

Structure and Methodology of *Pucchā Vāra*

Than Win
University of Abhidhamma



https://en.wikipedia.org/wiki/Sixth_Buddhist_council



<https://www.yangongui.de/maha-pasana-guha-great-cave/>



https://en.wikipedia.org/wiki/Kaba_Aye_Pagoda

The Abhidhamma Piṭaka consists of seven books:^[23]

- **Dhammasaṅgaṇī** (-saṅgaṇī or -saṅgaṇī)
- **Vibhaṅga** (*vibhaṅga*)
- **Dhātukathā** (dhātukathā)
- **Puggalapaññatti** (-paññatti)
- **Kathāvatthu** (kathā-)
- **Yamaka**
- **Paṭṭhāna** (paṭṭhāna)

Dhammasaṅgaṇī [edit]

The Dhammasaṅgaṇi (*Summary of Dharma*) is a manual of ethics for monks.^[1] It begins with a mātikā (translated as matrix) which lists classifications of **dhammas** (translated as phenomena, ideas, states, etc.). The mātikā starts with 22 threefold classifications, such as good/bad/unclassified, and then follows with 100 twofold classifications according to the **Abhidhamma** method. Many of these classifications are not exhaustive, and some are not even exclusive. The mātikā ends with 42 twofold classifications according to the **sutta** method; these 42 are only used in the Dhammasaṅgaṇi, whereas the other 122 are used in some of the other books as well.

The main body of the Dhammasaṅgaṇi is in four parts. The first part goes through numerous states of mind, listing and defining by lists of synonyms, factors present in the states. The second deals with material form, beginning with its own mātikā, classifying by ones, twos and so on, and explaining afterwards. The third explains the book's mātikā in terms of the first two parts, as does the fourth, by a different method (and omitting the sutta method).

Vibhaṅga [edit]

The Vibhanga (*Division or Classification*)^[1] consists of 18 chapters, each dealing with a different topic. For example, the first chapter deals with the five aggregates. A typical chapter consists of three parts. The first of these parts explains the topic according to the sutta method, often word-for-word as in actual suttas. The second is Abhidhamma explanation, mainly by lists of synonyms as in the Dhammasaṅgaṇi. The third employs questions and answers, based on the mātikā, such as "How many aggregates are good?"

Dhātukathā [edit]

The Dhatukatha (*Discussion of Elements*)^[1] covers both the matika and various topics, mostly from the Vibhanga, relating them to the 5 aggregates, 12 bases and 18 elements. The first chapter is fairly simple: "In how many aggregates etc. are good dhammas etc. included?" The book progressively works up to more complicated questions: "From how many aggregates etc. are the dhammas dissociated from attention etc. dissociated?"

Puggalapaññatti [edit]

The Puggalapannatti (*Designation of Person*)^[1] starts with its own matika, which begins with some standard lists but then continues with lists of persons grouped numerically from ones to tens. This latter portion of the matika is then explained in the main body of the work. It lists human characteristics encountered on the stages of a Buddhist path.^[1] Most of the lists of persons and many of the explanations are also found in the **Anguttara Nikaya**.

Kathāvatthu [edit]

The Kathavatthu (*Points of Controversy*)^[1] consists of more than two hundred debates on questions of doctrine. The questions are heretical in nature, and are answered in such a way as to refute them. It starts with the question of whether or not a soul exists.^[1] It does not identify the participants. The commentary says the debates are between the Theravada and other schools, which it identifies in each case. These identifications are mostly consistent with what is known from other sources about the doctrines of different schools.^[24] It is the only portion attributed to a specific author, **Moggaliputta**.^[1]

Yamaka [edit]

The Yamaka (*Pairs*)^[1] consists of ten chapters, each dealing with a different topic; for example, the first deals with roots. A typical chapter (there are a number of divergences from this pattern) is in three parts. The first part deals with questions of identity: "Is good root root?" "But is root good root?" The entire Yamaka consists of such pairs of converse questions, with their answers. Hence its name, which means pairs. The second part deals with arising: "For someone for whom the form aggregate arises, does the feeling aggregate arise?" The third part deals with understanding: "Does someone who understands the eye base understand the ear base?" In essence, it is dealing with psychological phenomena.^[1]

Paṭṭhāna [edit]

Patthan (*Activations or Causes*)^[1] deals with 24 conditions in relation to the matika: "Good dhamma is related to good dhamma by root condition", with details and numbers of answers. This Patthana text comprise many cause and effects theory detail expositions, limitation and unlimitation of to their direction depended nature with ultimate.

https://en.wikipedia.org/wiki/Abhidhamma_Piṭaka



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1. root or primitive causes (*hetu paccaya*)

Lobha (attachment), *Alobha* (anti-attachment), *Dosa* (aggressiveness), *Adosa* (anti-aggressiveness or embrace), *Moha* (ignorance) and *Amoha* (wisdom), by being the six root or primitive causes, give rise to all thoughts and feelings.

2. stimulative causes (*arammana paccaya*)

External objects and their effects, such as light and sounds, are ones of the causes of thoughts and feelings by stimulating a person's sensations.

3. dominant causes (*adhipati paccaya*)

A few mental aspects, such as wish (*Chanda*) and motivation (*Virya*), are believed to be possible dominant causes in Buddhist Psychology because each of them can profoundly dominate the rest of the mental aspects at one time.

4. subsequent causes (*anantara paccayo*)

Each step or process of a *vithi*, a mental procedure in Buddhist Psychology, happens in order. One of such steps is a subsequent causes that give rise to a following one.

5. continuous causes (*samanantara paccayo*)

This point is sort of emphasis of the continuity between two successive steps of a *vithi*.

6. Simultaneous or unitary causes (*sahajata paccaya*)

The pali word *saha* means "together" and *jata* means "rise (into existence)." Interpretations of this point can be in two main versions. In the more straightforward one, the causes that rise together and give rise to particular effects together are simultaneous causes. In the broader sense, according to Abhidhamma, all the variety of physical or mental features are mere manifestations of a number of fundamental physical or mental principles, and hence all of the variety can be unified to a simple group just like the fundamental forces can be unified in [electroweak interaction](#) and [grand unified theory](#).

7. inter-supportive causes (*aññamañña paccaya*)

In Abhidhamma, some mental and physical phenomena are inter-supportive causes that can give rise to one another. The relationship of the change of a [magnetic flux](#) and that of an [electric field](#) could be a good example for this.

8. responsible causes (*nissaya paccaya*)

If one or more processes or phenomena is attributed to a particular cause no matter whether the causality is direct or indirect, that cause is, in Abhidhamma, regarded as a responsible cause.

9. super-responsible causes (*upa-nissaya paccaya*)

10. pre-existing causes (*purejāta paccaya*)

A cause that has risen into its existence before an effect that it gives rise to, it is a pre-existing cause.

11. post-existing causes (*pacchājā paccaya*)

A causes that rises into its existence after a phenomena that it later supports or maintains, it is a post-existing cause.

12. habitual cultivation (*āsevana paccaya*)

13. karma causes (*kamma paccaya*)

In [Theravada Buddhism](#), the correct meaning of [kamma](#) or [karma](#) is basically the same as [agency in humanism](#), a purposeful action. If a particular process or phenomena of a person is purposeful enough to cause a consequence (*vipāka*), it is called a karma causes.

14. consequence causes (*vipāka paccaya*)

15. nutritious causes (*āhāra paccaya*)

Nutrition that serves as fuel or raw material in [physiology](#) is nutritious causes.

16. controlling faculty (*indriya paccaya*)

17. jhāna – a relation specific to meditation attainments (*jhāna paccaya*)

18. path – a relation specific to the stages on the Buddhist path (*magga paccaya*)

19. association (*sampayutta paccaya*)

20. dissociation (*vippayutta paccaya*)

21. presence (*atthi paccaya*)

22. absence (*natthi paccaya*)

23. disappearance (*vigata paccaya*)

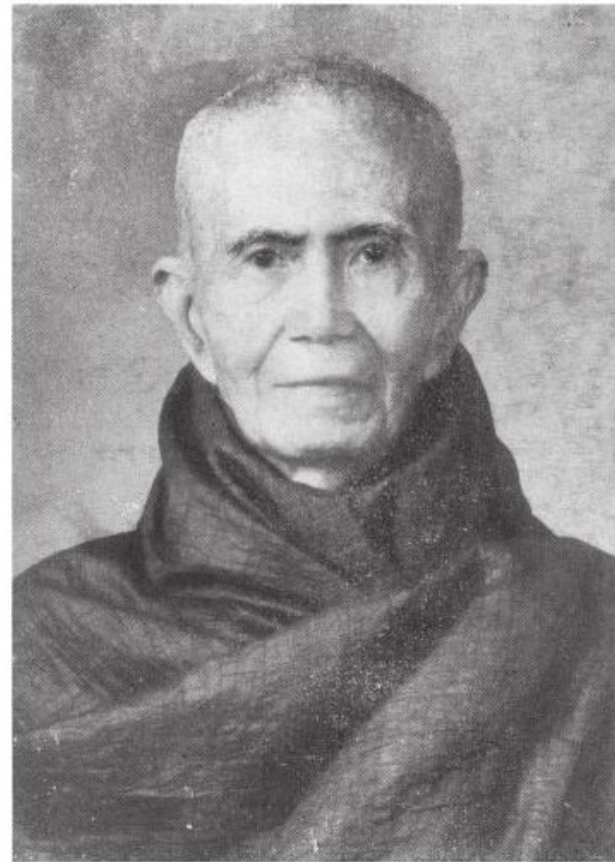
24. non-disappearance (*a-vigata paccaya*)

<https://en.wikipedia.org/wiki/Patthana>

Published 1986
First Impression, 1986
3,000 copies

Printed and published by U Myint Maung
Deputy Director, Regd: No. (02405/02527)
at the Religious Affairs Dept. Press,
Yegu, Kabā-Aye P.O., Rangoon, BURMA.

