i>paññā</i>)</li> <li>• applied thought (<i>vitakka</i>)</li> <li>• the 3 abstinences (<i>viratī</i>): <ul style="list-style-type: none"> <li>o right speech (<i>sammā-vācā</i>),</li> <li>o right action (<i>sammā-kammanta</i>),</li> <li>o right livelihood (<i>sammā-ājiva</i>),</li> </ul> </li> <li>• effort (<i>viriya</i>),</li> <li>• mindfulness (<i>satī</i>),</li> <li>• one-pointedness (<i>ekaggatā</i>)</li> <li>• wrong view (<i>diṭṭhī</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>71 <i>sahetuka citta</i></b></li> <li>• <b>52 <i>cetasika</i></b></li> <li>• <b><i>sahetuka citta</i>ja rūpa</b></li> <li>• <b><i>sahetuka paṭisandhi kamma</i>ja rūpa</b></li> </ul>

## 8 ĀRAMMAṆA-PACCAYA (DPC p22)

<b>2. ārammaṇa</b>		<b>3.1 ārammaṇa-adhipati</b>		<b>8.2b vatthu-ārammaṇa-purejāta-nissaya</b>		<b>10.2 ārammaṇa-purejāta</b>	
<b>Paccaya Conditioning</b>		<b>Paccaya Conditioning</b>		<b>Paccaya Conditioning</b>		<b>Paccaya Conditioning</b>	
<b>Paccayuppanna Conditioned</b>		<b>Paccayuppanna Conditioned</b>		<b>Paccayuppanna Conditioned</b>		<b>Paccayuppanna Conditioned</b>	
<p><i>vattamāna, atīta, anāgata</i> – present, past, future:</p> <ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> <li>• <b>28 rūpa</b></li> </ul> <p>Kālavimutta - timeless</p> <ul style="list-style-type: none"> <li>• <b>Nibbāna</b></li> <li>• <b>Paññātti</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>89 citta</b></li> <li>• <b>52 cetasika</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>18 sādhipati nipphanna rūpa</b> (atīta, paccuppanna, anāgata)</li> <li>• <b>84 sādhipati citta</b> (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāṇa)</li> <li>• <b>47 cetasika</b> (exc. dosa, issā, macchariya, kukkucca, vicikicchā)</li> <li>• <b>Nibbāna</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>8 sādhipati lobhamūla</b></li> <li>• <b>8 sādhipati mahākusala</b></li> <li>• <b>4 sādhipati mahākiriya ñāṇasampayutta</b></li> <li>• <b>8 lokuttara citta</b></li> <li>• <b>45 cetasika</b> (exc. dosa, issā, macchariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>hadaya-vatthu</b> taken as OBJECT of the same <b>citta</b> &amp; <b>cetasika</b> it supports as base.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>manodvārāvajjana citta</b></li> <li>• <b>29 kāmāvacara javana</b></li> <li>• <b>11 tadārammaṇa citta</b></li> <li>• <b>44 cetasika</b> (exc. issā, macchariyā, kukkucca, 3 virati, 2 appamaññā) -&gt; these take their <b>hadaya-vatthu</b> as OBJECT.</li> </ul>	<ul style="list-style-type: none"> <li>• <b>18 PRESENT nipphanna rūpa</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>54 kāmāvacara citta</b></li> <li>• <b>2 abhiññā</b></li> <li>• <b>50 cetasika</b> (exc. karuṇā, muditā)</li> </ul>

**7 ANANTARA-PACCAYA (DPC p24)**

4. <i>anantara</i> 5. <i>samanantara</i> 9.2 <i>anantara-upanissaya</i> 22. <i>natthi</i> 23. <i>vigata</i>		12. <i>āsevana</i>		13. <i>anantara-kamma*</i>	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
the citta and cetasikas that have just ceased. • <b>preceding 89 citta</b> (exc. Arh’s death citta) • <b>52 cetasika</b>	the citta and cetasikas that arise afterwards. • <b>succeeding 89 citta</b> (exc. Arh’s death citta) • <b>52 cetasika</b>	mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the <b>javana process</b> except the last javana. • preceding <b>47 lokiya javana</b> (55-8) (excl. the <b>last javana</b> ) <ul style="list-style-type: none"> <li>○ 17 <i>lokiya kusala</i></li> <li>○ 12 <i>akusala</i></li> <li>○ 18 <i>kiriya</i></li> </ul> • <b>52 cetasika</b>	mental phenomena having the <b>same kammic quality</b> (wholesome, unwholesome, or functional) in the following javana moment. • following <b>51 javanas</b> exc. the <b>1st javana</b> and <b>phala javana</b> <ul style="list-style-type: none"> <li>○ 17 <i>lokiya kusala</i></li> <li>○ 4 <i>magga kusala</i></li> <li>○ 12 <i>akusala</i></li> <li>○ 18 <i>kiriya</i></li> </ul> • <b>52 cetasika</b>	• <b>4 cetanā</b> of 4 <i>kusala magga</i> • <b>36 cetasika</b> (38 – 2 appamañña)	• <b>4 phala</b> • <b>36 cetasika</b> (38 – 2 appamañña)

