



# **Discerning Paṭṭhāna Conditions**

Version 02 (revised 27 Mar, 2013)

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# Discerning Paṭṭhāna Conditions

Perceiving Paccaya in Practice

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## Foreword

The Paṭṭhāna, which is the last book of the Abhidhamma, describes and explains *paccaya*. The *paccaya* relationship lies at the heart of the Buddha's description of existence. For this reason it is of great importance. Unfortunately, it is a term that is difficult to translate into English. *Paccaya* is perhaps best rendered in English as "dependent conditional relationship". It is quite unlike the familiar cause and effect relationship – "if A then B".

It is both much more subtle and also more complex than this familiar causal relationship. The most significant difference is that it is conditional, not causal. Unlike, a causal relationship where A automatically causes B, in the *paccaya* relationship the connection between A and B is not automatic. It is a conditional relationship. If A exists, but the conditions are not correct or sufficient, B will not come into existence. There can be A without B. A second difference is that all the connections in the *paccaya* system are multiplex. There are always other sources of conditional support for the arising of B in addition to A. For this reason there can also be B without the existence of A.

The Paṭṭhāna lists twenty-four different types of *paccaya* relationship, and a number of sub-types. There are both subtle and profound differences between these different types. These twenty-four conditional relationships describe all of the many ways in which the various manifestations of materiality and mentality can give support to each other's arising and maintenance. [for a fuller explanation of the *paccaya* relationship please see appendix- A - a *paccaya* glossary]

If you want to discern the *paccaya* conditional relationships between different types of mentality and materiality by your own direct knowledge, then, at the very least, you should have already practiced samatha-vipassana up through the stages of mentality-materiality defining-knowledge (*nāma-rūpa-pariccheda-ñāṇa*) and cause-apprehending-knowledge (*paccaya-pariggaha-ñāṇa*). If the meditator has already undertaken the formal practice of vipassanā, up to and through formations-equanimity-knowledge, this is even better.

- **Mentality-Materiality Defining-Knowledge (*nāma-rūpa-pariccheda-ñāṇa*)** You have already discerned and analyzed ultimate materiality, ultimate mentality, past, future and present, internal and external, gross and subtle, inferior and superior, far and near as mentioned in the materiality and mentality charts found in Appendix - D. These are the five aggregates as objects of clinging. This is the mentality-materiality definition knowledge (*nāma-rūpa-pariccheda-ñāṇa*).
- **Cause-Apprehending Knowledge (*paccaya-pariggaha-ñāṇa*)** You discerned the dependent origination of those five aggregates as objects of clinging in regular order (*anuloma-paṭicca-samuppāda*) and in negative order (*paṭiloma-paṭicca-samuppāda*). This is the arising order of dependent origination and the cessation order of dependent origination. You did this through the first method and fifth method of dependent-origination in order to gain cause-apprehending knowledge (*paccaya-pariggaha-ñāṇa*).

In every mind-moment, there is consciousness (*citta*) and associated mental factors (*cetasika*). The mentality charts found in Appendix-D illustrate this. We will refer to the mentality charts of the eye-door mental process as an example. The process should be similarly understood for ear-door mental process, nose-door mental process, tongue-door mental process, body-door mental process and mind-door mental process.

This consciousness (*citta*) is the consciousness aggregate (*viññāṇa-kkhandha*). The total number of associated mental factors (*cetasika*) are different in different mind-moments. If the mental factors (*cetasika*) are classified according to five-fold aggregate system they can be seen as the three mental aggregates; the feeling-aggregate as object of clinging, which is the mental factor *vedanā*, the perception-aggregate as

object of clinging, which is mental factor *saññā*, and the formations-aggregate as object of clinging which are the other *cetasikas* in each mind-moment. Therefore, in each mind-moment there are four mental aggregates. The base (*vatthu*) and the materiality which is the object (*ārammaṇa*) of the mental aggregates are the materiality-aggregate as the object of clinging.

Altogether there are 5 aggregates in each mind-moment. These are:

- 1) Consciousness is the consciousness-aggregate as the object of clinging. (*viññānu'pādāna-kkhandha*).
- 2) The base-materiality, and the materiality which is the object of mentality, are the materiality aggregate as the object of clinging (*rūpu'pādāna-kkhandha*).
- 3) Among associated mental factors (*cetasika*), feeling (*vedenā*) is the feeling aggregate as the object of clinging. (*vedanu'pādāna-kkhandha*).
- 4) Perception is the perception-aggregate as the object of clinging. (*saññu'pādāna-kkhandha*)
- 5) The remaining associated mental factors (*cetasika*), make up the formation-aggregate as the object of clinging (*sañkhāru'pādāna-kkhandha*). [The quantity of associated mental factors (*cetasika*) may be different as mentioned in the above charts in each mind-moment, but all the remaining mental factors are the formation-aggregate as the object of clinging.]

Sometimes, these five types of aggregate as the object of clinging (*upādāna-kkhandha*) are also called simply the "five aggregates" (*khandhā*). Although they are classified under the five aggregates for easy understanding, supramundane consciousness and its associated mental-factors are not the object of vipassanā. The objects of vipassanā are only the mundane five aggregates, not the supramundane dhammas. If you can already discern these mundane five aggregates by your own direct knowledge, then you can continue to discern the different types of paccaya conditions of the five aggregates in different mind-moments. Before discerning paccaya conditions, you should first study the following information.

***Namo tassa bhagavato arahato sammā sambuddhassa***

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One

**Paṭṭhāna-pāḷi**Abhidhammapīṭaka, Paṭṭhānapāḷi (Paṭhamo bhāgo), Dhammānuloma, Tikapaṭṭhāna  
.....**Paccayu'ddeso**

Hetupaccayo ārammaṇapaccayo adhipatipaccayo anantarapaccayo samanantarapaccayo  
sahajātapaccayo aññamaññapaccayo nissayapaccayo upanissayapaccayo  
purejātapaccayo pacchājātapaccayo āsevanapaccayo kammaṇapaccayo vipākapaccayo  
āhārapaccayo indriyapaccayo jhānapaccayo maggapaccayo sampayuttapaccayo  
vippayuttapaccayo atthipaccayo natthipaccayo vigatapaccayo avigatapaccayoti.

**Paccaya-niddeso**

(1) **Hetupaccayoti** -- hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuttāhānānaṃ rūpānaṃ hetupaccayena paccayo.

(2) **Ārammaṇapaccayoti** -- rūpāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Saddāyatanaṃ sotaviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Gandhāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Rasāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Phoṭṭhabbāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Sabbe dhammā manoviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajanti cittacetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo.

(3) **Adhipatipaccayoti** -- chandādhīpati chandasampayuttakānaṃ dhammānaṃ taṃsamuttāhānānaṃ rūpānaṃ adhipatipaccayena paccayo.

Viriyādhīpati viriyasampayuttakānaṃ dhammānaṃ taṃsamuttāhānānaṃ rūpānaṃ adhipatipaccayena paccayo.

Cittādhīpati cittasampayuttakānaṃ dhammānaṃ taṃsamuttāhānānaṃ rūpānaṃ adhipatipaccayena paccayo.

Vīmaṃsādhīpati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuttāhānānaṃ rūpānaṃ adhipatipaccayena paccayo.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajanti cittacetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.

(4) **Anantarapaccayoti** -- cakkhaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Sotaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Ghānaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Jivhāviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Kāyaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ anantarapaccayena paccayo.

Yesaṁ yesaṁ dhammānaṁ anantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesaṁ tesaṁ dhammānaṁ anantarapaccayena paccayo.

(5) **Samanantarapaccayoti** -- cakkhaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

Sotaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

Ghānaviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo.

Jivhāviññāṇadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ samanantarapaccayena paccayo. Manodhātu



taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ samanantarapaccayena paccayo.

(6) **Sahajātapaccayoti** -- cattāro khandhā arūpino aññamaññaṃ saḥajātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ saḥajātapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ saḥajātapaccayena paccayo. Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saḥajātapaccayena paccayo. Mahābhūtā upādārūpānaṃ saḥajātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kiñcikāle saḥajātapaccayena paccayo, kiñcikāle na saḥajātapaccayena paccayo.

(7) **Aññamaññaṇapaccayoti** -- cattāro khandhā arūpino aññamaññaṇapaccayena paccayo. Cattāro mahābhūtā aññamaññaṇapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṇapaccayena paccayo.

(8) **Nissayapaccayoti** -- cattāro khandhā arūpino aññamaññaṇapaccayena paccayo. Cattāro mahābhūtā aññamaññaṇapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṇapaccayena paccayo. Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ nissayapaccayena paccayo. Mahābhūtā upādārūpānaṃ nissayapaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

(9) **Upanissayapaccayoti** -- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Utubhojanampi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. Senāsanampi upanissayapaccayena paccayo.

(10) **Purejātapaccayoti** -- cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Ghāṇāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Jivhāyatanaṃ jivhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rūpāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rasāyatanaṃ jivhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo. Manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo, kiñcikāle na purejātapaccayena paccayo.

(11) **Pacchājātapaccayoti** -- pacchājātā cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

(12) **Āsevanapaccayoti** -- purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

(13) **Kammaṃpaccayoti** -- kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammaṃpaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ kammaṃpaccayena paccayo.

(14) **Vipākapaccayoti** -- vipākā cattāro khandhā arūpino aññamaññaṃ vipākapaccayena paccayo.

(15) **Āhārapaccayoti** -- kabaḷikāro āhāro imassa kāyassa āhārapaccayena paccayo.

Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo.

(16) **Indriyapaccayoti** -- cakkhundriyaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo. Sotindriyaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo. Ghānindriyaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo. Jivhindriyaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo. Kāyindriyaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo. Rūpajīvitindriyaṃ kaṭattārūpānaṃ indriyapaccayena paccayo.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ indriyapaccayena paccayo.

(17) **Jhānapaccayoti** -- jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ jhānapaccayena paccayo.

(18) **Maggapaccayoti** -- maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ maggapaccayena paccayo.

(19) **Sampayuttapaccayoti** -- cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

(20) **Vipayuttapaccayoti** -- rūpino dhammā arūpīnaṃ dhammānaṃ vipayuttapaccayena paccayo. Arūpino dhammā rūpīnaṃ dhammānaṃ vipayuttapaccayena paccayo.

(21) **Atthipaccayoti** -- cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo. Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo.

Rūpāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānaṃ dhammānaṃ atthipaccayena paccayo.

(22) **Natthipaccayoti** -- samanantaraniruddhā cittacetāsikā dhammā paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ natthipaccayena paccayo.

(23) **Vigatapaccayoti** -- samanantaravigatā cittacetāsikā dhammā paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ vigatapaccayena paccayo.

(24) **Avigatapaccayoti** -- cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo. Cittacetāsikā dhammā cittasamuṭṭhānaṃ rūpānaṃ avigatapaccayena paccayo. Mahābhūtā upādārūpānaṃ avigatapaccayena paccayo.

Cakkhāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Rūpāyatanaṃ cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Saddāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Gandhāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo. Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Paccaya-niddeso niṭṭhito.



***Namo tassa bhagavato arahato sammā sambuddhassa***

Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One

## Discerning Paṭṭhāna Conditions

### Perceiving Paccaya in Practice

To Attain Discerning Knowledge / Clear Comprehension Knowledge  
(*asammoha-sampajañña-ñāṇa*)

*Evamettha khandhāyatanadhātupaccayapaccavekkhaṇavasenapi asammohasampajaññaṃ veditabbaṃ.  
(MajjhimaNikāyaCommentary-Vol.1-g.268).*

In the Clear Comprehension Section (*asammohasampajañña*) of the Great-Mindfulness-Foundation Sutta (*Mahā-saṭipatṭhāna sutta*), the Commentary says that if a meditator wants to possess clear comprehension knowledge, he must strive, practicing the following methods for the attainment of such knowledge:

- five Aggregate (*khandha*) method
- twelve Base (*āyatana*) method,
- eighteen Element (*dhātu*) method
- Discerning casual relationship between conditional cause (*paccaya*) and result (*paccayu'ppanna*) according to the *Paṭṭhāna-paccaya* method.

In accordance with that teaching, this section is written for those who want to make their insight wide and deep by means of the *Paṭṭhāna* teachings.