Printed for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
Email: overseas@budaedu.org
Website: <http://www.budaedu.org>
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CONDITIONAL RELATIONS (PAṬṬHĀNA)

VOL. I

Being Vol. I of the Chaṭṭhasaṅgāyana Text of
the Seventh Book of the Abhidhamma-piṭaka

A Translation

by

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Assisted by

THEIN NYUN

Published by
The Pali Text Society

Bristol

2010

GUIDE
TO
CONDITIONAL RELATIONS
(PAṬṬHĀNA)

PART II

Being a guide to pages 13-141 of **CONDITIONAL RELATIONS**. Explanations of the First 2 Chapters as given in the Commentary, of the Question Chapter and of the First 6 Chapters of the Faultless Triplet Paṭṭhāna Section.

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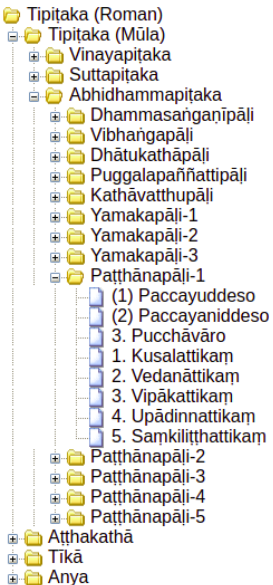
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Rangoon, Burma.

1986



3. Pucchāvāro

1. Paccayānulomaṃ

Ekamūlakam

(1.) Kusalapadam

25. Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusalaṃ dhammaṃ paṭicca kusalo ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.

(2) Akusalapadam

26. Siyā akusalāṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalāṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā.

(3) *Abyākatapadam*

27. Siyā abyākataṃ dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā abyākataṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā abyākataṃ dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā abyākataṃ dhammaṃ paṭicca kusalo ca dhammā uppajjeyyū hetupaccayā. Siyā abyākataṃ dhammaṃ paṭicca akusalo ca dhammā uppajjeyyū hetupaccayā. Siyā abyākataṃ dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyū hetupaccayā.

(4) Kusalābyākatapadam

28. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca kusaṇo dhammo uppajjeyya hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca kusaṇo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca kusaṇo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaṇaṇa abyākataṇa dhammaṃ paṭicca kusaṇo ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.

(5) Akusalābyākatapadam

29. Siyā akusalañca abyākatañca dhammaṃ paṭicca kusalō dhammo uppajjeyya hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca akusalo dhammo uppajjeyya hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca kusalō ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca kusalō ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā. Siyā akusalañca abyākatañca dhammaṃ paṭicca kusalō ca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.

(6) Kusalākusalapadam

30. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca kusalō dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca akusalō dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca kusalō ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca kusalō ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca kusalō ca akusalō ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇca akusaḷaṇca dhammaṃ paṭicca kusalō ca akusalō ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā.

(7) Kusalākusalābyākatapadam

31. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca abyākato dhammo uppajjeyya hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca kusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca akusalo ca abyākato ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā. Siyā kusaḷaṇa akusaḷaṇa abyākataṇa dhammaṃ paṭicca kusalo ca akusalo ca dhammā uppajjeyyūṃ hetupaccayā.

C	D	E	F	G
pada	pada vasāna	paccaya		
7	7	24		
{7 * 7 = 49 * 24 = 1176}		{7 * 7 = 49 * 24 = 1176}	1,176	eka_mūlaka
{7 * 7 = 49 * 276 = 13524}		{7 * 7 = 49 * 276 = 13524}	13,524	hetu_dukā_di
{1176 + 13524 = 14700}		{13524 * 24 = 324576}	324,576	paticca_anuloma_dukā_di_24_paccaya
{14700 * 24 = 352800}		{1176 + 324576 = 325752}	325,752	paticcavāra_paccaya_anuloma
{352800 * 22 = 7761600}		{1176 + 324576 = 325752}	325,752	paticcavāra_paccaya_picanika
{7761600 * 7 = 54331200}		{13524 * 24 = 324576}	324,576	paticca_paccaya_anuloma_picanika
{7761600 * 7 = 54331200}		{13524 * 24 = 324576}	324,576	paticca_paccaya_paccaniyānuloma
{13524 * 24 = 324576}		{325752*2+324576*2 = 1300656}	1,300,656	paccaya_anulomādi_4
{324576 * 22 = 7140672 * 7 = 49984704}		{1300656*7 = 9104592}	9,104,592	kusalatika 7 vāra
{324576 * 22 = 7140672 * 7 = 49984704}		{9104592 * 22 = 200301024}	200,301,024	tikapatthana dhamma anuloma 22 tika
{54331200+54331200+49984704+49984704 = 208631808}				
{208631808 * 4 = 834527232}				
The calculation method of expositor	834,527,232			
The calculation method of sub-expositor	200,301,024			
difference	634226208			

Excerpt from Sayagyi U Mya Than's Book

This calculation is based on the calculation method of Sub-expositor.
He arrives at the figure of 388.78 billion (388,778,713,344) questions.(ref.1)
It is also based on the answer calculated by Mūla Paṭṭhāna Sayadaw.
He arrives at the figure of 583,604 answers for Moral Triplet.(ref.2)
We have found that the calculation method of Sub-expositor is more accurate.

1. Mūla Paṭṭhāna Sayadaw, Paṭṭhāna Expert, Greate Era 1322, p 1417
2. Ibid, p 173

Abstract

The *Paṭṭhāna* is the longest book of the seven books of *Abhidhamma*. The volume of the text was estimated by many scholars and the numbers are astonishingly huge. The *Paṭṭhāna* has two parts: questions (*pucchāvāra*) and answers. The questions (*pucchāvāra*) has two parts: 22 sets of three (22-*tika pucchā*) and 100 sets of two (100-*duka pucchā*). This paper focuses on 22-*tika pucchā* by following the calculation method of *Mūla Paṭṭhāna* Sayadaw where the *tika* questions of total 200,301,204 lines are generated by using computer programming model. This paper presents the structure of the *pucchāvāra* by following the original *pāli* text pattern and trying to develop similar mathematical models and then develop computer programming models. The methodology used in this paper exactly follows the calculation method of *Mūla Paṭṭhāna* Sayadaw where 49 *tika* combinations, 276 *paccaya* combinations, 4 *anuloma pacanika* (*paccayānuloma*, *paccayapaccanīya*, *paccayānulomapaccanīya*, *paccayapaccanīyānuloma*) combinations and (7 *vāra*: *paṭicca vāra*, *sahajāta vāra*, *paccaya vāra*, *nissaya vāra*, *saṃsaṭṭha vāra*, *sampayutta vāra*, *pañhā vāra*) combinations are presented. The calculation process exactly follows the same steps used by *Mūla Paṭṭhāna* Sayadaw where