## 6 VATTHU-PACCAYA (DPC p25)

<b>8.2a vatthu-purejāta-nissaya</b> <b>10.1 vatthu-purejāta</b> <b>20.2a vatthu purejāta-vippayutta</b> <b>21.2a vatthu-purejāta-atthi</b> <b>24.2a vatthu-purejāta-avigata</b>		<b>16.1 vatthu-purejāta-indriya</b>	
<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>	<b>Paccaya Conditioning</b>	<b>Paccayuppanna Conditioned</b>
<i>Pañcavokārabhūmi pavatti:</i> <b>vatthu = pasāda</b> 1. <i>cakkhu</i> 2. <i>sota</i> 3. <i>ghāna</i> 4. <i>jivhā</i> 5. <i>kāya</i> 6. <i>hadaya-vatthu</i>	<i>Pañcavokārabhūmi pavatti:</i> <ul style="list-style-type: none"> <li>• <b>85 citta</b> (exc. 4 arūpāvacara vipāka)</li> <li>• <b>52 cetasika</b></li> </ul>	5 physical sensitivities ( <i>pasādarūpa</i> ) arise at the <b>static phase</b> of the first past life-continuum ( <i>paṭhama atīta bhavaṅga</i> ) 1. <i>cakkhu-pasāda</i> 2. <i>sota-pasāda</i> 3. <i>ghāna-pasāda</i> 4. <i>jivhā-pasāda</i> 5. <i>kāya-pasāda</i>	<ul style="list-style-type: none"> <li>• <b>dvi-pañcaviññāṇa</b></li> <li>• <b>sabbacitta-sādhāraṇā cetasikā</b>: 7 universal mental factors:  <i>phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra</i> .</li> </ul>

## 4 PACCHĀJĀTA-PACCAYA (DPC p26)

4 PACCHĀJĀTA-PACCAYA (DPC p26)	
<b>11. pacchājāta</b> <b>20.3 pacchājāta-vippayutta</b> <b>21.3 pacchājāta-atthi</b> <b>24.3 pacchājāta-avigata</b>	
Paccaya Conditioning	Paccayuppanna Conditioned
<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> <li>• later <b>85 citta</b> (exc. 4 arūpāvacara vipāka) starting from the <b>1st bhavaṅga</b></li> <li>• <b>52 cetasika</b></li> </ul> <p>85 citta = 4 mental aggregates (<i>nāmakkhandhā</i>), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b></li> </ul> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. <b>kamma, mind, temperature, nutriment</b>) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the <b>static phase</b>.</p>
<ul style="list-style-type: none"> <li>• <b>ekaja-kāya</b> – body produced by 1 cause in <i>pañcavokāra-paṭisandhi</i>: ONLY <i>kammaja-rūpa</i> arise = <b>30</b> = <i>kāya-dasaka, bhāva-dasaka, hadayavatthu-dasaka</i>.</li> <li>• <b>dvija-kāya</b> – body produced by 2 causes: at the standing stage <i>ṭhiti</i> and perishing stage <i>bhaṅga</i> of <i>paṭisandhi citta</i>: <i>kammaja-rūpa</i> and <i>utuja-rūpa</i> exist.</li> <li>• <b>tija-kāya</b> – body produced by 3 causes: <ul style="list-style-type: none"> <li>o the <b>1st bhavaṅga citta</b> immediately after <i>paṭisandhi citta</i> can produce <i>cittaja-rūpa</i> at its arising stage <i>uppāda</i> (the strongest phase) -&gt; these rūpa become powerful ONLY at the standing stage <i>ṭhiti</i>.</li> <li>o <i>tejodhātu</i> arises with <i>paṭisandhi citta</i> and becomes powerful when reaching the standing stage <i>ṭhiti</i> -&gt; produces <i>utuja-rūpa</i>.</li> <li>o at <i>ṭhiti-khaṇa</i> and <i>bhaṅga-khaṇa</i>, in every person there are ONLY: <i>kammaja-rūpa, utuja-rūpa, āhāraja-rūpa</i>.</li> </ul> </li> <li>• <b>catuja-kāya</b> – body produced by 4 causes: <ul style="list-style-type: none"> <li>o for womb-born beings <i>gabbha-seyyaka-satta</i>, the mother's <i>āhāraja-kalāpa</i> spread to the foetus -&gt; <i>ojā</i> produces <i>āhāraja-rūpa</i> in the foetus.</li> <li>o at 3 stages <i>uppāda, ṭhiti, bhaṅga</i> of every citta of the foetus, there arise <i>āhāraja-rūpa</i>.</li> <li>o at <i>uppāda-khaṇa</i> of a citta of the foetus, <i>kammaja-rūpa, utuja-rūpa, cittaja-rūpa</i> also arise.</li> <li>o therefore, at the arising moment <i>uppāda-khaṇa</i> of every citta of the foetus, there are 4 types of <i>rūpa</i>: <i>kammaja, cittaja, utuja, āhāraja</i>. (DPC p28-29)</li> </ul> </li> </ul>	