## Listings and descriptions of the paccaya conditions

### The basic list of paccaya conditions

#### The Twenty-Four Conditions and Their Varieties

- |                                                                               |                                                               |
|-------------------------------------------------------------------------------|---------------------------------------------------------------|
| 1. Root-condition ( <i>hetu-paccaya</i> )                                     | 14. Result-condition ( <i>vipāka-paccaya</i> )                |
| 2. Object-condition ( <i>ārammaṇa-paccaya</i> )                               | 15. Nutriment-condition ( <i>āhāra-paccaya</i> )              |
| 3. Predominance-condition ( <i>adhipati-paccaya</i> )                         | 1) Material-nutriments ( <i>rūpa-āhāra</i> )                  |
| 1) Object-predominance ( <i>ārammaṇā'dhipati</i> )                            | 2) Mental-nutriments ( <i>nāma-āhāra</i> )                    |
| 2) Conscience-predominance ( <i>sahajātā'dhipati</i> )                        | 16. Faculty-condition ( <i>indriya-paccaya</i> )              |
| 4. Proximity-condition ( <i>anantara-paccaya</i> )                            | 1) Prenascence-faculty ( <i>purejāti'ndriya</i> )             |
| 5. Contiguity-condition ( <i>samanantara-paccaya</i> )                        | 2) Material-life-faculty ( <i>rūpa-jīvitī'ndriya</i> )        |
| 6. Conscience-condition ( <i>sahajāta-paccaya</i> )                           | 3) Conscience-faculty ( <i>sahajāt-indriya</i> )              |
| 7. Mutuality-condition ( <i>aññaamañña-paccaya</i> )                          | 17. Jhāna-condition ( <i>jhāna-paccaya</i> )                  |
| 8. Support-condition ( <i>nissaya-paccaya</i> )                               | 18. Path-condition ( <i>magga-paccaya</i> )                   |
| 1) Conscience-support ( <i>sahajāta-nissaya</i> )                             | 19. Association-condition ( <i>sampayutta-paccaya</i> )       |
| 2) Prenascence-support ( <i>purejāta-nissaya</i> )                            | 20. Dissociation-condition ( <i>vippayutta-paccaya</i> )      |
| a) Base-prenascence-support ( <i>vatthu-purejāta-nissaya</i> )                | 1) Conscience-dissociation ( <i>sahajāta-vippayutta</i> )     |
| b) Base-object-prenascence-support ( <i>vatthā'rammaṇa-purejāta-nissaya</i> ) | 2) Prenascence-dissociation ( <i>purejāta-vippayutta</i> )    |
| 9. Decisive-support-condition ( <i>upanissaya-paccaya</i> )                   | 3) Postnascence-dissociation ( <i>pacchājāta-vippayutta</i> ) |
|                                                                               | 21. Presence-condition ( <i>atthi-paccaya</i> )               |

- |                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                          |
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| <ul style="list-style-type: none"> <li>1) Object-decisive-support (<i>ārammaṇ-upanissaya</i>)</li> <li>2) Proximity-decisive-support (<i>anantar-upanissaya</i>)</li> <li>3) Natural-decisive-support (<i>pakat-upanissaya</i>)</li> </ul>                      | <ul style="list-style-type: none"> <li>1) Conascence-presence (<i>sahajāta'tthi</i>)</li> <li>2) Prenascence-presence (<i>pacchājāta-tthi</i>)</li> <li>3) Postnascence-presence (<i>purejāta'tthi</i>)</li> <li>4) Nutriment-presence (<i>āhāra'tthi</i>)</li> <li>5) Faculty-presence (<i>indriya'tthi</i>)</li> </ul> |
| <ul style="list-style-type: none"> <li>10. Prenascence-condition (<i>purejāta-paccaya</i>) <ul style="list-style-type: none"> <li>1) Base-prenascence (<i>vatthu-purejāta</i>)</li> <li>2) Object-prenascence (<i>ārammaṇa-purejāta</i>)</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>22. Absence-condition (<i>natthi-paccaya</i>)</li> </ul>                                                                                                                                                                                                                          |
| <ul style="list-style-type: none"> <li>11. Postnascence-condition (<i>pacchājāta-paccaya</i>)</li> </ul>                                                                                                                                                        | <ul style="list-style-type: none"> <li>23. Disappearance-condition (<i>vigata-paccaya</i>)</li> </ul>                                                                                                                                                                                                                    |
| <ul style="list-style-type: none"> <li>12. Repetition-condition (<i>āsevana-paccaya</i>)</li> </ul>                                                                                                                                                             | <ul style="list-style-type: none"> <li>24. Non-disappearance-condition (<i>avigata-paccaya</i>)</li> </ul>                                                                                                                                                                                                               |
| <ul style="list-style-type: none"> <li>13. Kamma-condition (<i>kamma-paccaya</i>) <ul style="list-style-type: none"> <li>1) Conascence-kamma (<i>sahajāta-kamma</i>)</li> <li>2) Asynchronous-kamma (<i>nānā-kkhaṇika-kamma</i>)</li> </ul> </li> </ul>         |                                                                                                                                                                                                                                                                                                                          |

## List of paccaya-dhamma and paccayu'ppanna-dhamma

### Cause (*paccaya-dhamma*)

### Result (*paccayu'ppanna-dhamma*)

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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| <p>1. root-condition (<i>hetu-paccaya</i>)<br/>greed, hatred, delusion (<i>lobha, dosa, moha</i>)<br/>non-greed, non-hatred, non-delusion (<i>a-lobha, a-dosa, a-moha</i>)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | <p>root-effect (<i>hetu-paccayu'ppanna</i>)<br/>Associated mental formations (71 types of consciousness (<i>citta</i>) + 52 types of mental factors (<i>cetasika</i>) and mind-bore materialities (<i>cittaja-rūpa</i>)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <p>2. object-condition (<i>ārammaṇa-paccaya</i>)<br/>Six objects = past, present and future 89 types of consciousness (<i>citta</i>), 52 types of associated mental factors (<i>cetasika</i>), 28 types of materiality (<i>rūpa</i>), Nibbāna and different types of concept (<i>paññatti</i>) such as Earth Kasiṇa etc., (Nibbāna and Concepts are free from time = <i>kāla-vimutta</i>, because Nibbāna is permanent = <i>nicca</i> and concepts are not real dhammas.)<br/>Another classification:<br/>(2.1) colour (<i>rūp'āyatana</i>)<br/>(2.2) sound (<i>sadd-āyatana</i>)<br/>(2.3) smell (<i>gandh-āyatana</i>)<br/>(2.4) taste (<i>ras'āyatana</i>)<br/>(2.5) tangible (<i>phoṭṭhabb-āyatana</i>)<br/>(2.6) all dhammas = 6 types of dhamma objects<br/>(1) 89 types of consciousness (<i>citta</i>),<br/>(2) 52 types of mental factors (<i>cetasika</i>),<br/>(3) 5 types of translucent materialities (<i>pasāda-rūpa</i>)<br/>(4) 16 types of subtle materialities (<i>sukhuma-rūpa</i>),<br/>(5) Nibbāna,<br/>(6) different types of concepts such as Earth Kasiṇa etc.,</p> | <p>object-effect (<i>ārammaṇa-paccayu'ppanna</i>)<br/>89 types of consciousness (<i>citta</i>) and 52 types of mental factors (<i>cetasika</i>)<br/><br/>another classification<br/>(2.1) eye-consciousness and 7 universal associated mental factors (<i>cakkhu-viññāṇa</i> and <i>sabba-citta-sādhāraṇa-cetasika</i>)<br/>(2.2) ear-consciousness and 7 universal associated mental factors (<i>sota-viññāṇa</i> and <i>sabba-citta-sādhāraṇa-cetasika</i>)<br/>(2.3) nose-consciousness and 7 universal associated mental factors (<i>ghāna-viññāṇa</i> and <i>sabba-citta-sādhāraṇa-cetasika</i>)<br/>(2.4) tongue-consciousness and 7 universal associated mental factors (<i>jivhā-viññāṇa</i> and <i>sabba-citta-sādhāraṇa-cetasika</i>)<br/>(2.5) body-consciousness and 7 universal associated mental factors (<i>kāya-viññāṇa</i> and <i>sabba-citta-sādhāraṇa-cetasika</i>)<br/>(2.6) mind-element (<i>mano-dhātu</i>) and Mind consciousness element (<i>mano-viññāṇa-dhātu</i>) and 52 types of associated mental factor (<i>cetasika</i>)</p> |
| <p>3. predominance-condition (<i>adhipati-paccaya</i>)<br/>(3.1) object-predominance (<i>ārammaṇā'dhipati</i>)<br/>desirable and respectable 18 types of concrete materialities (<i>nippanna-rūpa</i>), 84 types of consciousness except 2 types of hatred-rooted consciousness (<i>dosa-mūla-</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <p>predominance-effect (<i>adhipati-paccayu'ppanna</i>)<br/>(3.1) 8 types of greed-root consciousness (<i>lobha-mūla-citta</i>), 8 types of great-wholesome consciousness (<i>mahā-kusala-citta</i>), 4 types of great-functional consciousness (<i>mahā-kiriya-citta</i>) which are</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |

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| <p><i>citta</i>), 2 types of delusion-rooted consciousness (<i>moha-mūla-citta</i>), and 1 body consciousness which is associated with painful feeling (<i>dukkha-sahagata-kāya-viññāṇa</i>), 47 <i>cetasikas</i> [except hatred (<i>dosa</i>), envy (<i>issa</i>), possessiveness (<i>macchariya</i>), worry (<i>kukkucca</i>), and skepticism (<i>vichikicchā</i>) which are past, present, future and Nibbāna.]</p> <p>(3.2) <i>conascence-predominance (sahajātādhipati)</i><br/>One of the four bases of accomplishment (<i>iddhipāda</i>)= desire (<i>chanda</i>), effort or energy (<i>vīriya</i>), consciousness (<i>citta</i>), investigation or wisdom (<i>vimarāsa</i>)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <p>associated with wisdom or knowledge, 8 types of supramundane consciousness (<i>8 lokuttara cittas</i>) and 45 types of mental factor (<i>cetasika</i>) (except hatred (<i>dosa</i>), envy (<i>issa</i>), possessiveness (<i>macchariya</i>), worry (<i>kukkucca</i>), skepticism (<i>vichikicchā</i>), two types of immeasurable (<i>appamaññā</i>)= compassion (<i>karuṇā</i>) and sympathetic joy (<i>muditā</i>)</p> <p>(3.2) 52 types of predominant impulsion (<i>sādhipati-javana</i>), 51 types of mental factor except four bases of accomplishment mental factors (<i>iddhipāda</i>) and skepticism (<i>vichikicchā</i>)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <p>4. proximity-condition (<i>anantara-paccaya</i>)<br/>89 types of preceding consciousness (<i>citta</i>) except death consciousness of Arahant, and 52 types of associated mental factor (<i>cetasika</i>).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <p>proximity-effect (<i>anantara-paccayu'ppanna</i>)<br/>89 types of succeeding consciousness (<i>citta</i>) together with the death consciousness of Arahant and 52 types of associated mental factor (<i>cetasika</i>).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <p>5. contiguity-condition (<i>samanantara-paccaya</i>)<br/>Same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p>contiguity-effect (<i>samanantara-paccayu'ppanna</i>)<br/>Same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p>6. <i>conascence-condition (sahajāta-paccaya)</i></p> <p>(6.1) Four mental aggregates which arise at the time of birth-linking mind-moment as well as 89 types of consciousness (<i>citta</i>) and 52 types of associated mental factor which arise throughout the life (That means within one mind-moment four mental aggregates support each other).</p> <p>(6.2) Four elements in a <i>kalāpa</i> are mutually supported by each other. (They never arise separately. They always arise together in a <i>kalāpa</i>. So they are called inseparable materialities (<i>avinibbhoga-rūpa</i>)</p> <p>(6.3) Mentality and materiality (especially heart-base) at the birth-linking mind-moment are mutually supported by each other (This means mentality supports materiality and materiality supports mentality. In 5-aggregate sphere = <i>pañca-vokāra-bhūmi</i>, mentality cannot arise without materiality-base and materiality-base also cannot arise without mentality. Mentality always arises dependent on its own base such as heart-base etc.,).</p> <p>(6.4) In 5-aggregate-sphere, 75 types of consciousness (<i>citta</i>) [except 4 immaterial resultant consciousness (<i>ārūpa-vipāka-citta</i>), 2 sets of five-fold sense consciousness (<i>dvi-pañca-viññāṇa</i>), and death consciousness of Arahant] and 52 types of associated mental factor.</p> <p>(6.5) Four elements</p> <p>(6.6) 6 types of bases = eye-ear-nose-tongue-</p> | <p><i>conascence-effect (sahajāta-paccayu'ppanna)</i></p> <p>(6.1) Four mental aggregates which arise at the time of birth-linking mind-moment as well as 89 types of consciousness (<i>citta</i>) and 52 types of associated mental factor which arise throughout the life (That means within one mind-moment four mental aggregates support each other).</p> <p>(6.2) Four elements in a <i>kalāpa</i> are mutually supported by each other.</p> <p>(6.3) Mentality and materiality (especially heart-base) at the birth-linking mind-moment (This means mentality supports materiality and materiality supports mentality. In 5-aggregate sphere = <i>pañca-vokāra-bhūmi</i>, mentality cannot arise without materiality-base and materiality-base also cannot arise without mentality. Mentality always arises dependent on its own base such as heart-base etc.,).</p> <p>(6.4) mind-born materialities throughout life, and kamma-born materialities of birth-linking mind-moment.</p> <p>(6.5) derivative materialities</p> <p>(6.6) four mental aggregates at the time of</p> |