eka mūlaka ($7 * 7 = 49 * 24 = 1,176$) is calculated first and then

hetu dukā di ($7 * 7 = 49 * 276 = 13,524$),

paticca anuloma dukā di ($13524 * 24 = 324,576$),

paticcavāra paccayānuloma ($1176 + 324576 = 325,752$),

paticcavāra paccayapaccanīya ($1176 + 324576 = 325,752$),

paticcavāra paccayānulomapaccanīya ($13524 * 24 = 324,576$),

paticcavāra paccayapaccanīyānuloma ($13524 * 24 = 324,576$),

paccaya anulomādi ($325752 * 2 + 324576 * 2 = 1,300,656$),

kusalatika 7 vāra ($1300656 * 7 = 9,104,592$),

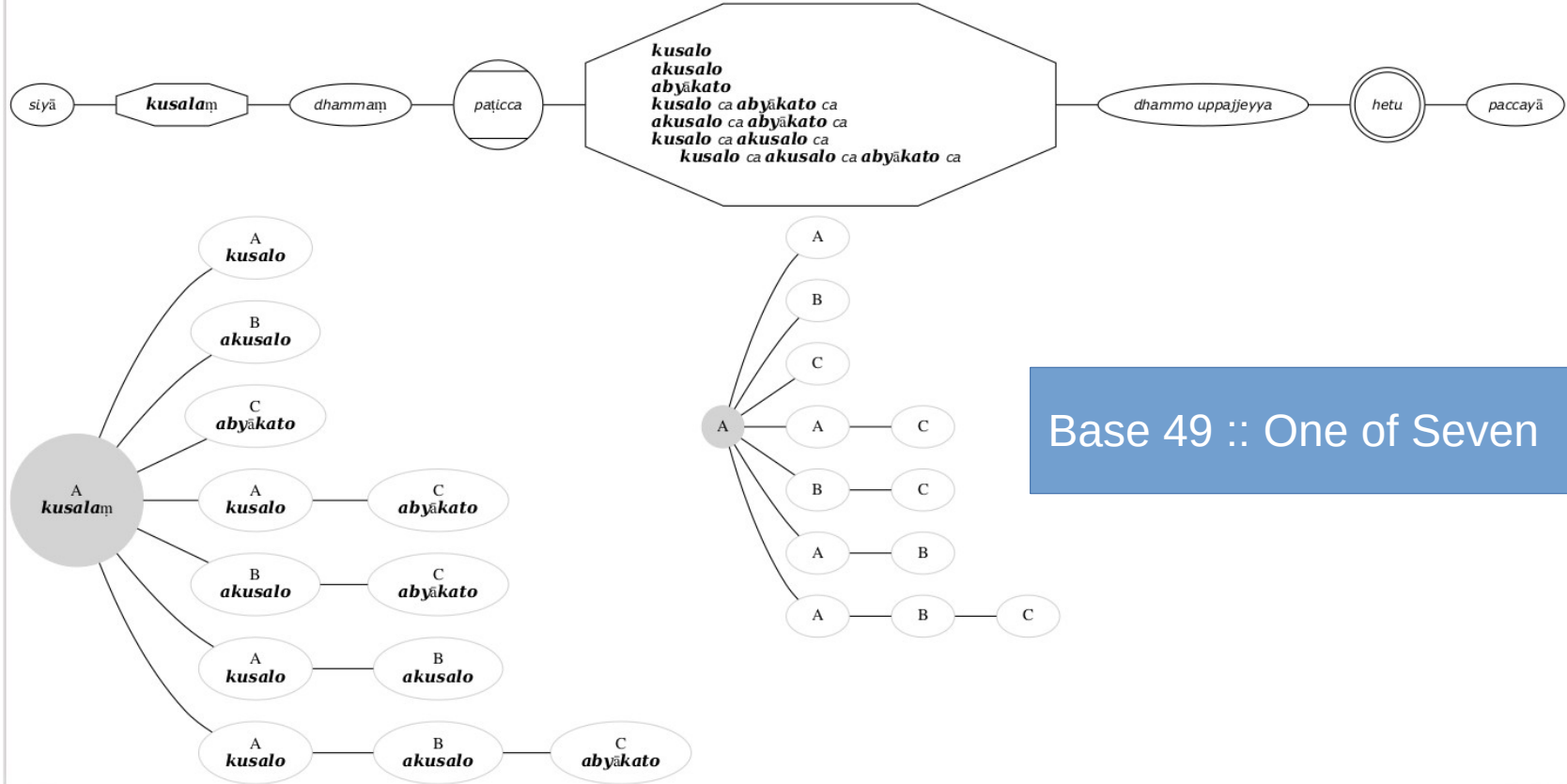
tikapattthana dhamma anuloma 22 tika ($9104592 * 22 = 200,301,024$) is generated finally.

This paper uses the computer generated diagrams to help visualize the structure and methodology of the *pucchāvāra*.

25. Siyā **kusala**ṃ dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **kusalo** ca **akusalo** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusala**ṃ dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (1.) Kusalapadaṃ

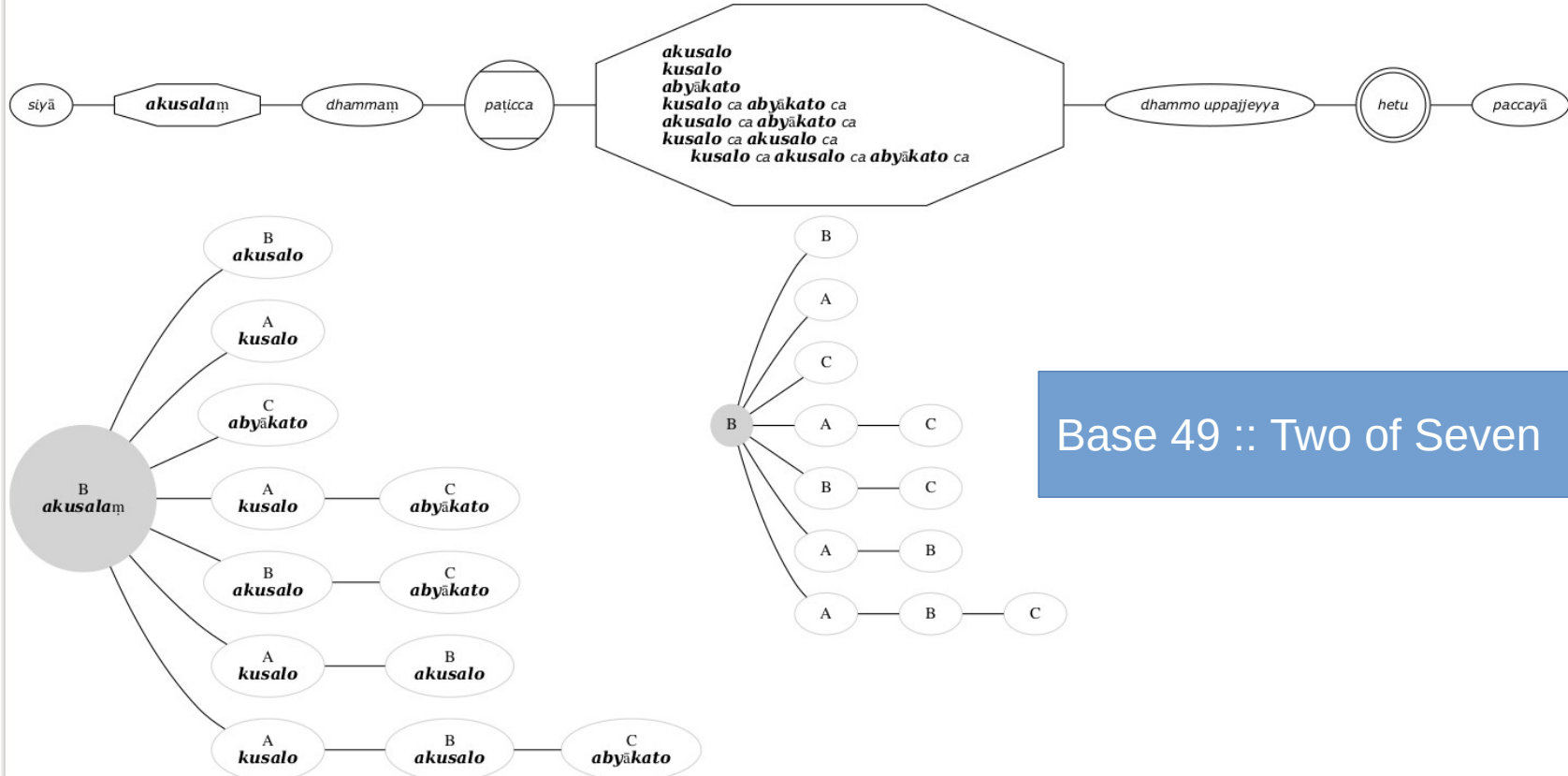
<https://www.tipitaka.org/romn/>



26. Siyā **akusala**ṃ dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **akusala**ṃ dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
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 Siyā **akusala**ṃ dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (2) Akusalapadam

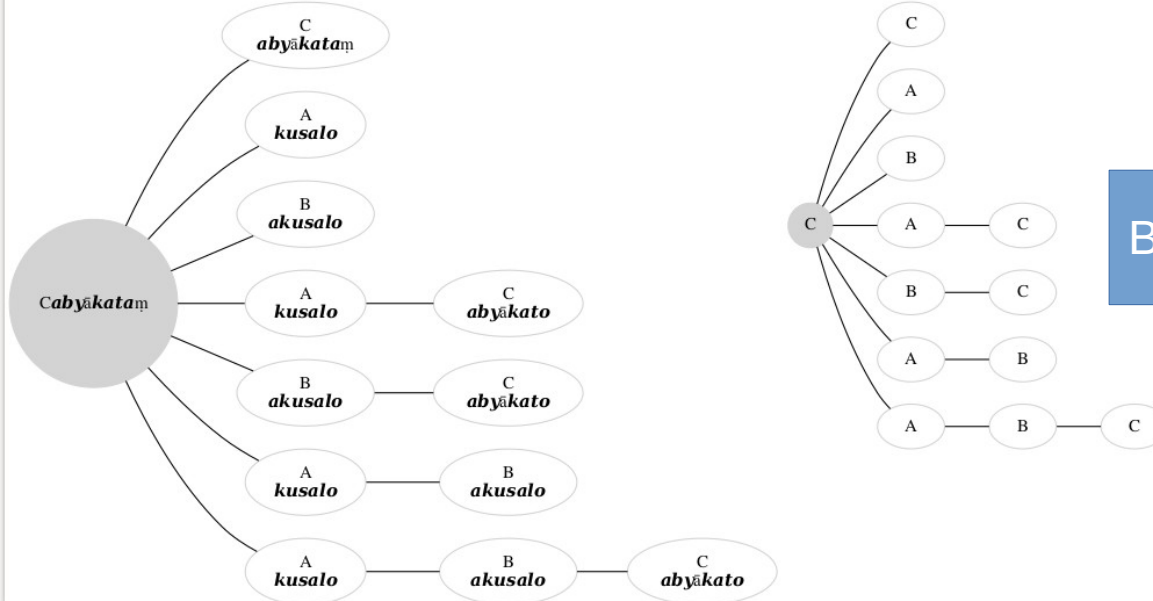
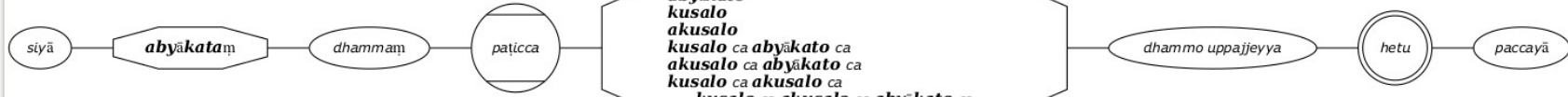
<https://www.tipitaka.org/romn/>