### 6 NĀNĀKKHAṆĪKA-KAMMA-PACCAYA (DPC p28)

13.2 nānākkhaṇika-kamma		4. anantara 5. samanantara 22. natthi 23. vigata		9. upanissaya*	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> <li>• 21 kusala cetanā</li> <li>• 12 akusala cetanā</li> </ul>	<ul style="list-style-type: none"> <li>• 36 vipāka citta</li> <li>• 38 cetasika (7+6+25)</li> <li>• paṭisandhi kammaja rūpa</li> <li>• pavatti kammaja rūpa</li> <li>• asaññasatta kammaja rūpa</li> </ul>	<ul style="list-style-type: none"> <li>• 4 cetanā of 4 kusala magga</li> <li>• 36 cetasika (38 – 2 appamañña)</li> </ul>	<ul style="list-style-type: none"> <li>• 4 phala</li> <li>• 36 cetasika (38 – 2 appamañña)</li> </ul>	<ul style="list-style-type: none"> <li>• cetanā in <b>33 PAST</b> akusala &amp; kusala citta</li> </ul>	<ul style="list-style-type: none"> <li>• 36 vipāka citta</li> <li>• 38 cetasika</li> </ul>

3 RŪPĀHARA-PACCAYA (DPC p29)		3 RŪPA-JĪVITINDRIYA-PACCAYA (DPC p29)		1 PAKATA-PACCAYA (DPC p30)	
15.1 rūpāhara 21.4 rūpāhara-atthi 24.4 rūpāhara-avigata		16.2 rūpa-jīvitindriya 21.5 rūpa-jīvitindriya-atthi 24.5 rūpa-jīvitindriya-avigata		9.3 pakata-upanissaya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhānā ojā</b>: nutritive essence produced by the four causes</li> </ul>	<ul style="list-style-type: none"> <li>• <b>catusamuṭṭhāna rūpa</b>:                             <ul style="list-style-type: none"> <li>o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>)</li> <li>o In the different groups (<i>kalāpa</i>)</li> </ul> </li> <li><b>SABBA RŪPA</b>:                             <ul style="list-style-type: none"> <li>o Paṭisandhi kammaja rūpa</li> <li>o Asaññasatta kammaja rūpa</li> <li>o Pavatti kammaja rūpa</li> <li>o Cittaja rūpa</li> <li>o Bāhira rūpa</li> <li>o Āhāraja rūpa</li> <li>o Utuja rūpa</li> </ul> </li> </ul>	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> <li>• <b>rūpa-jīvitindriya</b>: physical life-faculty</li> </ul>	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> <li>• the <b>remaining</b> 8 or 9 <b>rūpa</b> exc. <b>rūpajīvitindriya</b> in the same 9 types of <b>kammaja-rūpa-kalāpa</b>:                             <ul style="list-style-type: none"> <li>o eye-decad (<i>cakkhu-dasaka</i>)</li> <li>o ear-decad (<i>sota-dasaka</i>)</li> <li>o nose-decad (<i>ghāna-dasaka</i>)</li> <li>o tongue-decad (<i>jivhā-dasaka</i>)</li> <li>o body-decad (<i>kāya-dasaka</i>)</li> <li>o female-sex-decad (<i>itthibhāva-dasaka</i>)</li> <li>o male-sex-decad (<i>pumbhāva-dasaka</i>)</li> <li>o heart-base-decad (<i>hadaya-vatthu-dasaka</i>)</li> <li>o life-nonad (<i>jivita-navaka</i>)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li><b>STRONG PAST</b>:</li> <li>• 89 citta</li> <li>• 52 cetasika</li> <li>• 28 rūpa</li> <li>• some <i>paññatti</i></li> </ul>	<ul style="list-style-type: none"> <li><b>LATER</b>:</li> <li>• 89 citta</li> <li>• 52 cetasika</li> </ul>