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| <p>body-heart bases occasionally at the time of birth-linking mind-moment.</p> <p>(6.7) 6 types of bases = eye-ear-nose-tongue-body-heart bases occasionally at the time of birth-linking mind-moment as well as throughout life.</p> <p>-----</p> <p>*At the birth-linking mind-moment of some spontaneous-born devas (<i>opapātika-devas</i>), 6 bases arise simultaneously together with birth-linking mental aggregates. At the birth-linking mind-moment of fine-material Brahmas, some bases such as eye-base, ear-base, and heart-base arise simultaneously together with their birth-linking mental aggregates.</p> <p>*At the time of birth-linking mind-moment of some womb-born beings (<i>gabbhaseyyaka-sattā</i>) such as human beings, etc., heart-base and 4 birth-linking mental aggregates arise together simultaneously. But eye-ear-nose-tongue-and body-bases arise in the course of an existence (<i>pavatti</i>) throughout life-span between birth consciousness and death consciousness based on kamma.</p> <p>-----</p> | <p>birth-linking mind-moment.</p> <p>(6.7) four mental aggregates occasionally at the time of birth-linking mind-moment as well as throughout life.</p> <p>-----</p> <p>* The four mental aggregates of the eye consciousness mind-moment arise dependent on the eye-base which arises together with the first of the relevant past-<i>bhavaṅga</i> mind-moment (<i>pathama-atīta-bhavaṅga</i>) taking place before that eye-door mental-process. These mental aggregates do not arise dependent on eye-base which arises simultaneously with eye-consciousness. This should be similarly understood for ear-base, nose-base, tongue-base, and body-base. However, the four mental aggregates of every mind-element (<i>mano-dhātu</i>) and mind-consciousness-element (<i>manoviññāna-dhātu</i>) are different. They arise dependent on the heart-base which arises simultaneously with the preceding mind-moment. Death consciousness arises dependent on the heart-base which arises simultaneously with seventeenth mind-moment before death consciousness.</p> <p>-----</p> |
| <p>7. mutuality-condition (<i>aññamañña-paccaya</i>)<br/>Same as conascence-condition 6.1, 6.2 and 6.3.</p> <p>-----</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | <p>mutuality-effect (<i>aññamañña-paccayu'ppanna</i>)<br/>Same as conascence-effect 6.1, 6.2 and 6.3.</p> <p>-----</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <p>8. support-condition (<i>nissaya-paccaya</i>)<br/>8.1, 8.2, 8.3, 8.4, 8.5 same as 6.1, 6.2, 6.3, 6.4, 6.5 of conascence-condition.<br/>(8.6) eye-base, ear-base, nose-base, tongue-base, body-base, and heart-base.<br/>* In this case (1) eye, (2) ear, (3) nose, (4) tongue, (5) body, and (6) heart bases are base-prenascence-support-condition (<i>vatthu-purejāta-nissaya-paccaya</i>). Color, sound, smell, taste, tangible, and dhamma objects are object-prenascence-support-condition (<i>ārammaṇa-purejāta-nissaya-paccaya</i>) (except birth-linking mind-moment).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <p>8. support-effect (<i>nissaya-paccayu'ppanna</i>)<br/>8.1, 8.2, 8.3, 8.4, 8.5 same as 6.1, 6.2, 6.3, 6.4, 6.5 of conascence-effect.<br/>(8.6) (1) eye-consciousness and associated mental factors, (2) ear-consciousness and associated mental factors, (3) nose-consciousness and associated mental factors, (4) tongue-consciousness and associated mental factors, (5) body-consciousness and associated mental factors, (6) mind-element and mind-consciousness-element and associated mental factors.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <p>9. decisive-support-condition (<i>upanissaya-paccaya</i>)<br/>(9.1) object-decisive-support<br/>(<i>ārammaṇ'upanissaya</i>) same as (3.1) above<br/>(9.2) proximity-decisive-support<br/>(<i>anantar'upanissaya</i>) same as 4. above<br/>(9.3) natural-decisive-support (<i>pakatu'panissaya</i>) strong and powerful (preceding) 89 types of consciousness (<i>citta</i>), 52 types of mental factor (<i>cetasika</i>), 28 types of materiality (<i>rūpa</i>), and some concepts such as earth-kasiṇa object etc. (*In other words it is <i>pāramī</i> or habitual practice = <i>vāsanā</i>.)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p>9. decisive-support-effect (<i>upanissaya-paccayu'ppanna</i>)<br/>(9.1) object-decisive-support same as (3.1) above<br/>(9.2) proximity-decisive-support same as 4. above<br/>(9.3) (succeeding) 89 types of consciousness (<i>citta</i>), 52 types of mental factor (<i>cetasika</i>). (*In other words it is the effect of <i>pāramī</i> or habitual practice = <i>vāsanā</i>.)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <p>10. prenascence-condition (<i>purejāta-paccaya</i>)<br/>(10.1) base-prenascence (<i>vatthu-purejāta</i>)<br/>Six bases<br/>(10.2) object-prenascence (<i>ārammaṇa-purejāta</i>)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p>10. prenascence-effect (<i>purejāta-paccayu'ppanna</i>)<br/>(10.1) six types of consciousness and their associated mental factors<br/>(10.2) 54 types of sense-sphere-consciousness</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |



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| <p>present 18 concrete materialities</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p>(<i>citta</i>), two types of psychic power consciousness (<i>citta</i>) (wholesome and functional), 50 associated mental factors except two immeasurables, compassion (<i>karuṇā</i>) and sympathetic joy (<i>mudita</i>), when they arise in five aggregate sphere.</p>                                                                                                                                                                                                                                                                                                                                      |
| <p>11. postnascence-condition (<i>pacchājāta-paccaya</i>)<br/>in the 5-aggregate-sphere, succeeding 85 types of consciousness (<i>citta</i>) starting from first <i>bhavaṅga</i> after birth-linking mind-moment, and 52 types of associated mental factors.</p>                                                                                                                                                                                                                                                   | <p>11. postnascence-effect (<i>pacchājāta-paccayu'ppanna</i>)<br/>in the 5-aggregate-sphere, four types of materialities (<i>rūpa</i>) (kamma-born, mind-born, temperature-born, and nutriment-born materialities) which arise simultaneously together with preceding consciousnesses (<i>citta</i>) including birth-linking mind-moment.<br/>* <i>Ekaja-kāya, dvija-kāya, tija-kāya, catuja-kāya</i></p>                                                                                                                                                                                                        |
| <p>12. repetition-condition (<i>āsevana-paccaya</i>)<br/>(12.1) preceding wholesome impulses (<i>javana</i>) and associated mental factors (except last <i>javana</i> mentalities of a mental process).<br/>(12.2) preceding unwholesome impulses (<i>javana</i>) and associated mental factors (except last <i>javana</i> mentalities of a mental process)<br/>(12.3) preceding functional impulses (<i>javana</i>) and associated mental factors (except last <i>javana</i> mentalities of a mental process)</p> | <p>12. repetition-effect (<i>āsevana-paccayu'ppanna</i>)<br/>(12.1) succeeding wholesome impulses (<i>javana</i>) and associated mental factors (except first <i>javana</i> mentalities and Fruition mentalities of a mental process).<br/>(12.2) succeeding unwholesome impulses (<i>javana</i>) and associated mental factors (except first <i>javana</i> mentalities of a mental process)<br/>(12.3) succeeding functional impulses (<i>javana</i>) and associated mental factors (except first <i>javana</i> mentalities of a mental process)</p>                                                            |
| <p>13. kamma-condition (<i>kamma-paccaya</i>)<br/>(13.1) asynchronous-kamma (<i>nānā-kkhaṇika-kamma</i>)<br/>past wholesome kamma 21 and unwholesome kamma 12.<br/>(13.2) conascence-kamma-condition (<i>sahajāta-kamma</i>)<br/>volition (<i>cetanā</i>) which is associated in every mind-moment.</p>                                                                                                                                                                                                            | <p>13. kamma-effect (<i>kamma-paccayu'ppanna</i>)<br/>(13.1) 36 types of resultant consciousness (<i>citta</i>) and 38 types of associated mental factor, kamma-born materialities at the birth-linking mind-moment, kamma-born materialities at non-perception plane (<i>Asañña-satta-bhūmi</i>) and kamma-born materialities throughout life.<br/>(13.2) conascence-kamma-effect<br/>89 types of consciousness (<i>citta</i>) and 51 types of associated mental factor except volition (<i>cetanā</i>), mind-born materialities throughout life and kamma-born materialities at birth-linking mind-moment.</p> |
| <p>14. result-condition (<i>vipāka-paccaya</i>)<br/>conascence-result-condition (<i>sahajāta-vipāka</i>)<br/>(14.1) 36 types of resultant consciousness (<i>citta</i>) and 38 types of associated mental factor at the time of birth-linking mind-moment as well as in the course of an existence (<i>pavatti</i>).<br/>(14.2) 22 types of resultant consciousness</p>                                                                                                                                             | <p>14. result-effect (<i>vipāka-paccayu'ppanna</i>)<br/>conascence-result-effect (<i>sahajāta-vipāka</i>)<br/>(14.1) 36 types of resultant consciousness (<i>citta</i>) and 38 types of associated mental factor at the time of the birth-linking mind-moment as well as in the course of an existence (<i>pavatti</i>).<br/>(14.2) resultant-mind-born materialities</p>                                                                                                                                                                                                                                        |

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| <p>(<i>citta</i>) except two sets of five-fold sense consciousness (<i>dvi-pañca-viññāṇa</i>), 4 immaterial resultant consciousness (<i>citta</i>) and death consciousness of Arahant, and 38 types of associated mental factor in the course of an existence (<i>pavatti</i>) when they arise in 5-aggregate-sphere.</p> <p>(14.3) 4 mental resultant aggregates at the birth-linking mind-moment when they arise in 5-aggregate-sphere.</p>                                                                                                                                         | <p>(except 2 intimations = <i>viññāṭṭi</i>) in the course of an existence (<i>pavatti</i>).</p> <p>(14.3) kamma-born materialities at the birth-linking mind-moment including heart-base.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <p>15. nutriment-condition (<i>āhāra-paccaya</i>)</p> <p>(15.1) material-nutriment(<i>rūpa-āhāra</i>)</p> <p>a. external nutritive essence in food.</p> <p>b. internal nutritive essence in 4 types of <i>kalāpa</i> born of 4 causes.</p> <p>(15.2) mental-nutriment (<i>nāma-āhāra</i>)</p> <p>a. contact (<i>phassa</i>)</p> <p>b. volition (<i>cetanā</i>)</p> <p>c. consciousness = <i>viññāṇa</i> (<i>citta</i>)</p>                                                                                                                                                            | <p>15. nutriment-effect (<i>āhāra-paccayu'ppanna</i>)</p> <p>(15.1) a. nutriment-born-materialities.</p> <p>b. 4 types of internal nutriment-born-materialities. (*In this case, cause and effect are not occurring in the same <i>kalāpa</i> but different <i>kalāpas</i>).</p> <p>(15.2) 89 types of consciousness (<i>citta</i>), 52 types of associated mental factor (<i>cetasika</i>), mind-born materialities in the course an existence (<i>pavatti</i>), and kamma-born materialities of birth-linking mind-moment.</p>                                                                                                                                            |
| <p>16. faculty-condition (<i>indriya-paccaya</i>)</p> <p>(16.1) pre-nascence-faculty (<i>purejāti'ndriya</i>)... 5 types of bases (eye-ear-nose-tongue-body bases).</p> <p>(16.2) material-life-faculty (<i>rūpa-jīvit'ndriya</i>) life-faculty in a kamma born <i>kalāpa</i>.</p> <p>(16.3) con-science-faculty (<i>sahajātindriya</i>) ... mental life-faculty, all consciousnesses (<i>cittas</i>), feeling (<i>vedanā</i>), faith (<i>saddhā</i>), effort or energy (<i>vīriya</i>), mindfulness (<i>sati</i>), one-pointedness (<i>ekaggatā</i>), and wisdom (<i>paññā</i>).</p> | <p>16. Faculty Effect (<i>indriya-paccayu'ppanna</i>)</p> <p>(16.1) 2 sets of five-fold sense consciousness (<i>dvi-pañca-viññāṇa</i>) and associated mental factors (<i>cetasika</i>).</p> <p>(16.2) concomitant or con-science kamma-born materialities except material life-faculty (<i>jīvita</i>) in every kamma born <i>kalāpa</i> at the birth-linking mind-moment as well as in the course of an existence (<i>pavatti</i>).</p> <p>(16.3) 89 types of consciousness (<i>citta</i>), 52 types of mental factor mind-born materialities as in the course of an existence (<i>pavatti</i>) and kamma-born materialities at the time of birth-linking mind-moment.</p> |
| <p>17. jhāna-condition (<i>jhāna-paccaya</i>)</p> <p>5 jhāna factors: application (<i>vitakka</i>), sustainment (<i>vicāra</i>), joy (<i>pīti</i>), happy feeling (<i>somanassa vedanā</i>) / neutral feeling (<i>upekkhā vedanā</i>), and one-pointedness (<i>ekaggatā</i>).</p>                                                                                                                                                                                                                                                                                                     | <p>17. jhāna-effect (<i>jhāna-paccayu'ppanna</i>)</p> <p>79 types of consciousness (<i>citta</i>) except two sets of five-fold sense-consciousness (<i>dvi-pañca-viññāṇa</i>), 52 types of associated mental factor, mind-born materialities in the course of an existence (<i>pavatti</i>), and kamma-born materialities at the time of birth-linking mind-moment.</p>                                                                                                                                                                                                                                                                                                     |
| <p>18. path-condition (<i>magga-paccaya</i>)</p> <p>wisdom (<i>paññā</i>), application (<i>vitakka</i>), right speech (<i>sammā-vācā</i>), right action (<i>sammā-kammanta</i>), right livelihood (<i>sammā-ājīva</i>), effort or energy (<i>vīriya</i>), mindfulness (<i>sati</i>), one-pointedness (<i>ekaggatā</i>), and wrong view (<i>micchā-dīṭṭhi</i>).</p>                                                                                                                                                                                                                    | <p>18. path-effect (<i>magga-paccayu'ppanna</i>)</p> <p>71 <i>sahetuka-cittas</i> (rooted-consciousness), 52 associated mental factors, rooted-mind-born materialities (<i>sahetuka-cittaja-rūpa</i>) in the course of an existence (<i>pavatti</i>), and kamma-born materialities at the time of birth-linking mind-moment.</p>                                                                                                                                                                                                                                                                                                                                            |
| <p>19. association-condition (<i>sampayutta-paccaya</i>)</p> <p>four mental aggregates (89 types of consciousness (<i>citta</i>) and 52 associated mental factors (<i>cetasika</i>) which are mutually supported</p>                                                                                                                                                                                                                                                                                                                                                                  | <p>19. association-effect (<i>sampayutta-paccayu'ppanna</i>)</p> <p>four mental aggregates (89 types of consciousness (<i>citta</i>) and 52 associated mental factors (<i>cetasika</i>) which are mutually supported</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                    |