27. Siyā **abyākata**ṃ dhammaṃ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **kusalo** ca **akusalo** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **abyākata**ṃ dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (3) Abyākatapadaṃ

<https://www.tipitaka.org/romn/>

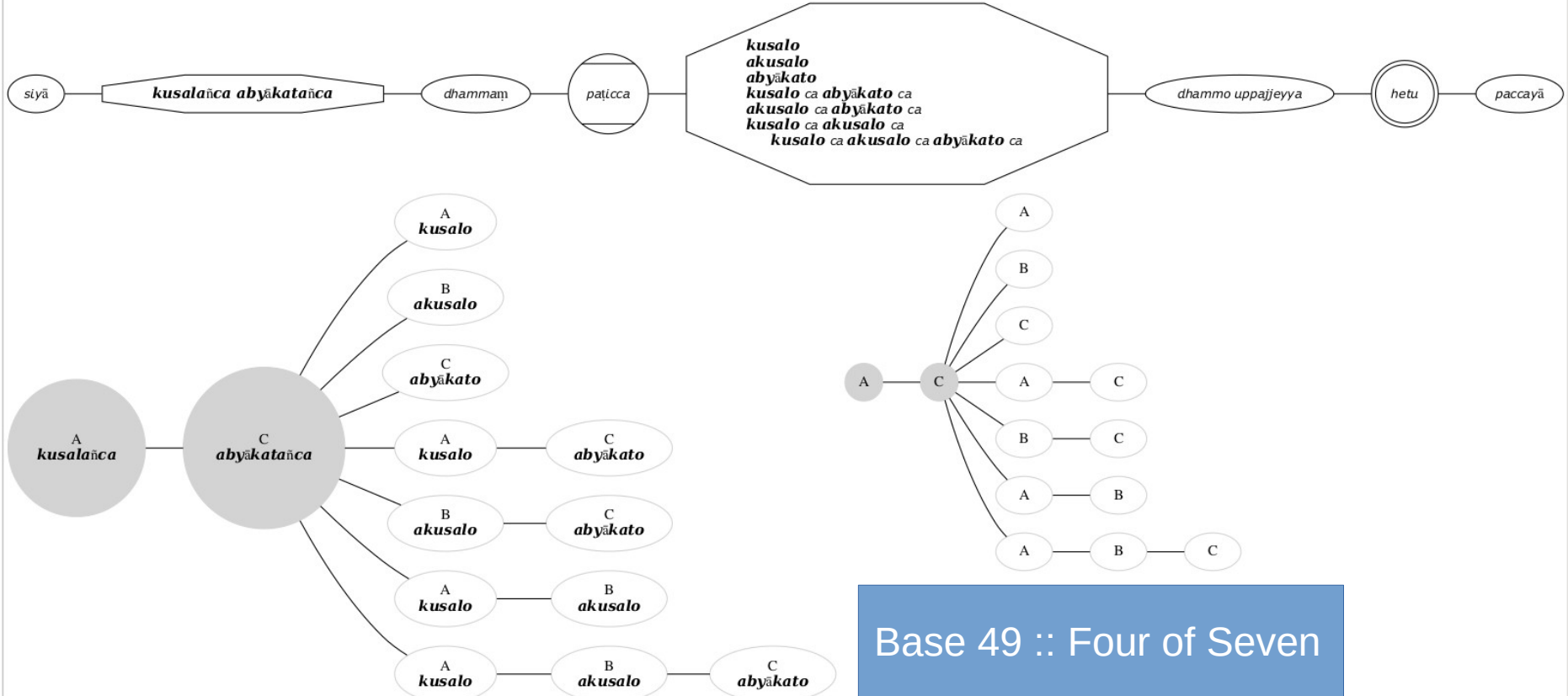


Base 49 :: Three of Seven

28. Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (4) Kusalābyākatapadam

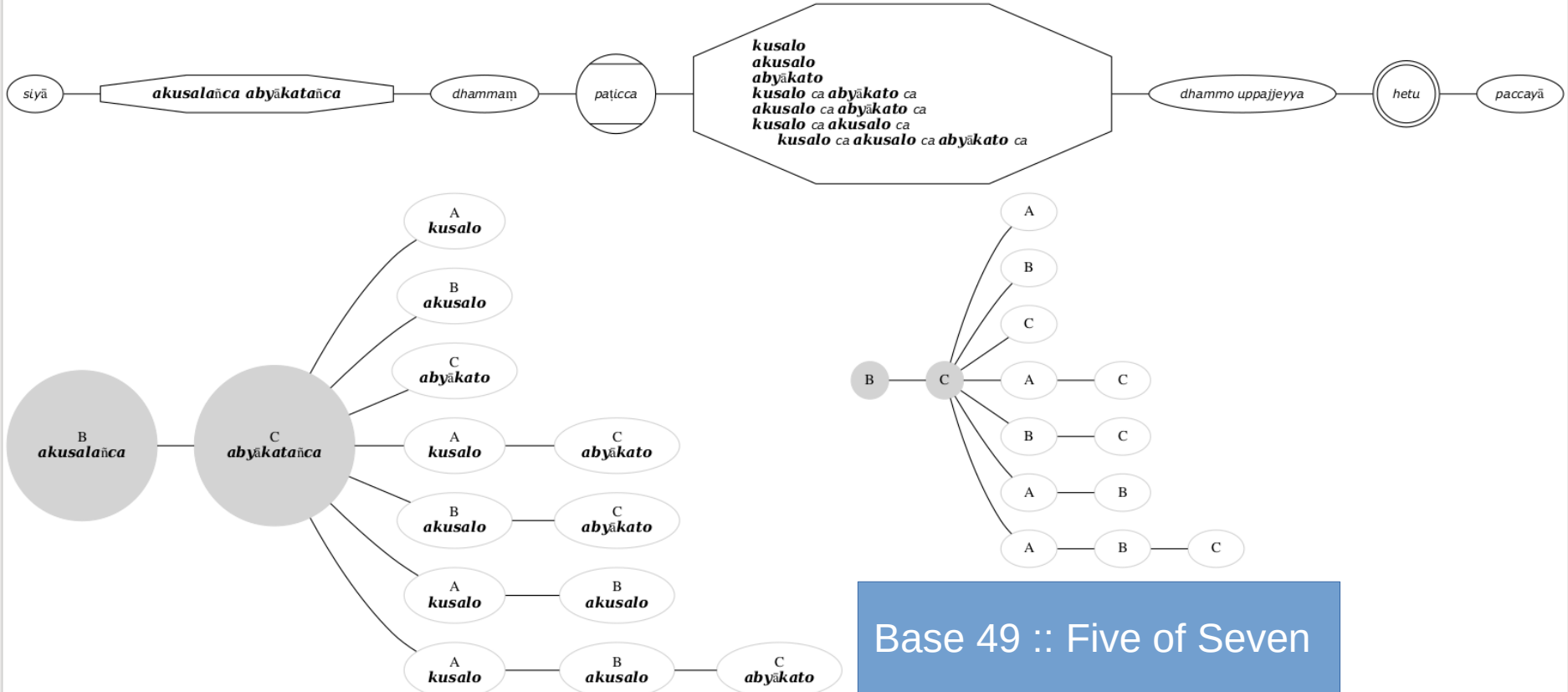
<https://www.tipitaka.org/romn/>



29. Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **akusalañca abyākatañca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (5) Akusālābyākatapadaṃ