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| <p>by each other within one mind-moment.</p> <p>20. dissociation-condition (<i>vippayutta-paccaya</i>)<br/>(20.1) conascence-dissociation-condition (<i>sahajāta-vippayutta</i>)<br/>a. Heart-base and conascence materialities.<br/>b. in 5-aggregate-sphere, 75 types of consciousness (<i>citta</i>) [except 4 immaterial resultant <i>cittas</i>, 2 sets of five-fold sense consciousness (<i>dvi-pañca-viññāna</i>), and death consciousness of Arahant, and 52 associated mental factors (<i>cetasika</i>).<br/>(20.2) prenatal-dissociation-condition (<i>purejāta-vippayutta</i>)<br/>a. base-prenascence<br/>6 bases in the course of an existence (<i>pavatti</i>) between birth linking consciousness and death consciousness.<br/>b. object-prenascence<br/>present 18 concrete materialities.<br/>(20.3) postnascence-dissociation-condition (<i>pacchājāta-vippayutta</i>)<br/>In 5 aggregate sphere, 85 types of succeeding consciousness (<i>citta</i>) starting from first <i>bhavaṅga</i> after the birth-linking mind-moment, and 52 associated mental factors.</p> | <p>by each other within one mind-moment.</p> <p>20. dissociation-effect (<i>vippayutta-paccayu'ppanna</i>)<br/>(20.1) conascence-dissociation-effect<br/>a. four mental aggregates at the time of birth-linking mind-moment in 5-aggregate-sphere.<br/>b. kamma-born materialities at the time of birth-linking mind-moment and mind-born materialities in the course of an existence (<i>pavatti</i>).<br/>(20.2) prenatal-dissociation-effect<br/>a. six types of consciousness and their associated mental factors<br/>b. 54 types of sense-sphere consciousness (<i>citta</i>), two types of psychic power consciousness (<i>citta</i>) (wholesome and functional), 50 associated mental factors, except two immeasurables when they arise in 5-aggregate-sphere.<br/>(20.3) postnascence-dissociation-effect in 5 aggregate sphere, four types of materialities (<i>rūpa</i>) (kamma-born, mind-born, temperature-born, and nutriment-born materialities) which arise simultaneously with preceding consciousness (<i>citta</i>) including birth-linking mind-moment.<br/><i>* Ekaja-kāya, dvija-kāya, tija-kāya, catuja-kāya</i></p> |
| <p>21. presence-condition (<i>atthi-paccaya</i>)<br/>(21.1) conascence-presence-condition (<i>sahajāta'tthi-paccaya</i>)<br/>same as conascence-condition: 6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7 (above).<br/>(21.2) prenatal-presence-condition (<i>purejāta'tthi-paccaya</i>)<br/>same as 10.1, 10.2 (above).<br/>(21.3) postnascence-presence-condition (<i>pacchājāta'tthi-paccaya</i>)<br/>same as 11 (above).<br/>(21.4) nutriment-presence-condition (<i>āhāra'tthi-paccaya</i>)<br/>same as 15.1 (above).<br/>(21.5) faculty-presence-condition (<i>indriya'tthi-paccaya</i>)<br/>same as 16.2 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <p>21. presence-effect (<i>atthi-paccayu'ppanna</i>)<br/>(21.1) conascence-presence-effect (<i>sahajāta'tthi-paccayu'ppanna</i>)<br/>same as conascence-effect: 6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7 (above).<br/>(21.2) prenatal-presence-effect (<i>purejāta'tthi-paccayu'ppanna</i>)<br/>same as 10.1, 10.2 (above).<br/>(21.3) postnascence-presence-effect (<i>pacchājāta'tthi-paccayu'ppanna</i>)<br/>same as 11 (above).<br/>(21.4) nutriment-presence-effect (<i>āhāra'tthi-paccayu'ppanna</i>)<br/>same as 15.1 (above).<br/>(21.5) faculty-presence-effect (<i>indriya'tthi-paccayu'ppanna</i>)<br/>same as 16.2 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>22. absence-condition (<i>natthi-paccaya</i>)<br/>same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <p>22. absence-effect (<i>natthi-paccayu'ppanna</i>)<br/>same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <p>23. disappearance-condition (<i>vigata-paccaya</i>)<br/>same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <p>23. disappearance-effect (<i>vigata-paccayu'ppanna</i>)<br/>same as 4 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <p>24. non-disappearance-condition (<i>avigata-paccaya</i>)<br/>Same as 21 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | <p>24. non-disappearance-effect (<i>avigata-paccayu'ppanna</i>)<br/>Same as 21 (above).</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |

## Description of paccaya grouped by conditioning force (*paccaya-satti*)

### Paccaya Conditions

#### Four Great Conascence-conditions (*sahajāta-paccaya*)

- conascence-condition (*sahajāta-paccaya*)
- support-condition (*nissaya-paccaya*)
- presence condition (*atthi-paccaya*)
- non-disappearance-condition (*avigata-paccaya*)

The causes (*paccaya-dhammas*) of conascence-condition (*sahajāta-paccaya*), support-condition (*nissaya-paccaya*), presence condition (*atthi-paccaya*) and non-disappearance-condition (*avigata-paccaya*) are:

- 1) The 89 types of consciousness (*citta*) and the 52 associated mental factors (*cetasika*) are the four mental aggregates which give support to each other reciprocally in the course of an existence (*pavatti*) and in the birth-linking mind-moment (*paṭisandhi*). The supporting aggregate is cause / supporting aggregates are causes (*paccaya*). Aggregates being supported are results (*paccayu'ppanna*) by way of the above four conditions.

Within a mind-moment, there are 4 mental aggregates. Feeling (*vedanā*) is the feeling aggregate (*vedanā-kkhandha*), perception (*saññā*) is the perception aggregate (*saññā-kkhandha*), the remaining associated mental factors are the formations aggregate (*saṅkhāra-kkhandha*) and consciousness is the consciousness aggregate (*viññāna-kkhandha*). The number of mental factors in the formations aggregate within various mind-moments may be many or few.

In some mind-moments such as the eye-consciousness mind-moment etc, there are just 5 mental factors in the formations aggregate. In some mind-moments such as three-rooted birth-linking mind-moment accompanied by happy feeling, there are 31 associated mental factors (excepting feeling and perception) in the formations aggregate.

Within each mind-moment the four mental aggregates support one another reciprocally and appropriately. While one mental aggregate supports the other three; the other three also support that first mental aggregate. While two mental aggregates are supporting a second pair of aggregates that pair is also supporting the first two. When three mental aggregates support a single mental aggregate that single mental aggregate also supports the original three mental aggregates. It should be similarly understood in every mind-moment.

conascence-condition – "Conascence" is arising together. The four mental aggregates arise together simultaneously.. The existence of the four mental aggregates is dependent on all of them arising at exactly the same moment. They all come into existence dependent on one another's arising. So the arising of each exists as a condition for the others also arising. This is the conascence-condition. (Although they arise simultaneously, they do not necessarily cease simultaneously.)]

support-condition – "Support" is the giving of mutual support. The four mental aggregates are dependent on each supporting the other. None can exist without this mutual support. Just as in a tripod each leg is dependent on the support of the other two legs in order to stay upright in the same way the four mental aggregates are all dependent on the support of the others for their existence. They are all equally dependent on the other's support.

presence-condition / non-disappearance-condition – "Presence" (*atthi*) is the state that lies between arising and vanishing; non-disappearance (*avigata*) means still existing: not yet perishing. These two paccaya conditions are two different ways of describing the same relationship. They are the same

because presence (*atthi*) is the same as not yet disappeared (*bhāṅga*). The existence of the mental aggregates and of the heart-base is dependent on the simultaneous existence of the other. One cannot exist without the other also existing.

The five aggregates cannot exist separately from each other. In these four ways listed above they are both the condition (*paccaya*) and also the result (*paccayu'ppanna*) for the other.

- 2) Four great elements (*mahā-bhūta*) in a kalāpa support each other reciprocally and appropriately by way of the above four *paccaya* conditions.

Within each kalāpa the four elements support one another reciprocally and appropriately. While one element supports the other three; the other three also support that first element. While two elements are supporting a second pair of elements that pair is also supporting the first two. When three elements support a single element, that single element also supports the original three elements. It should be similarly understood in every mind-moment. Supporting elements are causes (*paccaya*), elements being supported are results (*paccayu'ppanna*).

- 3) At the time of the birth-linking mind-moment, there are five aggregates in the five aggregate-sphere (*pañca-vokāra-paṭisandhi*). The four mental aggregates arise dependent on the heart-base (*hadaya-vatthu*) which is the materiality aggregate. The four mental aggregates and the heart-base support each other reciprocally and appropriately at the birth linking mind-moment by way of these same four conditions.

The four mental aggregates are the conascence-condition (*sahajāta-paccaya*), the support-condition (*nissaya-paccaya*), the presence-condition (*atthi-paccaya*), and the non-disappearance-condition (*avigata-paccaya*) for the heart-base; the heart-base is also conascence-condition (*sahajāta-paccaya*), support-condition (*nissaya-paccaya*), presence-condition (*atthi-paccaya*) and non-disappearance-condition (*avigata-paccaya*) for the four mental aggregates. Without the four mental aggregates the heart-base alone cannot arise, and without the heart-base the four mental aggregates cannot arise at the birth linking mind-moment.

- 4) In the five aggregate-sphere, the 75 types of consciousness [excepting the four types of immaterial resultant consciousness, the 10 types of sense consciousness (*dvi-panca-viññāna*) - which are made up of the two sets, wholesome and unwholesome, of the five senses, and also the death consciousness of Arahants], 52 associated mental factors, in course of existence (*pavatti*) as well as in birth-linking mind-moment, give support to the mind-born materialities and kamma-born materialities by way of conascence-condition (*sahajāta-paccaya*) support condition (*nissaya-paccaya*), presence condition (*atthi-paccaya*) and non-disappearance-condition (*avigata-paccaya*). The four mental aggregates are cause (*paccaya*); mind-born materialities and kamma-born materialities are results (*paccayu'ppanna*).

In the five aggregate-sphere, the four birth-linking mental aggregates support kamma-born materialities. Those four mental aggregates are cause (*paccaya*); kamma-born materialities are effect (*paccayu'ppanna*). If the birth-linking mental aggregates do not arise, kamma-born materialities in time of birth-linking mind-moment also cannot arise. Therefore, the Buddha says in the dependent origination (*paticca-samuppāda*): "because of the arising of birth-linking consciousness, mentality-materiality arises (*viññāna paccayā nāma-rūpa*). In this case, mentality is the associated mental factors and materiality is kamma-born materialities.

- 5) The four great elements (*mahā-bhūta*) in a kalāpa support derivative materialities (*upādā-rūpa*) within the same kalāpa by way of conascence-condition (*sahajāta-paccaya*), support-condition (*nissaya-paccaya*), presence-condition (*atthi-paccaya*) and non-disappearance condition (*avigata-paccaya*). Those four elements are cause (*paccaya*). And the derivative materialities are effect (*paccayu'ppanna*).

## Four Medium Conascence-Conditions (*sahajāta-paccaya*)

- 1) mutuality-condition (*aññamañña-paccaya*)

In the mutuality-condition (*aññamañña-paccaya*), the causes (*paccaya-dhammas*) are similar to those of great- conascence-condition (1), (2), and (3) and the results (*paccayu'ppanna-dhammas*) are also similar to those found in the great-conascence-condition (1), (2) and (3):

This is similar to the conascence-condition but the condition and potential result not only arise together they also give each other mutual support. Each is at the same time both the conditional cause (*paccaya-dhammas*) and the potential result (*paccayu'ppanna-dhammas*) for the other. This is like the legs of a tripod where no leg can stand without the equal support of the others.

## 2) result-condition (*vipāka-paccaya*)

(2.1) Both the causes (*paccaya-dhammas*) and also the conditional effects (*paccayu'ppanna-dhammas*) in the result-condition are the 36 types of resultant-consciousness (*vipāka-citta*), and the 38 types of associated mental factor (divided into the four mental aggregates) which arise in the birth-linking mind-moment (*paṭisandhi*) as well as in course of an existence (*pavatti*). In this condition both cause and effect are the result of past kamma. They give support to each other. The supporting resultant mental aggregates (*vipāka-nāma-kkhandhā*) are cause (*paccaya*). The resultant mental aggregates (*vipāka-nāma-kkhandhā*) which are being supported are effect (*paccayu'ppanna*).

Within each mind-moment the four resultant mental aggregates support one another reciprocally and appropriately. While one mental aggregate supports the other three; the other three also support that first mental aggregate. While two mental aggregates are supporting a second pair of aggregates that pair is also supporting the first two. When three mental aggregates support a single mental aggregate that single mental aggregate also supports the original three mental aggregates. It should be similarly understood in every mind-moment.

(2.2) In the five aggregate-sphere, the 22 types of resultant-consciousness (*vipāka-citta*) [excepting the 4 immaterial resultant-consciousnesses (*arūpa-vipāka-citta*), the 2 sets of five-fold sense-consciousness (*dvi-pañca-viññāṇa*), and also the death-consciousness of an Arahant], as well as the 38 types of mental factor associated with these resultant-consciousnesses (which can also be seen as the four resultant mental aggregates), are the supporting conditions to the resultant mind-born materialities (*vipāka-cittaja-rūpa*) throughout the course of an existence (*pavatti*) by way of the result-condition (*vipāka-paccaya*). Also in the birth-linking mind-moment (*paṭisandhi*) the resultant mental aggregates are the supporting-conditions to the kamma-born materialities by way of result-condition (*vipāka-paccaya*). These resultant mental aggregates are cause (*paccaya*) and the mind-born and kamma-born materialities are effect (*paccayu'ppanna*).

(2.3) In the five aggregate-sphere, the 4 birth-linking mental aggregates give support to the heart-base by way of the result-condition (*vipāka-paccaya*). The mental aggregates are the conditional cause (*paccaya*) and heart-base is result (*paccayu'ppanna*).

## 3) association-condition (*sampayutta-paccaya*)

The following are all dependent on one another by way of the association-condition (*sampayutta-paccaya*) both at the birth linking moment as well as in the course of an existence (*pavatti*). These are the 89 types of consciousness and their 52 types of associated mental factor, which can be divided into the four mental aggregates.

[In the association-condition – "association" is sharing the same arising, ceasing, basis, and object. Generally speaking the 89 types of consciousness and their 52 types of associated mental factor are mutually supported by an association-condition because they arise and cease at exactly the same moment, and because they also share the same physical basis and have the same object. The 89 types of consciousness arise singly and do not arise simultaneously within one mind-moment. They each arise according to mental processes and some are process free. In each single mind-moment consciousness and the associated mental factors support each other through association-condition. They exist dependent on the support of each other within that mind-moment. They are equally dependent on the other's support.]