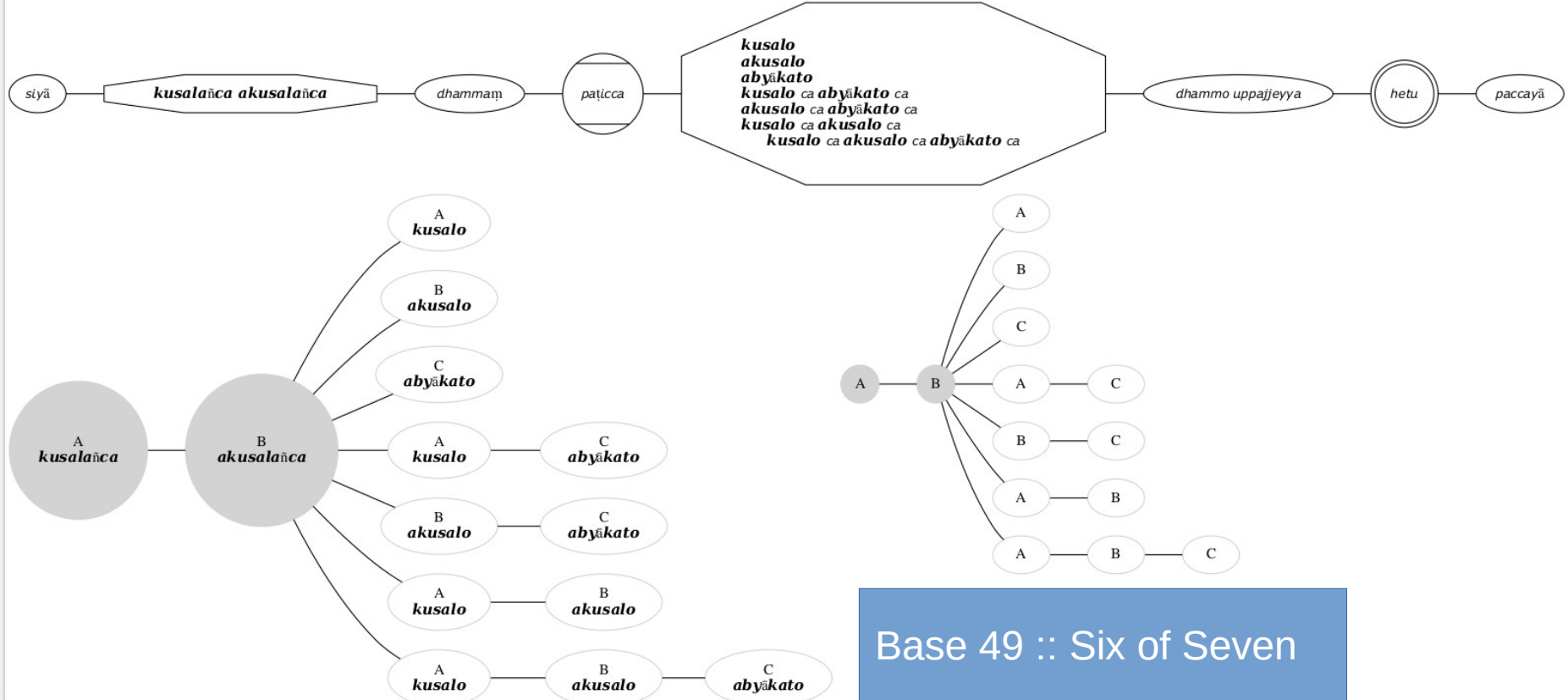
<https://www.tipitaka.org/romn/>



30. Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **kusalo** ca **akusalo** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca** dhammaṇ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṇ, Ekamūlakam, (6) Kusalākusalapadam

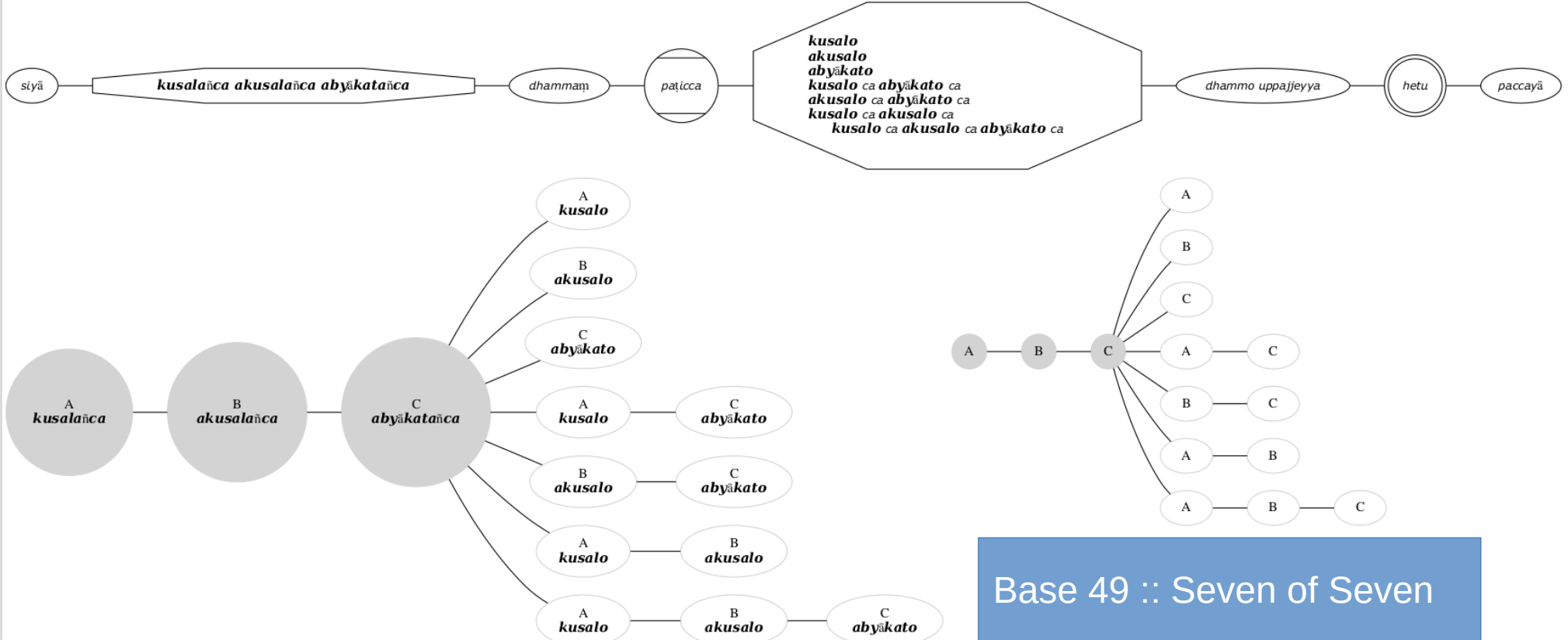
<https://www.tipitaka.org/romn/>



31. Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **akusalo** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **abyākato** dhammo uppajjeyya hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca dhammā uppajjeyyūṃ hetupaccayā.
 Siyā **kusalaṇca akusalaṇca abyākataṇca** dhammaṃ paṭicca **kusalo** ca **akusalo** ca **abyākato** ca dhammā uppajjeyyūṃ hetupaccayā.

3. Pucchāvāro, 1. Paccayānulomaṃ, Ekamūlakam, (7) Kusalākusalābyākatapadam

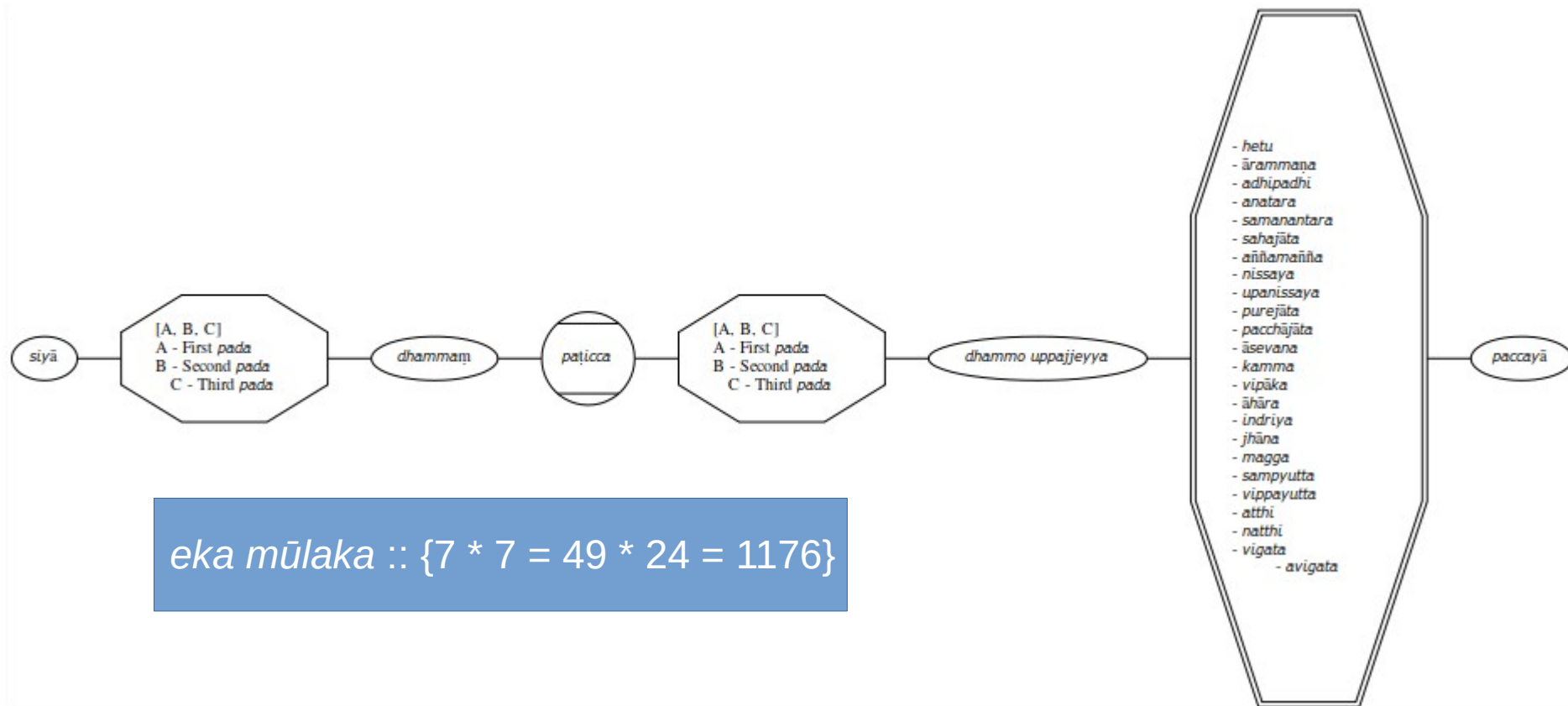
<https://www.tipitaka.org/romn/>



8.2.1. Ekamūlaka

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā.