## 4) dissociation-condition (*vippayutta-paccaya*)

At the time of the birth-linking mind-moment, there are five aggregates in the five aggregate-sphere (*pañca-vokāra-bhūmi*). The four mental aggregates arise dependent on the heart-base (*hadaya-vatthu*) which is the materiality aggregate. The four mental aggregates and the heart-base support each other reciprocally and appropriately at the birth linking mind-moment by way of the

disassociation-condition.

(4.1) In the 5 aggregate-sphere the 4 birth-linking mental-aggregates give support to the heart-base by way of the dissociation condition (*vippayutta-paccaya*). The four mental aggregates are conditional-cause (*paccaya*), heart-base is result (*paccayu'ppanna*).

[In the disassociation-condition – "disassociation" is having a simultaneous existence but not sharing either the same moment of arising, or ceasing, or the same basis, or object. The four birth-linking mental-aggregates give support to the heart-base by way of the dissociation condition (*vippayutta-paccaya*) because, although they arise simultaneously, they do not cease simultaneously. Being mental formations, the life-span of the four mental aggregates is just one mind-moment, but the life-span of the heart-base, which is of the materiality aggregate, is 17 mind-moments. Again four birth-linking mental-aggregates arise dependent on the heart-base and the heart-base arises dependent on the four elements within the same kalāpa. The four birth-linking mental-aggregates have an object, which could be kamma, or kamma-sign, or destination-sign, but, the heart base has no object because it is rūpa. For this reason the four birth-linking mental aggregates and the heart-base support each other by way of disassociation-condition.]

(4.2) In the five aggregate-sphere, the 75 types of consciousness (*citta*) [excepting the four types of immaterial- resultant-consciousnesses (*arūpa-vipāka-citta*), the 10 types of sense consciousness (*dvi-panca-viññāna*) - which are made up of the two sets, wholesome and unwholesome, of the five senses (*dvi-pañca-viññāna*), and also the death-consciousness of an Arahant], as well as the 52 mental factors which are associated with these consciousnesses (which can be seen as the four mental aggregates), are the supporting conditions by way of dissociation-condition (*vippayutta-paccaya*) for the mind-born materialities (*cittaja-rūpa*) throughout the course of an existence (*pavatti*) and kamma-born materialities in the birth-linking mind-moment (*patisandhi*). The four mental aggregates cause (*paccaya*) and the mind-born and kamma-born materialities are effect (*paccayu'ppanna*).

## Seven Small Conscience-Conditions (*sahajāta-paccaya*)

### 1) root-condition (*hetu-paccaya*)

In root-condition (*hetu-paccaya*) the six roots, greed (*lobha*), hatred (*dosa*), delusion (*moha*), non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*) are the causing conditions (*paccaya-dhammas*). The dependent effects (*paccayu'ppanna*) are the 71 types of rooted consciousness (*sa-hetuka-citta*), and the 52 associated mental factors [excepting delusion (*moha*) which is associated with delusion-rooted-consciousness (*moha-mūla-citta*)], as well as the rooted mind-born materialities (*sa-hetuka-cittaja-rūpa*) and the kamma-born materialities at the rooted birth-linking mind-moment (*sa-hetuka-patisandhi-kammaja-rūpa*). The six roots (*hetu*) give support to these mentalities and materialities by way of root-condition (*hetu-paccaya*).

[In the root condition the six roots, as the conditional causes (*paccaya-dhammas*), provide foundation and stability for the resulting mental states (*paccayu'ppanna-dhamma*) just as its roots provide a foundation and support for a tree.]

### 2) predominance-condition (*adhipati-paccaya*)

Desire (*chanda*), effort (*vīriya*), consciousness (*citta*) or investigation/wisdom (*vīmaṃsa*) are the four states which are the basis of the predominance-condition (*adhipati-paccaya*). Through the predominance-condition (*adhipati-paccaya*) these four states can give support to the 52 types of predominant impulses (*javāna*) [excepting 2 delusion rooted impulses and the one smile-producing impulse (*hasituppāda-javāna*)], the 51 types of mental factor [excepting the four predominant factors mentioned above and doubt (*vicikicchā*)], and mind-born materialities produced by those mental aggregates. The four predominant factors are the conditional causes (*paccaya-dhamma*) and the mental aggregates and mind-born materialities are the result (*paccayu'ppanna-dhamma*).

[The predominance-condition (*adhipati-paccaya*) is one in which the conditioning states (*paccaya-dhamma*) have dominance over the resulting mental states (*paccayu'ppanna-dhamma*). In this case the four mental states desire, effort, consciousness, and investigation/wisdom dominate the resultant mental aggregates

and materialities.

The 52 types of predominant impulsion (*sā-dhipati-javana*) are: 10 types of predominant-unwholesome-impulsion (*sā-dhipati-akusala-javana*), 8 types of predominant-great-wholesome-impulsion (*sā-dhipati-mahā-kusala-javana*), 8 types of predominant-great-functional-impulsions (*sā-dhipati-mahā-kiriyā-javana*), 5 types of fine-material-wholesome-impulsions (*rūpāvacara-kusala-javana*), 5 types of fine-material-functional-impulsions (*rūpāvacara-kiriyā-javana*), 4 types of immaterial-wholesome-impulsions (*arūpāvacara-kusala-javana*), 4 types of immaterial-functional-impulsions (*arūpāvacara-kiriyā-javana*), 4 types of path-impulsions (*magga-javana*), 4 types of fruition-impulsions (*phala-javana*). Although desire (*chanda*), effort (*viriya*) and consciousness (*viññāṇa*) are present in a delusion-rooted mind-moment (*moha-mūla-citta*) and also in the smile-producing mind-moment (*hasituppāda-javana*), they are not predominance conditions (*adhipati-paccaya*)]

### 3) kamma-condition (*kamma-paccaya*)

In the conascence-kamma-condition (*sahajāta-kamma-paccaya*), volition (*cetanā*) supports all the associated mental aggregates (*sampayutta-kkhandha*) [excepting volition], the mind-born materialities (*cittaja-rūpa*), and the kamma-born materialities at the birth-linking mind-moment (*paṭisandhi-kammaja-rūpa*). Volition (*cetanā*) is the conditional cause (*paccaya*). The associated mental aggregates and the two types of materiality are the result (*paccayu'ppanna*).

[In the kamma condition the conditional cause (*adhipati-paccaya*) is always volition (*cetanā*). It may be either conascent, in which case the conditional cause and its potential result (*paccayu'ppanna-dhamma*) arise simultaneously, or asynchronous, in which case the volition which is the conditioning cause exists before the result.

In this case "mental aggregates" (*sampayutta-kkhandha*) means: The 89 types of consciousness (*citta*), and the 51 associated mental factors excluding volition (*cetanā*).]

### 4) nutriment-condition (*āhāra-paccaya*)

In the mental-nutriment-condition (*āhāra-paccaya*), the three types of mental nutriment factors (*nāma-āhāra*); contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*) give support to the mental aggregates with which they are associated (*sampayutta-kkhandha*), the mind-born materialities (*cittaja-rūpa*) and the kamma-born materialities at the birth-linking-mind-moment (*paṭisandhi-kammaja-rūpa*). The three types of mental nutriment factors are the conditional causes (*paccaya-dhammas*) and the four mental aggregates plus the kamma-born and mind-born materialities (*cittaja-rūpa*) are the result (*paccayu'ppanna-dhammas*).

[The essential role of the conditional causes (*adhipati-paccaya*) in the nutriment condition is supporting or reinforcing, in the same way, that a post can support or reinforce an old house. They provide nutriment for the resulting states (*paccayu'ppanna-dhamma*).

In this case "mental aggregates" (*sampayutta-kkhandha*) means: 89 types of consciousness (*citta*), 52 types of associated mental factor (*cetasika*)]

### 5) faculty-condition (*indriya-paccaya*)

In [mentality]-faculty-condition (*indriya-paccaya*), eight types of controlling faculty; the life-faculty (*jīvitindriya*), the mind faculty (*manindriya*), the feeling faculty (*somanassindriya, etc.*), the faith faculty (*saddhindriya*), the effort faculty (*virindriya*), the mindfulness faculty (*satiindriya*), the one-pointedness/concentration faculty (*samādhindriya*) and the wisdom faculty (*paññindriya*) give support to their associated mental aggregates, mind-born materialities (*cittaja-rūpa*) and kamma-born materialities at birth-linking mind-moment (*paṭisandhi-kammaja-rūpa*). The eight types of faculty are the conditional cause (*paccaya-dhammas*). The four associated mental aggregates and the two types of materiality are result (*paccayu'ppanna-dhamma*).

[The faculty condition is one in which the conditional cause (*adhipati-paccaya*) exercises control or support only over one specific aspect or function (one faculty) of the potentially resulting states (*paccayu'ppanna-dhammas*).

In this case "mental aggregates" means: the 89 types of consciousness (*citta*), and the 52 associated



mental factors (*sampayutta-cetasika*).]

#### 6) jhāna-condition (*jhāna-paccaya*)

In jhāna-condition (*jhāna-paccaya*), the five jhāna factors, which are initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happy/neutral feeling (*sukha/upekkhā-vedanā*) and one-pointedness (*ekaggatā*) give support to their associated mental aggregates (*sampayutta-kkhandha*), mind-born materialities (*cittaja-rūpa*) and kamma-born materialities at the birth-linking mind-moment. (*paṭisandhi-kammaja-rūpa*).

[In this case "mental aggregates" means the 79 types of consciousness (*citta*) [excepting the 10 types of sense consciousness (*dvi-panca-viññāna*) - which are comprised of the two sets, wholesome result and unwholesome result, of the five senses], and the 52 associated mental factors (*cetasika*).

Also please note: The word jhāna-consciousness is treated differently in the Suttas and the Abhidhamma. In the suttas jhāna refers to the fine-material-jhāna consciousnesses, immaterial-jhāna consciousnesses, and the supramundane jhānas. In the Abhidhamma a jhāna consciousness refers to any consciousness associated with four or five of the jhāna factors but not necessarily *appanā samādhi* (*full absorption-concentration*). It therefore has some degree of penetrating insight but not at the high level found in the fine-material and immaterial jhānas. Therefore the jhāna-condition (*jhāna-paccaya*) described here is one in which the associated mental factors (*sampayutta-cetasika*) are given support by any four or five of the jhāna factors. Please see Appendix C - "five-fold jhāna system" for a further explanation.]

#### 7) path-condition (*magga-paccaya*)

In the path-condition (*magga-paccaya*), the eight types of path-factor; wisdom (*paññā*) / right view (*sammā-ditṭhi*), application (*vitakka*), right speech (*sammā-vācā*), right action (*sammā-kammanta*), right livelihood (*sammā-ājīva*), effort (*virīya*) / right effort (*sammā-vāyāma*), mindfulness (*sati*) / right mindfulness (*sammā-sati*), one-pointedness (*ekaggatā*)/right concentration (*sammā-samādhi*), plus wrong view (*ditṭhi* / *micchā-ditṭhi*) (which is the path leading to the woeful states), give support to their associated rooted mental aggregates (*sampayutta-kkhandha*), rooted mind-born materialities (*sā-hetuka-cittaja-rūpa*) and rooted kamma-born materialities at the birth-linking mind-moment (*sā-hetuka-paṭisandhi-kammaja-rūpa*).

[Please note: In this case "mental aggregates" means the 71 types of rooted-consciousness (*sā-hetuka-citta*), and the 52 associated mental factors (*sampayutta-cetasika*)

**path-consciousness:** The word path-consciousness is treated differently in the Suttas and the Abhidhamma. In the Abhidhamma path refers to either the Noble-eightfold-path or to any of a number of other kammic paths including the woeful paths. Therefore in the Abhidhamma a path-consciousness is a consciousness associated with one or more of the path-factors on either the supramundane noble path leading to Nibbāna, or a path-factor on any one of the wholesome noble paths which leads to a good rebirth in a good plane, or on a woeful path leading to rebirth in one of the woeful planes. It is for this reason that wrong view (*ditṭhi* / *micchā-ditṭhi*) is included in the above list. The first eight types of path-factor mentioned above lead generally in the direction of liberation but the associated consciousness is not necessarily a full path moment. Therefore the condition described here is one in which the associated mental factors (*sampayutta-cetasika*) are given support through the path-condition (*magga-paccaya*) by one or more path factors on any of the kammic paths.

In contrast, the suttas use the word path to refer specifically to the Noble-Eightfold-path which can be both mundane or supramundane. Path-consciousness three for refers to one of the four supramundane path consciousnesses (*lokuttara-magga*). While practicing samatha or vipassanā the meditator's experience may include path-moments. This may happen when they contemplate their vipassanā insight as anicca or dukkha or anatta because this vipassanā insight is usually associated with the five path factors; *sammā-ditṭhi* (right view/right understanding of the samatha object or vipassanā object) *Samma-sarikappa* (right application of the mind to the samatha or vipassanā object), *sammā-vāyāma* (right effort to know the samatha or vipassanā object), *sammā-sati* (right mindfulness of the samatha or vipassanā object), *sammā-samādhi* (right concentration on the samatha or vipassanā object). So all together these are the Noble-eightfold-path. Both of these are the mundane Noble-eight-fold-path. We will now explain the relevance of the three abstinences to the path moment.

### **(mundane and supramundane path-consciousnesses and the three absences:**

In the mundane Nobel-eight-fold-path the three abstinences, (*virati*) arise separately from one another because they do not take the same object. They do not take Nibbāna as their object. For this reason the abstinences are only temporary when they restrain from wrong action, wrong speech, and wrong livelihood. For example, when practicing samatha or vipassanā the meditator must undertake precepts which include the three abstinences and these purify his mind, or, he may spontaneously turn away from defilements which include the three abstinences. At that time his contemplating mind, either a samatha object or vipassanā object mind, may be associated with five path factors; *sammā-ditṭhi* (right view/right understanding of the samatha object or vipassanā object), *sammā-sarikappa* (right application of the mind to the samatha or vipassanā object), *sammā-vāyāma* (right effort to know the samatha or vipassanā object), *sammā-sati* (right mindfulness of the samatha or vipassanā object), *sammā-samādhi* (right concentration on the samatha or vipassanā object). This is the mundane Nobel-eight-fold-path while practicing samatha or vipassanā.