----- follows base 49 combinations -----

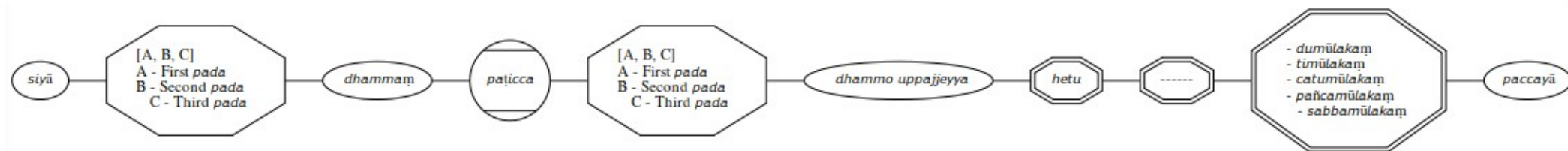


8.2.2 Hetumūlaka

8.2.2.1 Dumūlaka to Sabbamūlaka

*Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya **hetupaccayā ārammaṇapaccayā**.*

----- follows Hetumūlaka combinations -----



8.2.3 Ārammaṇamūlaka

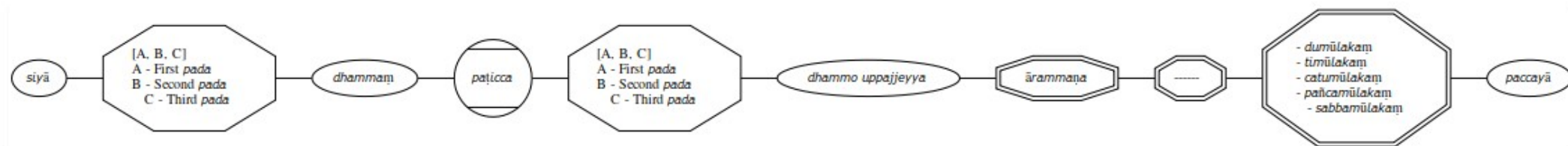
8.2.3.1 Dumūlaka to Sabbamūlaka

*du mūlaka to sabba mūlaka :: {7 * 7 = 49 * 276 = 13524}*

*hetu mūlaka to avigata mūlaka :: {13524 * 24 = 324576}*

*Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya **ārammaṇapaccayā hetupaccayā**.*

----- follows Ārammaṇamūlaka combinations -----



9.2 Paṭicca Vāra combination

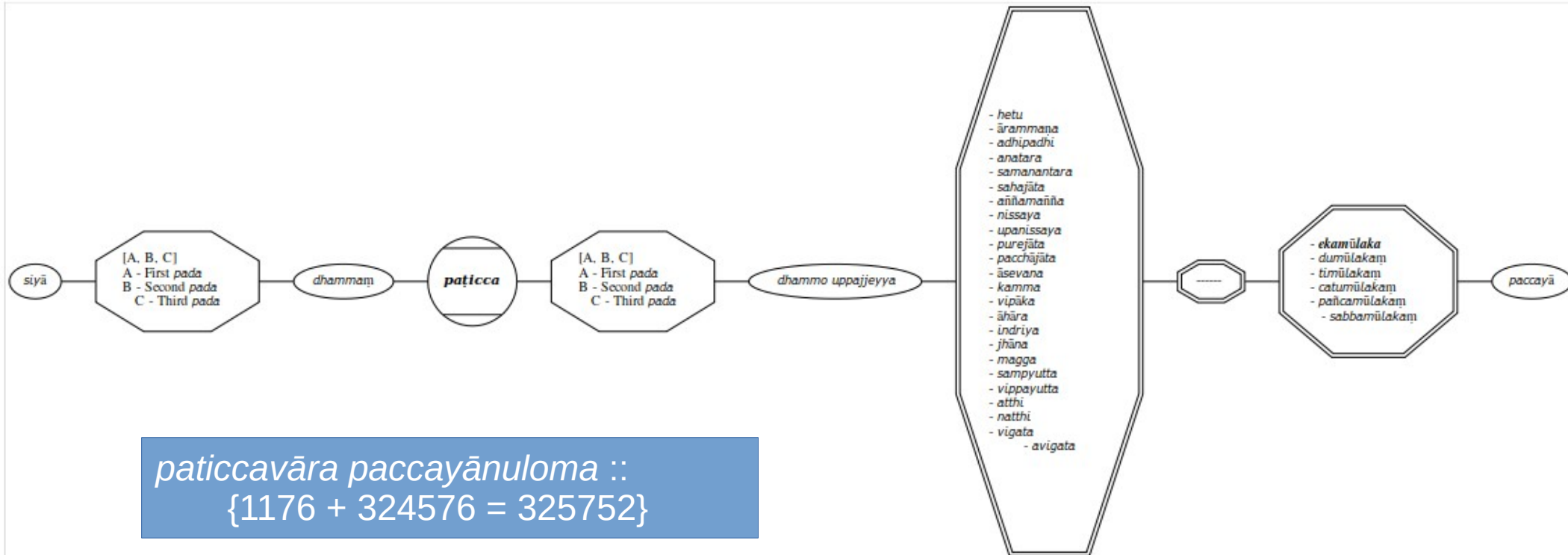
9.2.1 Positive combination (*paccayānuloma*)

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā.

----- follows *Ekamūlaka* combinations -----

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā ārammaṇapaccayā.

----- follows *Hetumūlaka* to *Avigatamūlaka* combinations -----



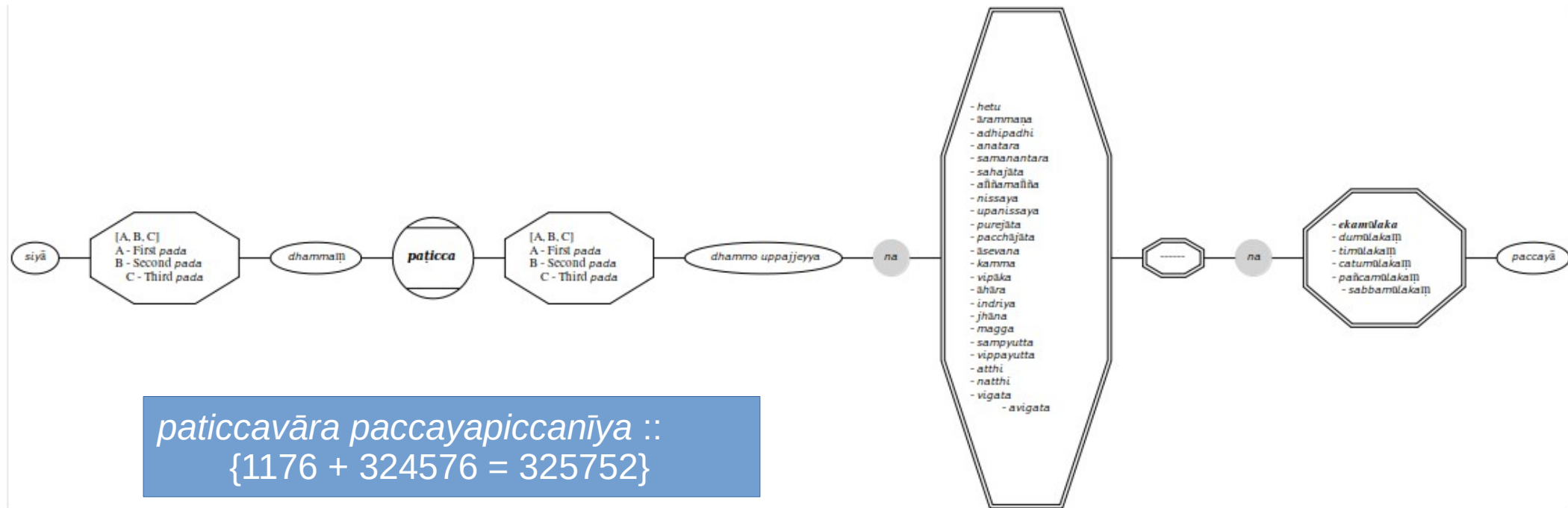
9.2.2 Negative combination (*paccayapaccanīya*)

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya na hetupaccayā.

----- follows *Ekamūlaka* combinations -----

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya na hetupaccayā na ārammaṇapaccayā.