On the other hand, Supramundane practice takes Nibbāna as its object. When a supramundane Path-consciousness arises taking Nibbāna as its object, all the supramundane Nobel-eight-fold-path factors, including the three abstinences, are associated with this Path-consciousness. They all take Nibbāna as their object. The supramundane path knowledge destroys the underlying defilements, the tendencies/proclivities (*anusaya*), which are the source of wrong-speech, wrong-action, and wrong-livelihood. Therefor the three abstinences right speech, right action, right-livelihood all become present simultaneously at the moment of supramundane path knowledge.])

## **Eight/Eleven Object-Conditions**

### **(*ārammaṇa-paccaya*)**

#### 1) object-condition (*ārammaṇa-paccaya*)

In the object-condition (*ārammaṇa-paccaya*), the six types of sense object (*ārammaṇa*) which are colour (*rūpa*), sound (*sadda*), smell (*gandha*), flavor (*rasa*), tangibles (*phoṭṭhabba*), as well as the dhamma objects of the past, present and future which are the 89 types of consciousness (*citta*), the 52 mental factors (*cetasika*), and 28 types of materiality (*rūpa*), plus concepts (*paññatti*) such as earth kasiṇa, etc., and Nibbāna can give support to the four mental aggregates. These six objects are the object conditional causes (*ārammaṇa-paccaya-dhammas*). The four mental aggregates are the result (*paccayu'ppanna-dhammas*).

[In this case, Nibbāna and concepts (*paññatti*), such as earth kasiṇa, are free from time (*kāla-vimutta*). The existence of Nibbāna transcends time. Concepts are not real and therefore do not exist in any time. The four mental aggregates can be seen as the 89 types of consciousness (*citta*) and 52 associated mental factors (*cetasika*).]

#### 2) object-predominance-condition (*ārammaṇadhipati-paccaya*)

#### 3) object-decisive-support-condition (*ārammaṇūpa'nissaya-paccaya*)

In object-predominance-condition and object-decisive-support-condition, the 18 types of desirable concrete-materialities (*nippanna-rūpa*), and the 84 types of consciousness [excepting the two hatred-rooted consciousnesses (*dosa-mūla-citta*), the two delusion-rooted consciousnesses (*moha-mūla-citta*), and the body consciousness accompanied by painful feeling (*dukkha-sahāgata-kāya-viññāṇa*)] in the past, present and future, plus their associated mental factors (*cetasika*) [excepting hatred (*dosa*), envy (*issā*), possessiveness (*macchariya*), remorse (*kukkucca*) and skepticism/doubt (*vicikicchā*)], and Nibbāna [which being free from time (*kāla-vimutta*) is not limited to past, present, or future] are the conditional causes. The eight types of greed-rooted-consciousness, the eight types of great-wholesome-consciousness, four types of great-functional-consciousness accompanied by the wisdom faculty, the eight types of supramundane consciousness and associated mental factors excluding hatred (*dosa*), envy (*issā*), possessiveness (*macchariya*), remorse (*kukkucca*) and skepticism/doubt (*vicikicchā*) and two immeasurables (*karuṇā* and *muditā*) are the result (*paccayu'ppanna-dhamma*). These four mental aggregates pay attention to the above mentioned different types of objects respectfully and deeply. Therefor those

objects give support to those mental aggregates by way of object-predominance-condition and object-decisive-support-condition.

- 4) base-object-prenasence-support-condition (*vatthā-rammaṇa-purejāta-nissaya-paccaya*)
- 5) base-object-prenasence-condition (*vatthā-rammaṇa-purejāta-paccaya*)
- 6) base-object-prenasence-dissociation-condition (*vatthā-rammaṇa-purejāta-vippayutta-paccaya*)
- 7) base-object-prenasence-presence-condition (*vatthā-rammaṇa-purejātatti-paccaya*)
- 8) base-object-prenasence-non-disappearance-condition (*vatthā-rammaṇa-purejāta-avigata-paccaya*)

In these conditions the heart-base [page 41], which arises together with 17<sup>th</sup> mind-moment before death consciousness, gives support to the four mental aggregates which take that heart-base as their object. That heart-base is the dependent conditional cause (*paccaya-dhammā*). The mental aggregates are the result (*paccayu'ppanna-dhammā*). These mental aggregates are; the mind-door adverting consciousness, the 29 sense sphere impulses (*jāvanas*), the two types of psychic power consciousness (fine material wholesome fourth *jhāna* consciousness and fine material functional fourth *jhāna* consciousness) and their associated mental factors excluding envy (*issā*), possessiveness (*macchariya*), remorse (*kukkucca*) three abstinences (*virati*), and the two immeasurables (*karuṇā and muditā*). The heart-base gives support to these mental aggregates by way of the above five conditions.

In all these conditions the existence of the heart-base is the conditional cause (*paccaya-dhammā*).

At the time that the above mentioned mental-aggregates arise the previously arisen heart-base is still at the standing (*thiti*) stage. Due to this, the heart-base is still present (*purejātatti*) and is non-disappearing (*purejāta-avigatā*). The mental aggregates take this heart-base as their object. The mental aggregates arise dependent on this heart-base therefore the heart-base gives support to the above mentioned mental aggregates by way of the above five conditions.

[Please note: These five conditions are listed together because their conditional results are the same, only the statement of the process is different.

These five base-object-prenasence conditions arise only in the five aggregate-sphere. This happens when a person pays attention to materialities, including the heart-base, near the death moment. At that time, their mental aggregates take that heart-base as object. Their mental aggregates may be wholesome or unwholesome and they also arise dependent on that heart-base.

Some of these meditators contemplate the materialities through vipassanā as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anatta*) up to the death moment. The heart-base is included among these materialities therefore the vipassanā insight of these meditators also take the heart-base as object. The vipassanā insight mental process is a mind-door mental process. In that mental process (*citta-vīthi*) there are six mind-moments. These six mind-moments are one mind-door-adverting consciousness and five impulses. These five impulses are one of the eight great-wholesome-consciousnesses as well as one of the eight great-functional-consciousnesses of Arahants.

Additionally, some meditators possess psychic powers (*abhijñā*). Occasionally they may read another's mind or another's mentality and materiality as well as their own mentality and materiality up to the death moment. At that time they may take their own as well as the other person's heart-base as object.

In this case, and for these reasons, the four mental aggregates are the one mind-door adverting consciousness, the 29 sense-sphere impulses (*jāvana*), the two psychic power consciousnesses (*abhijñā-citta*) (which are the fine-material wholesome fourth *jhāna* & the fine-material functional fourth *jhāna* consciousnesses), the 44 mental factors [excepting: envy (*issā*), possessiveness (*macchariya*), remorse (*kukkuccā*)], the three abstinences (*virati*), and the two immeasurables (*karuṇā and muditā*) (*appamaññā*). The heart-base gives support to these mental aggregates by way of the above mentioned five conditions.

- 9) object-prenasence-condition (*ārammaṇa-purejāta--paccaya*)
- 10) object-prenasence-presence-condition (*ārammaṇa-purejātatti-paccaya*)
- 11) object-prenasence-non-disappearance-condition (*ārammaṇa-purejāta-avigata-paccaya*)

These three conditions are the same. In these conditions, the 18 types of concrete materiality

(*nippahna-rūpa*) give support to the 54 types of sense-sphere consciousness (*kāmāvacara-citta*), the two types of psychic power consciousness (*abhīññā-citta*), and the 50 associated mental factors [excepting: two immeasurables (*appamaññā*)] by way of these three object-prenasence conditions. The 18 types of concrete materiality are the dependent conditional cause (*paccaya-dhammas*). The mental aggregates are the result (*paccayu'ppanna-dhamma*). Therefore the 18 types of concrete materiality give support to the mental aggregates by way of the above three conditions.

[Please note: These three conditions are listed together because their conditional results are the same, only the statement of the process is different.

## **Seven Proximity-Conditions** (*anantara-paccaya*)

- 1) proximity-condition (*anantara-paccaya*)
- 2) contiguity-condition (*samanantara-paccaya*)
- 3) proximity-decisive-support-condition (*anantarū'panissaya-paccaya*)
- 4) absence-condition (*natthi-paccaya*)
- 5) disappearance-condition (*vigata-paccaya*)

In these conditions, the preceding conditional causes (*paccaya-dhammas*) are the preceding 89 types of consciousness [except death consciousness of Arahants], and the 52 associated mental factors. They give support to the succeeding 89 types of consciousness [including death consciousness of Arahants], and the 52 associated mental factors by way of the proximity-condition (*anantara-paccaya*), the contiguity-condition (*samanantara-paccaya*), the proximity-decisive support condition (*anantarū'panissaya-paccaya*), the absence-condition (*natthi-paccaya*) and the disappearance-condition (*vigata-paccaya*). The preceding mental aggregates are the dependent conditional causes (*paccaya-dhammas*). The succeeding mental aggregates are the results (*paccayu'ppanna-dhammas*).

[Please note: These five conditions are listed together because their conditional results are the same, only the statement of the process is different.

All five of these conditional relationships follow a temporal sequence. The mentalities which are the dependent conditional causes (*paccaya-dhammas*) exist previous to the subsequent result (*paccayu'ppanna-dhammas*).

The proximity and contiguity conditions are identical. In them the preceding mental state (*paccaya-dhamma*) supports the immediate arising of the subsequent mental state (*paccayu'ppanna-dhamma*), in the fixed order of mental processes (*citta-vīthi*), or process-free, so that no other mental state can come between them.

The absence and disappearance conditions are also identical. In them the disappearance of the preceding mental state (*paccaya-dhammas*) gives the opportunity for the next mental state (*paccayu'ppanna-dhamma*) to arise. The absence of the preceding mental aggregates are one of the conditional causes for the arising of succeeding mental aggregates. As long as the preceding mental aggregates are still existing then the succeeding mental aggregates cannot arise because the two types of mental aggregates cannot exist at the same time within the same mind-moment.]

- 6) repetition-condition (*āsevana-paccaya*)

In this condition, the preceding (*paccaya-dhammas*) 47 types of mundane impulses (*lokiya-javana*) [excepting the last impulse in a mental process], and the 52 associated mental factors (*sampayutta-cetasika*) give support through the repetition-condition (*āsevana-paccaya*) to the succeeding 51 types of impulse [excepting the first impulse in a mental process, and the four types of fruition-impulse] and their 52 associated mental factors. The preceding mental aggregates are the conditional cause (*paccaya-dhamma*). The succeeding mental aggregates are the results (*paccayu'ppanna-dhamma*).

[In this condition both the conditional cause and the result are always impulses (*javana*). Wholesome javanas give support to wholesome javanas, and unwholesome javanas give support to unwholesome javanas, and functional javanas give support to functional javanas by of this repetition condition.

Because of the conditional support of the preceding impulsion the succeeding impulsion has greater strength. Through this mechanism the strength of each succeeding impulsion increases. For this reason the last impulsion of a series is excepted from being a conditional cause (*paccaya-dhamma*) and the first from being a potential result (*paccayu'ppanna-dhamma*).

The 47 types of mundane impulsions (*lokiya-javana*) are: the 12 types of unwholesome impulsion, the eight types of great wholesome impulsion, the eight types of great functional impulsion, the one type of smile-producing impulsion, the five types of fine-material wholesome impulsion, the five types of fine-material functional impulsion, the four types of immaterial wholesome impulsion, and the four types of immaterial functional impulsion. The succeeding 51 types of impulsion (*paccayu'ppanna-dhamma*) are the above mentioned 47 types of mundane impulsions (*lokiya-javana*) plus the four types of supramundane Path impulsion. ]

#### 7) proximity-kamma-condition (*anantara-kamma-paccaya*)

In this condition, volition (*cetanā*) is a mental factor (*cetasika*) which is associated with the four types of path consciousness. It gives support by way of proximity-kamma-condition (*anantara-kamma-paccaya*) to the succeeding one of the four similar fruition consciousnesses and the 36 associated mental factors (*sampayutta-cetasika*). The volition (*cetanā*) which is associated with one of the four path-consciousness is the proximity-kamma-conditional cause (*paccaya-dhamma*). The fruition-consciousness and 36 associated mental factors are the results (*paccayu'ppanna-dhammas*).

[In this case the volition (*cetanā*) of the path wholesome kamma produces its result, the fruition mental aggregates, immediately. There are no other mind-moments intervening between these two. (*akālika*) The 36 associated mental factors of a fruition-consciousness are the seven universals, the six miscellaneous, the nineteen beautiful mental factors, the three abstinences, and the wisdom faculty.]

## **Six Base-Conditions** (*vatthu-paccaya*)

- 1) base-prenasence-support-condition (*vatthu-purejāta-nissaya-paccaya*)
- 2) base-prenasence-condition (*vatthu-purejāta-paccaya*)
- 3) base-prenasence-dissociation-condition (*vatthu-purejāta-vippayutta-paccaya*)
- 4) base-prenasence-presence-condition (*vatthu-purejāta'tthi-paccaya*)
- 5) base-prenasence-non-disappearance-condition (*vatthu-purejāta-avigata-paccaya*)

These conditions occur in the five-aggregate-sphere. In them the dependent conditional cause (*paccaya-dhamma*) is the eye-base (*chakkhu-vatthu*), ear-base (*sota-vatthu*), nose-base (*ghāna-vatthu*), tongue-base (*jivhā-vatthu*), and body-base (*kāya-vatthu*), which arises simultaneously with the "past-bhavaṅga-mind-moment" (*pathama-atīta-bhavaṅga*) taking place before an eye-door, ear-door, nose-door, tongue-door, or body-door mental process. The sense-bases give support by way of these 5 conditions to the eye-consciousness (*cakkhu-viññāṇa*), ear-consciousness (*sota-viññāṇa*), nose-consciousness (*ghāna-viññāṇa*), tongue-consciousness (*jivhā-viññāṇa*) or body-consciousness (*kāya-viññāṇa*), and their associated mental factors (*sampayutta-cetasika*). The eye-base (*chakkhu-vatthu*), ear-base (*sota-vatthu*), nose-base (*ghāna-vatthu*), tongue-base (*jivhā-vatthu*), and body-base (*kāya-vatthu*) are the dependent conditional cause (*paccaya-dhamma*). The eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and their associated mental factors (*sampayutta-cetasika*) are the result (*paccayu'ppanna-dhammas*).