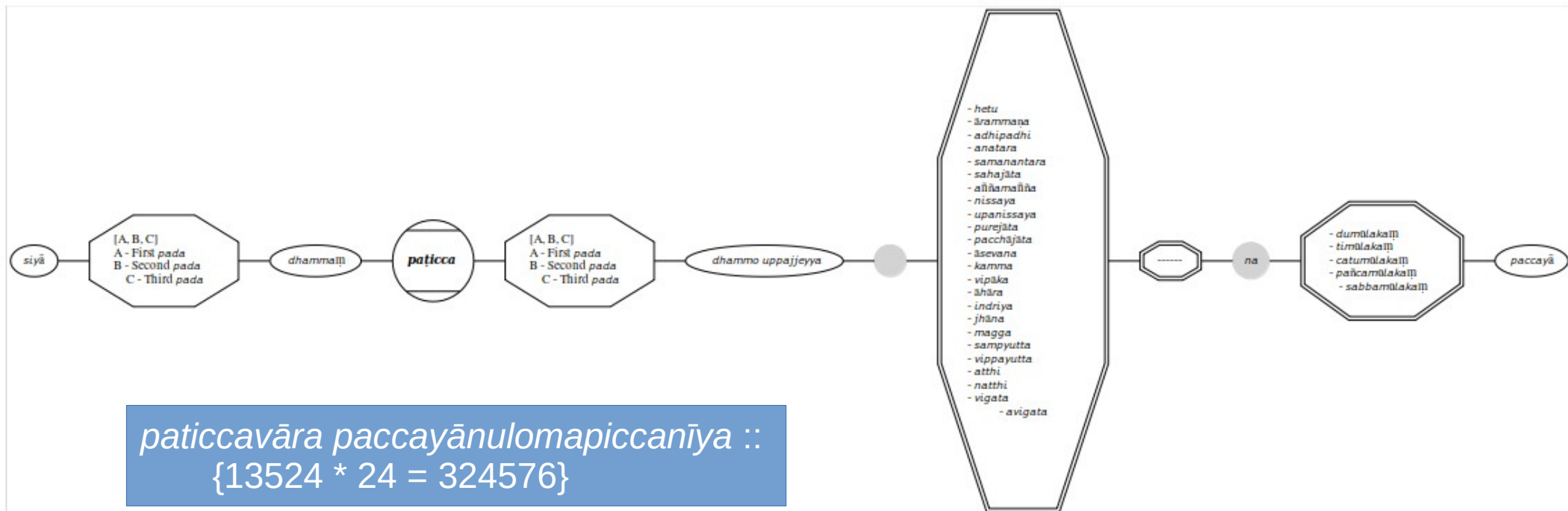
----- follows *Hetumūlaka* to *Avigatamūlaka* combinations -----



9.2.3 Positive Negative combination (*paccayānulomapaccanīya*)

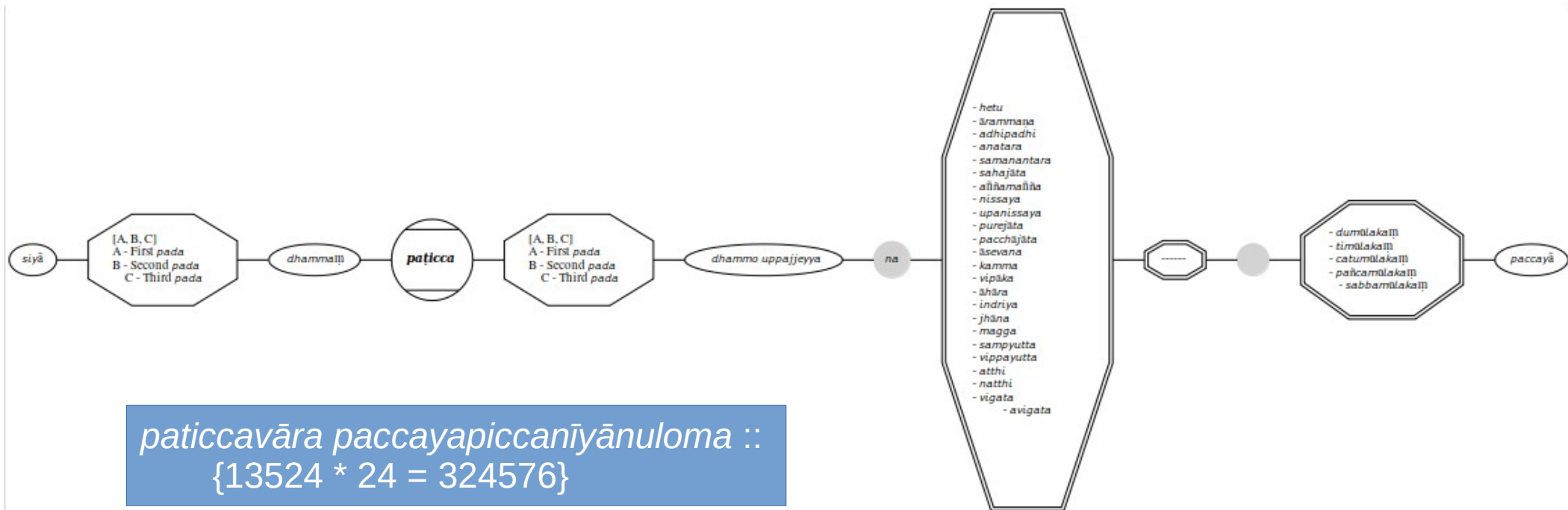
Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya hetupaccayā na ārammaṇapaccayā.

----- follows *Hetumūlaka* to *Avigatamūlaka* combinations -----



9.2.4 Negative Positive combination (*paccayapaccanīyānuloma*)

Siyā kusalaṃ dhammaṃ paṭicca kusalo dhammo uppajjeyya na hetupaccayā ārammaṇapaccayā.
----- follows *Hetumūlaka* to *Avigatamūlaka* combinations -----



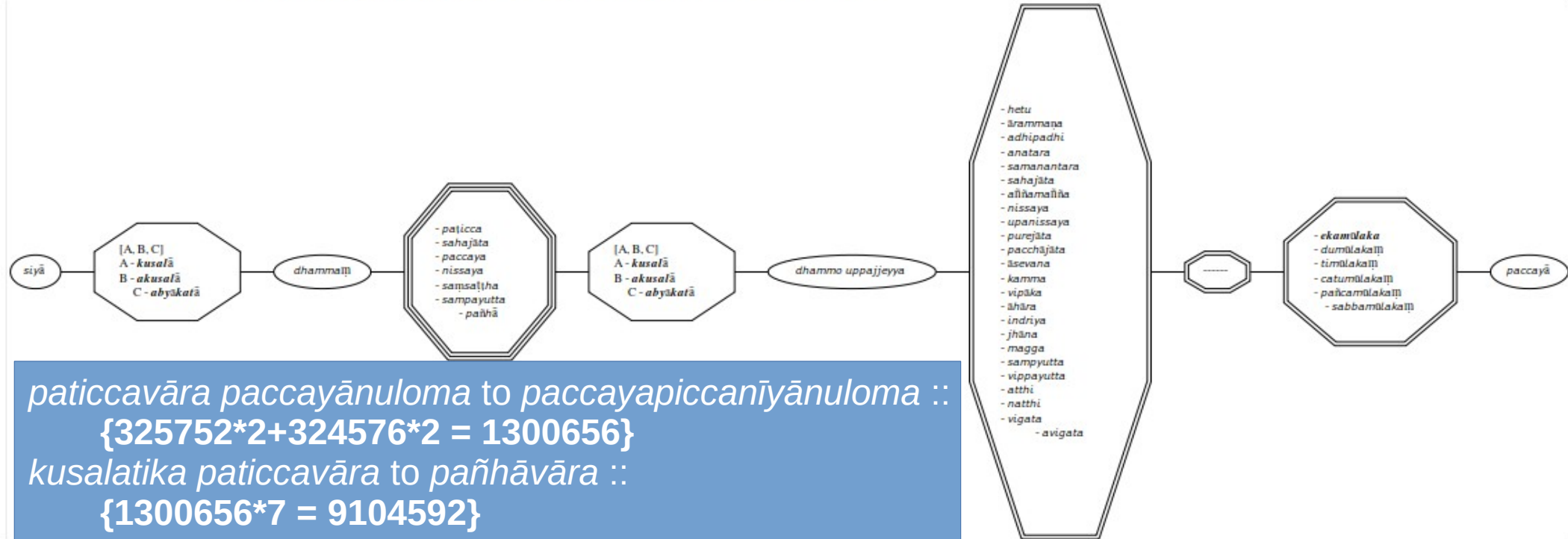
10.2.1 Positive combination (paccayānuloma)

Siyā **kusalaṃ** dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā.

----- follows Paṭicca Vāra to Pañhā Vāra combinations -----

Siyā **kusalaṃ** dhammaṃ paṭicca **kusalo** dhammo uppajjeyya hetupaccayā ārammaṇapaccayā.