The heart-base, which arises during the preceding mind-moment, supports the succeeding mental aggregates by way of the above mentioned five conditions. The heart base is the conditional cause and the succeeding mental aggregates are the conditiona result. The succeeding mental-aggregates are 85 types of consciousness [excepting the four immaterial resultant consciousnesses], and the 52 associated metal factors.

These conditional causes and effects arise only in the course of an existance (*pavatti*) not in the birth linking mind-moment or in the death-consciousness-mind-moment.

If a five door mental process is of the *ati-mahanta-ārammaṇa* type it has 14 mind-moments starting with

the five-door-adverting-consciousness mind-moment and going up to the second registering-mind-moment. These arise out of the continuing background stream made up of many bhavaṅga-mind-moments. The last three bhavaṅgas before the arising of the five door mental process are called *atīta-bhavaṅga* (past-bhavaṅga), *bhavaṅga-calana* (vibrating-bhavaṅga), and *bhavaṅga-paccheda* (stopping-bhavaṅga). Objects (*ārammaṇa*), for instance the color object (*rūpa-ārammaṇa*), impinge on the sense-door and mind-door simultaneously. When this happens the current bhavaṅga-mind-moment begins to vibrate. Before this, "vibrating-bhavaṅga" mind-moment there is one or more "past-bhavaṅga" mind-moments which have already ceased. The "past-bhavaṅga" is called "atīta-bhavaṅga". Usually, the eye-consciousness, ear-consciousness, etc. arise dependent on the eye-base, ear-base, nose-base, tongue-base, and body-base which arise simultaneously with the pathama-atīta-bhavaṅga mind-moment before the vibrating bhavaṅga. The five types of base are rūpa so their life span is 17 mind-moments, therefore when eye-consciousness, ear-consciousness, etc. arise these previously arisen bases (*rūpa*) are at the standing stage (*thiti*), also known as presence (*atthi*). These bases do not arise with the supported mental-formations but are still existing from some previous mind-moment. Although these bases have arisen before the eye-consciousness-mind-moment, ear-consciousness-mind-moment etc. they have the power to give support to the arising of eye-consciousness, ear-consciousness etc. Therefore each base gives support to the respective mental-aggregates by way of the above mentioned five conditions. It is through the above mentioned five conditions that the heart-base (*vatthu*) which arises in a preceding mind-moment supports the mental aggregates in the subsequent consciousness (*viññāṇa*) mind-moment. The previously arisen heart-base is the dependent conditional cause (*paccaya-dhamma*) and the succeeding mental aggregates are the results (*paccayu'ppanna-dhammas*).

[The Preceding mental aggregates and the succeeding mental aggregates are 85 types of consciousness [except 4 immaterial resultant consciousnesses (*arūpa-vipāka-citta*)] and 52 types of associated mental factor (*cetasika*), when they arise in 5 aggregate-sphere. They are four mental aggregates. The heart-base which arises simultaneously with preceding mental-aggregates gives support to the succeeding mental-aggregates by of the above mentioned five conditions.]

#### 6) base-prenasence-faculty-condition (*vatthu-purejāta-indriya-paccaya*)

This condition occurs in the five-aggregate-sphere. In this condition the conditional cause (*paccaya-dhamma*) is the eye-base (*chakkhu-vatthu*), ear-base (*sota-vatthu*), nose-base (*ghāna-vatthu*), tongue-base (*jivhā-vatthu*), and body-base (*kāya-vatthu*), which arises simultaneously with the first past bhavaṅga mind-moment (*pathama-atīta-bhavaṅga*) taking place before an eye-door, ear-door, nose-door, tongue-door, or body-door mental process. These bases give support by way of this condition to the eye-consciousness (*chakkhu-viññāṇa*), ear-consciousness (*sota-viññāṇa*), nose-consciousness (*ghāna-viññāṇa*), tongue-consciousness (*jivhā-viññāṇa*) or body-consciousness (*kāya-viññāṇa*), and their associated mental factors (*sampayutta-cetasika*). The eye-base (*chakkhu-vatthu*), ear-base (*sota-vatthu*), nose-base (*ghāna-vatthu*), tongue-base (*jivhā-vatthu*), body-base (*kāya-vatthu*) which has a life-span of 17 mind-moments is the conditionally dependent cause (*paccaya*). The eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and 7 associated mental factors are the result (*paccayu'ppanna-dhammas*).

The base-prenasence-faculty-condition is the controlling condition for the various sense-consciousnesses. For example without this necessary salient condition of the eye-faculty, the eye-consciousness and the associated mental factors can not arise in the five aggregate sphere. This salience is the meaning of faculty.

[Please note: base-prenasence-faculty-condition is the same as the preceding five base-prenasence-conditions. It differs in statement but is identical in process excepting that the sixth does not include the heart-base as a conditional cause. The reason is that in the immaterial world mental aggregates can arise without heart-base.]

### **Four Postnascence-Conditions**

(*pacchājāta-paccaya*)

- 1) postnascence-condition (*pacchājāta-paccaya*)
- 2) postnascence-dissociation-condition (*pacchājāta-vippayutta-paccaya*)

- 3) postnascence-presence-condition (*pacchājātatthi-paccaya*)
- 4) postnascence-non-disappearance-condition (*pacchājāta-avigata-paccaya*)

These conditions occur in the five aggregate sphere. In them the 85 succeeding types of consciousness [excepting the four immaterial resultant consciousness (*arūpa-vipāka-citta*)] and their 52 associated mental factors (*cetasika*) give support to materialities produced previously by one cause (kamma), or by two causes (kamma and mind), or by three causes (kamma, mind, and temperature), or by four causes (kamma, mind, temperature, and nutriment). This support is provided by way of the postnascence condition (*pacchājāta-paccaya*), the postnascence-dissociation condition (*pacchājāta-vippayutta-paccaya*), the postnascence-presence condition (*pacchājātatthi-paccaya*) and the postnascence-non-disappearance condition (*pacchājāta-avigata-paccaya*). The succeeding mental aggregates are the conditional cause (*paccaya-dhamma*). Support of the one, two, three, or four types of materialities that arise together with a preceding mind-moment (including birth-linking mind-moment) is the result (*paccayu'ppanna*).

These four types of materiality are:

- (1) "materialities produced by 1 cause" (*ekajakāya*) – In the five aggregate-sphere at the time of the birth-linking- mind-moment only kamma-born-materialities arise. These kamma-born-materialities are produced by only one cause (kamma).
- (2) "materialities produced by 2 causes" (*dvija-kāya*) – At the standing stage (*thiti*) and perishing stage (*bhaṅga*) of the birth-linking mind-moment two types of materialities exist; kamma-born-materiality (*kammaja-rūpa*) and temperature-born-materiality (*utuja-rūpa*). These are called the "body of materialities produced by 2 causes (*dvija-kāya*)".
- (3) "materialities produced by 3 causes (*tija-kāya*)" – After the birth-linking mind-moment the first bhavaṅga mind-moment rises. This bhavaṅga mind-moment can produce mind-born-materialities at its arising stage. [No mind-moment can produce mind-born-materialities after the arising stage. Every mind has the power to produce mind born materialities only at the arising stage, however these materialities become powerful only at the standing stage. For this reason, in each kalāpa which arises together with the birth-linking-mind-moment there is the fire element (*tejo-dhātu*). That fire element becomes powerful when it reaches the standing stage. Only at that standing stage can the fire element produce temperature born materialities.] Therefore at the arising stage of this first bhavaṅga mind-moment, there are 3 types of materialities; kamma-born materialities (*kammaja-rūpa*), temperature-born materialities (*utuja-rūpa*), mind-born materialities (*cittaja-rūpa*). These are called the "body of materialities produced by 3 causes (*tija-kāya*)".

A mind-moment only has the power to produce mind-born materialities at the arising stage. At the standing stage and the perishing stage of every mind-moment in every person there are only three types of materialities; kamma-born materialities (*kammaja-rūpa*), temperature-born materialities (*utuja-rūpa*) and nutriment-born materialities (*āhāraja-rūpa*). These are also called the "body of materialities produced by 3 causes (*tija-kāya*)".

- (4) "materialities produced by 4 causes (*tija-kāya*)" – For womb-born beings, (*gabbha-seyyaka-satta*) such as humans the mother's nutriment-born kalāpas spread through the umbilical cord to the foetus. At that time, with the assistance of the digestive fire of the foetus, the nutritive essence of those nutriment-born kalāpas produce nutriment-born kalāpas in the foetus. Thus, at the arising stage, standing stage and perishing stage of every mind-moment of the foetus, there arise nutriment-born materialities. This is the beginning stage of the arising of nutriment-born materialities for a womb-born being. At the arising stage of every mind-moment of the foetus kamma-born materialities (*kammaja-rūpa*), temperature-born materialities (*utuja-rūpa*) and mind-born materialities (*cittaja-rūpa*) are also arising. Therefore at that mind-moment's arising stage there are 4 types of materialities. These are: kamma-born materialities (*kammaja-rūpa*), temperature-born materialities (*utuja-rūpa*), mind-born materialities (*cittaja-rūpa*) and nutriment-born materialities (*āhāraja-rūpa*). These are called the "body of materialities produced by 4 causes (*catuja-kāya*)". ]

## **Six Asynchronic-Kamma-Conditions** (*nānā-kkhaṇika-kamma-paccaya*)

In the asynchronic kamma condition there is a temporal gap between the preceding cause and the subsequent conditional result. Past wholesome or unwholesome volition is the cause in the relationship and mental formations and kamma-born materialities in the present are the conditional result.

### 1) asynchronic-kamma-condition (*anantara (kamma)-paccaya*)

In the asynchronic kamma condition, the 21 types of past wholesome kamma (*kusala-kamma*) and the 12 types of past unwholesome kamma (*akusala-kamma*) give support to 36 types of resultant consciousness (*vipāka-citta*), 38 associated mental factors (*cetasika*), and to the kamma-born materialities at the time of the birth-linking mind-moment (*paṭisandhi-kammaja-rūpa*), as well as to the kamma-born materialities in the course of an existence (*pavatti-kammaja-rūpa*). They also provide support through the synchronic-kamma-condition to kamma-born materialities in non-perception plane (*asaññā-paṭisandhi-kammaja-rūpa*). The previous wholesome and unwholesome kammās are the conditional cause (*paccaya-dhamma*) and the subsequent mentalities and materialities are the result (*paccayuppanna-dhammas*).

[Please note:

The non-perception plane means *asaññā-satta* plane. In this plane there is no mentality just materiality. This is inhabited by some meditators who have already attained up to the fine-material fourth jhāna. After re-establishing their fourth jhāna concentration they practice one type of meditation which is called "nāma-virāga-bhāvanā". They have focussed on nāma (mentality) as repulsive and their idea is that because of nāma they feel suffering. They believe if there is no nāma there will be no suffering. For this reason, after emerging from fourth jhāna they focus on nāmas "dhi-nāmaṃ" this has the meaning "nāma is repulsive". Then one type of deep concentration appears in them. It is this fourth jhāna which is surrounded by this "nāma-virāga-bhāvanā (the repulsive meditation on nāma)" that can produce rebirth in the non-perception plane.

The 21 types of wholesome kamma are the eight types of great-wholesome-kamma (*mahā-kusala-kamma*), the five types of fine-material-wholesome-kamma (*rūpāvacara-kusala-kamma*), the types of immaterial-wholesome-kamma (*arūpāvacara-kusala-kamma*) and the four types of Path-wholesome-kamma (*magga-kusala-kamma*).

The 12 types of unwholesome kamma are eight types of greed-rooted-kamma (*lobha-mūla-kamma*), the two types of hatred-rooted-kamma (*dosa-mūla-kamma*) and the two types of delusion-rooted-kamma (*moha-mūla-kamma*).

The 36 types of resultant consciousness (*vipāka-citta*) are the eight types of rootless-wholesome-resultant-consciousness (*a-hetuka-kusala-vipāka-citta*), the seven types of unwholesome-resultant-consciousness (*akusala-vipāka-citta*), the eight types of great-wholesome-resultant-consciousness (*mahā-kusala-vipāka-citta*), the five types of fine-material-resultant-consciousness (*rūpāvacara-vipāka-citta*), the four types of immaterial-resultant-consciousness (*arūpāvacara-vipāka-citta*) and the four types of fruition-resultant-consciousness (*phala-vipāka-citta*). ]

### asynchronic-kamma-group (*nānā-kkhanika-kamma group*)

- 2) proximity-(kamma)-condition (*anantara (kamma)-paccaya*)
- 3) contiguity-(kamma)-condition (*samanantara (kamma)-paccaya*)
- 4) absence-condition (*natthi-paccaya*)
- 5) disappearance-condition (*vigata-paccaya*)

In these conditions, volition (*cetanā*) is a mental factor (*cetasika*) that is associated with the four types of path consciousness. It gives support to the four types of fruition consciousness and the 36 associated mental factors (*sampayutta-cetasika*) by way of the proximity-(kamma)-condition, the contiguity-(kamma)-condition, the absence-condition, and the disappearance-condition. The volition mental factor which is associated with the four types of Path consciousnesses is the conditional cause (*paccaya-dhamma*) and the four types of fruition mental aggregates are the result (*paccayuppanna-dhamma*).