----- follows Paṭicca Vāra to Pañhā Vāra combinations -----



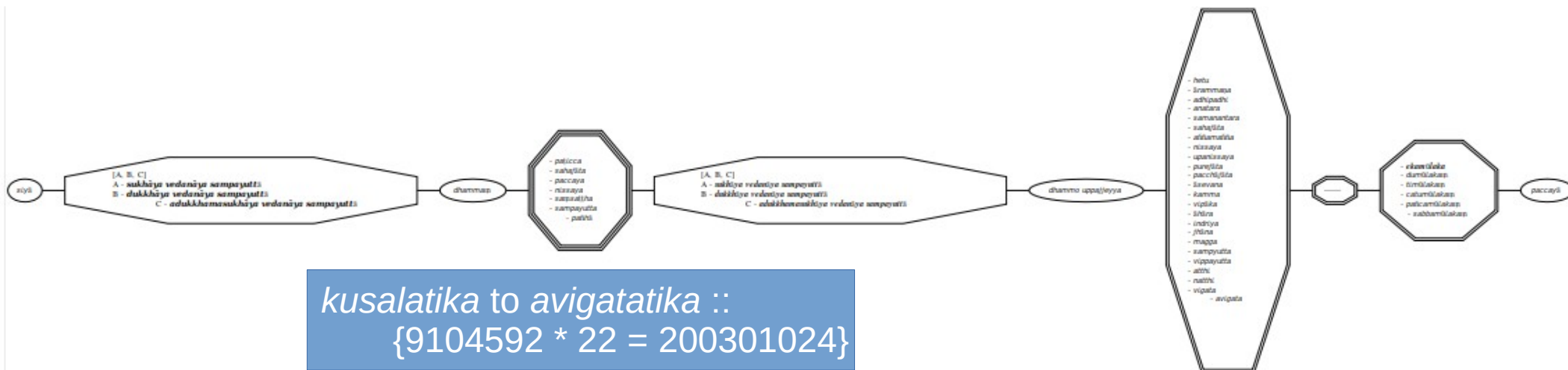
10.3.1 Positive combination (*paccayānuloma*)

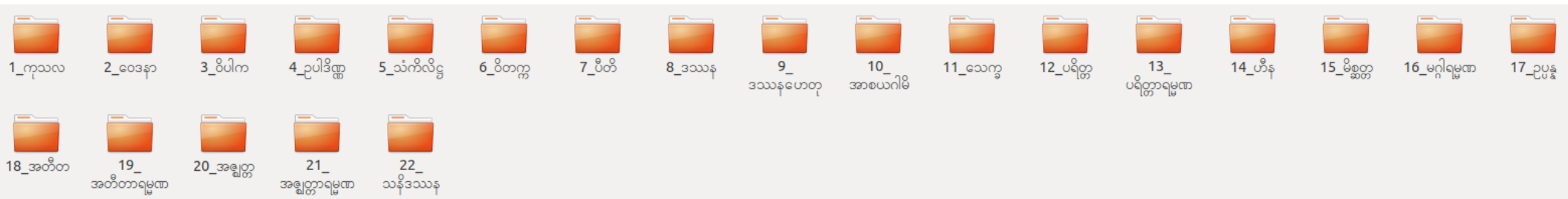
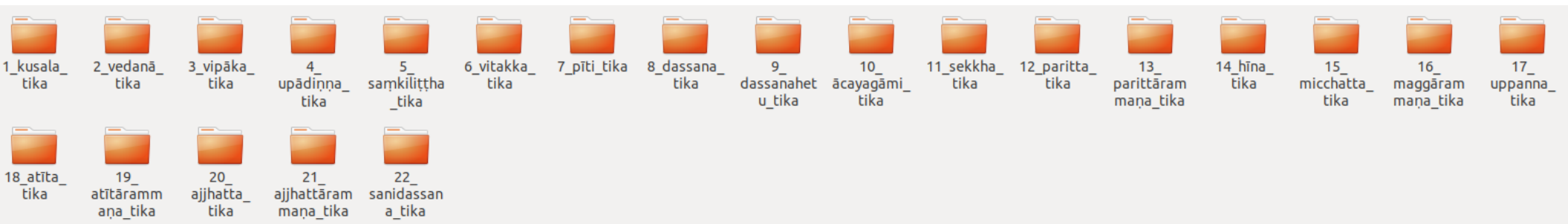
Siyā sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjeyya hetupaccayā.

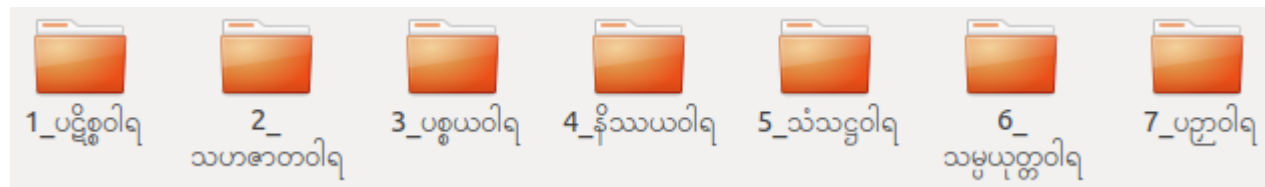
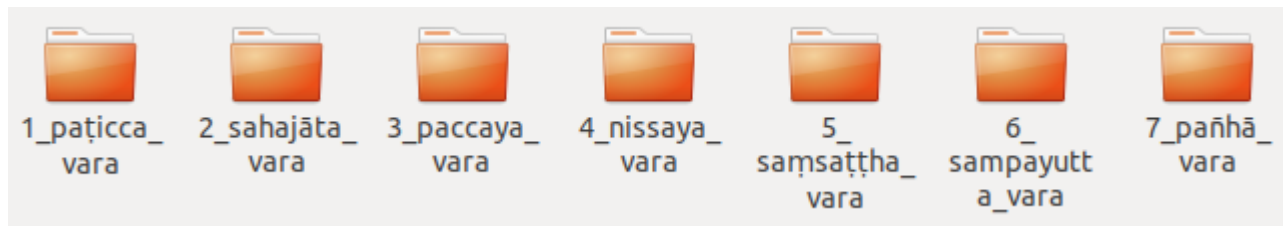
----- follows Paṭicca Vāra to Pañhā Vāra combinations -----

Siyā sukhāya vedanāya sampayuttaṃ dhammaṃ paṭicca sukhāya vedanāya sampayutto dhammo uppajjeyya hetupaccayā ārammaṇapaccayā.

----- follows Paṭicca Vāra to Pañhā Vāra combinations -----









paccaya_
anuloma



paccaya_
anuloma_
picanika



paccaya_
paccaniyān
uloma



paccaya_
picanikā



ပစ္စယပစ္စိယ



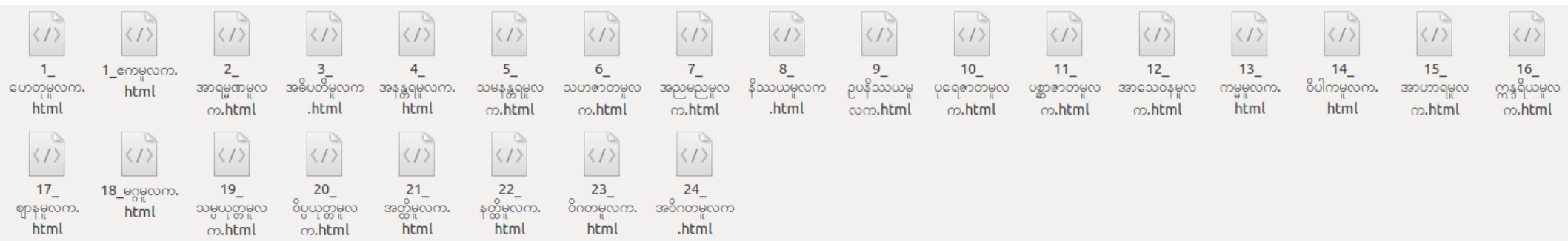
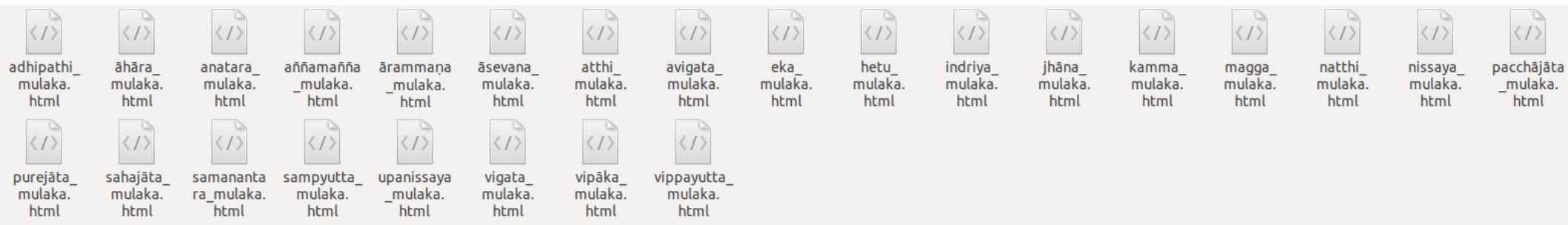
ပစ္စယပစ္စိယာ
နုလောမ



ပစ္စယာနုလော
မ



ပစ္စယာနုလော
မပစ္စိယ



- [illegible]

Sādhu ...Sādhu... Sādhu