[Please note: The proximity and contiguity conditions are identical. In them the preceding mental state



(*paccaya-dhamma*) causes the subsequent mental state (*paccayu'ppanna-dhamma*) to arise immediately, in the fixed order of path-mental processes (*magga-citta-vīthi*), so that no other mental state can come between them.

The absence and disappearance conditions are also identical. In them the disappearance of the preceding mental state (*paccaya-dhammas*) gives the opportunity for the next mental state (*paccayu'ppanna-dhamma*) to arise. The absence of the preceding mental aggregates are one of the conditional causes for the arising of succeeding mental aggregates. As long as the preceding mental aggregates are still existing then the succeeding mental aggregates cannot arise because the two types of mental aggregates cannot exist at the same time within the same mind-moment. In this case, when the path-consciousness perishes away the fruition consciousness rises.

These four conditions are listed together because their conditional results are the same, only the statement of the process is different.]

#### 6) decisive-support-condition (*upanissaya-paccaya*)

In this (asynchronic kamma) decisive-support-condition, the 21 types of past wholesome-kamma (*kusala-kamma*) and the 12 types of unwholesome-kamma (*akusala-kamma*) give support to the 36 types of resultant-consciousness (*vipāka-citta*) and the 38 mental-factors (*cetasika*) by way of the (asynchronic kamma) decisive-support-condition (*upanissaya-paccaya*). The wholesome and unwholesome kammās are the dependent conditional cause (*paccaya-dhamma*) and the four types of resultant mental aggregate are the result (*paccayupanna-dhammas*).

[The word decisive in the asynchronic-kamma-decisive-support-condition means the past wholesome and unwholesome kammās provide especially potent support for the arising of the resultant mental states.]

### **Three Material-Nutrient-Conditions** (*rūpa-āhāra-paccaya*)

- 1) material-nutrient-condition (*rūpa-āhāra-paccaya*)
- 2) material-nutrient-presence-condition (*rūpa-āhāratthi-paccaya*)
- 3) material-nutrient-non-disappearance-condition (*rūpa-āhāra-avigata-paccaya*)

In these three conditions, the nutritive essence (*oja*) of all four types of kalāpa (kamma-born (*kammaja-rūpa*), mind-born (*cittaja-rūpa*), temperature-born (*utuja-rūpa*) and nutrient-born (*āhāraja-rūpa*) kalāpas), give support to the remaining materialities [excepting the nutritive essence (*oja*)] within the same kalāpa as well as support to the materialities in other kalāpas by way of the above mentioned three conditions.

[These three conditions are listed together because their conditional results are the same, only the statement of the process is different.]

### **Three Material-Life-Faculty-Conditions** (*rūpa-jīvitindriya-paccaya*)

- 1) material-life-faculty-condition (*rūpa-jīvitindriya-paccaya*)
- 2) material-life-faculty-presence-condition (*rūpa-jīvitindriyatthi-paccaya*)
- 3) material-life-faculty-non-disappearance-condition (*rūpa-jīvitindriya-avigata-paccaya*)

In these material-life-faculty-conditions (*rūpa-jīvitindriya-paccaya*) the life-faculty (*jīvitindriya-dhātu*) gives support to the materialities [excepting the life-faculty (*jīvitindriya-dhātu*)] within the same kamma-born kalāpa by way of the material life-faculty condition (*rūpa-jīvitindriya-paccaya*), material life-faculty presence condition (*rūpa-jīvitindriyatthi-paccaya*), and material life-faculty non-disappearance condition (*rūpa-jīvitindriya-avigata-paccaya*). The life-faculty (*jīvitindriya-dhātu*) is the dependent conditional cause (*paccaya-dhamma*). The materialities [excepting life-faculty] within the same kamma-born kalāpa are the result (*paccayu'ppanna*).

[please note: The life-faculty (*jīvitindriya-dhātu*) is only contained in kamma-born kalāpas (*kammaja*).

In the three conditions listed above the life-faculty is a supporting cause for maintenance of

concomitant materialities within the same kamma-born kalāpa up to the perishing stage. It is not the producing cause. (*anupālaka-paccaya*).

A kammic result has the kamma of a previous life as its mother. That life is already gone so the kamma has disappeared as well. The potential remains, but its mother is gone. It therefore requires the current material-life- faculty to act as though a wet nurse, maintaining the concomitant-materialities within the same kalāpa from the arising to the perishing stage.

One example of this is our own Bodhi-satta whose birth mother, Mahā-Māya, died seven days after his birth. His life was sustained and supported by the foster mother, Mahā-Pajāpati-Gotamī, who suckled him as his wet nurse for the maintenance of his life. Mahā-Māya is like kamma and, Mahā-Pajāpati-Gotamī is like the life faculty.

## **Natural-Decisive-Support-Conditions** (*pakatū'panissaya-paccaya*)

### 1) natural-decisive-support-condition (*pakatū'panissaya-paccaya*)

In the natural-decisive-support-condition (*pakatū'panissaya-paccaya*), very strong and powerful preceding dhammas give support to succeeding dhammas. In this type of support-condition (*nissaya-paccaya*) the 89 types of consciousness (*citta*), the 52 associated mental factors (*cetasika*), the 28 types of materiality (*rūpa*) and some concepts (*paññatti*) [such as the perfections (*pārami*) or habitual practice (*vāsanā*)] of a very strong and powerful nature give support to the succeeding 89 types of consciousness (*citta*), and 52 associated mental factors (*cetasika*).

The very strong and powerful preceding 89 types of consciousness (*citta*), 52 types of associated mental factor (*cetasika*), 28 types of materiality (*rūpa*) and some concepts (*paññatti*) are the dependent conditional cause (*paccaya-dhamma*). The succeeding 89 types of consciousness (*citta*) and 52 types of factor (*cetasika*) are the dependent results. (*paccayuppanna-dhammas*)

[It is the preceding dhamma's strength and power which make this a "natural-decisive-support" condition. In this case, the interval between preceding mentalities and succeeding mentalities can be of any length. The interval can be as short as one mind-moment. It could also be uncountable mind-moments as well as many lives or many aeons.]

[A comment on *Vāsanā* - Superficially, habitual action (*vāsanā*) would seem to be exactly like kamma in that it carries practices forward within one life or between lives. A classic example of *vāsanā* is in the story of Ven. Pilinda-vaccha. He became an Arahant with strong magical powers but even after he became an Arahant he always addressed everyone as *vasala*, meaning unclean or low class. He would say to another Bhikkhu, "*Vasala*, how are you today?" The Bhikkhu complained to the Buddha who explained that Ven. Pilinda-vaccha had spent 500 previous lives as a high class Brahmin. It had become his habit to address everyone in this way and even after becoming an Arahant this habit (*vāsanā*) persisted. He had no unwholesome thoughts, such as ill will to use harsh language (*pharusa-vācā*) or *asmi māna* (pride), associated with this practice. The *cetanā* was weak.

Kamma is driven by strong *cetanā* and effects us through the kamma-born materialities (such as the *kammaja-cakkhu-dasaka-kalāpas* which are found in the eye) and mentalities which are created and supported by the kamma-condition (*kamma-paccaya*) such as eye-consciousness, (*cakkhu-viññāṇa*). The potential force of the kamma is transferred by way of the kamma-condition (*kamma-paccaya*). *Vāsanā* on the other hand does not have strong *cetanā* but is driven simply by the accumulated momentum of repeated action. The potential force of the accumulated momentum is transferred by way of the decisive-support-condition (*upanissaya-paccaya*.)]

## A Briefer Explanation of the above list

The meditator who wants to study this section needs first to learn by heart the Paccaya Niddesa section of the Paṭṭhāna in Pāli, its meaning, and its translation. This Pali text can be found at the start of this manual.

Only then will he understand the paccaya relationship between conditional cause and dependent result more deeply and profoundly. This is the Paṭṭhāna Method. After having learnt these things by heart, he is to further learn by heart all the paccaya conditions grouped together based on similarity of the conditional cause (*paccaya-dhamma*), of the potential resulting outcome (*paccayu'ppanna-dhamma*), and on conditioning method (*paccayasatti*). They are listed thus below as described in the book, "Brief Extract On Paṭṭhāna", composed by Masoyein Sayadaw. That book explained the Paṭṭhāna Method by grouping similar conditions (*paccaya*) together.

There are 9 types of condition groups when they are grouped together by way of the similarities in these characteristics. The groups listed below are defined by each of their member paccaya relationships sharing characteristics of conditional cause (*paccaya*), result (*paccayu'ppanna*), as well as a similar temporal placement (conascent or asynchronous) of these conditional causes (*paccaya-dhammas*).

- 1) **15 types of conascence-condition (*sahajāta-paccaya*) group**
- 2) **8/11 types of object-condition (*ārammaṇa-paccaya*) group**
- 3) **7 types of proximity-condition (*anantara-paccaya*) group**
- 4) **6 types of bases-condition (*vatthu-paccaya*) group**
- 5) **4 types of postnascence-condition (*pacchājāta-paccaya*) group**
- 6) **6 types of asynchronous-kamma-condition (*nānā-kkhaṇika-paccaya*) group**
- 7) **3 types of material-nutrient-condition (*rūpa-āhāra-paccaya*) group**
- 8) **3 types of material-faculty-condition (*rūpa-indriya-paccaya*) group**
- 9) **1 type of natural-decisive-support-condition (*pakatū'panissaya-paccaya*)**

### 1) **15 types of conascence-condition (*sahajāta-paccaya*)**

In the conascence-condition group, the conditional-cause and potential effect always arise simultaneously. They support each other reciprocally by way of different types of conascence-condition. If one, or sometimes more than one, of the conditional-causes is absent, then none of them will arise. In the case of mentality and materiality, though they may arise simultaneously, they do not cease simultaneously because mental formations exist for a single mind-moment, but materiality's life-span is 17 mind-moments.

### 2) **8/11 types of object-condition (*ārammaṇa-paccaya*)**

In the object condition group, the conditional-causes (*paccaya-dhammas*) exist in the past, present and future and the results (*paccayu'ppanna-dhamma*) are in the present. The conditional-causes (*paccaya-dhammas*) are the 89 types of consciousness (*citta*), the 52 mental factors (*cetasika*), the 28 types of materiality (*rūpa*), as well as Nibbāna and concepts (*paññatti*). [Nibbāna and concepts are free from time; Nibbāna transcends time (*kāla-vimutta*) and concepts do not exist in time because they are not real ([not] *paramattha*).] The result (*paccayu'ppanna*) is consciousness (*citta*) and the associated mental factors (*cetasika*). One clear example is during vipassanā insight which can contemplate past, present and future mentality and materiality as impermanent (*anicca*), suffering (*dukkha*), and non-self (*anatta*).

In this description object (*ārammaṇa*) has the meaning of an object of consciousness. These objects may be either material, such as the 28 types of materiality (*rūpa*) [for example, the primary elements (*dhātus*) and the derived elements (*upādā-rūpa*) such as color, and flavour]; or they may be mental-objects such as the mental factors (*cetasika*) or concepts (*paññatti*). These objects of consciousness may exist in the past, present, or the future but the resulting consciousness (*citta*) and the associated mental factors (*cetasika*) are always in the present. The one exception to this is the two sets of fivefold consciousnesses (*dvi-pañca-viññāna*) and associated mental factors which take only present color, sound, smell, taste, and tangibles as an object. They cannot take past or future color, sound, smell, taste, and tangible objects. In the same way, the entirety of the five-door-mental-process also can take only present objects such as color, sound, smell, taste, tangible objects. It is only the mind-door mental process, such the vipassanā insight, that can take all past, present, and future dhammas as object.

### 3) **7 types of proximity-condition (*anantara-paccaya*)**

All the paccaya-conditions in the proximity-condition group follow a linear temporal sequence. The conditional cause (*paccaya*) is termed "preceding" and takes place in an earlier mind-moment. The result (*paccayu'ppanna*) is called "succeeding" and takes place in the mind-moment which follows on it

immediately. There can be no mental aggregates in the interval between these two. Both the conditional cause (*paccaya-dhamma*) and the resulting potential effects (*paccayu'ppanna-dhamma*) are mental-aggregates.

#### 4) 6 types of base-condition (*vatthu-paccaya*)

In the base-condition group, one of six types of base; eye-base, ear-base, nose-base, tongue-base, body-base and heart-base, which has previously arisen but is still existing at the standing stage (*thitikkana*), is the conditional cause (*paccaya*). The sense consciousnesses (*viññāṇa*), and their associated mental factors (*sampayutta-cetasika*), which arise dependent on that base, are the result (*paccayu'ppanna*). They both exist in the same time though they have arisen at different times. These conditions occur in the five-aggregate-sphere. The eye-consciousness and the associated mental factors arise dependent on the eye-base, ear-consciousness and the associated mental factors arise dependent on the ear-base, nose-consciousness and the associated mental factors arise dependent of the nose-base, tongue consciousness and the associated mental factors arise depend on the tongue-base, body consciousness and the associated mental factors arise dependent on the body-base, and the mind-consciousness (*mano-viññāṇa*) arises dependent on the heart-base (*hadaya-vatthu*) [page 41.

[Please see "On the relative timing of mentality and materiality" in Appendix - C for an explanation of the origins and timing of the conditional cause and the result.]

#### 5) 4 types of postnascence-condition (*pacchājāta-paccaya*)

In the postnascence-condition, mental aggregates are the conditional cause (*paccaya-dhammas*) which assist previously arisen materialities (*paccayu'ppanna-dhammas*) by supporting and strengthening them. The materialities (*paccayu'ppanna-dhammas*) arise simultaneously at a preceding mind-moment or moments. They still exist at the standing stage when the succeeding mental aggregates arise.

#### 6) 6 types of asynchronic-kamma-condition (*nānā-kkhaṇika-paccaya*) group

In the asynchronic-kamma-condition, the conditional cause (*paccaya*) and the result (*paccayu'ppanna*) do not arise simultaneously within a single mind-moment. They arise in different mind-moments, but the conditional cause (*paccaya*) always arises before the potential result (*paccayu'ppanna*). Sometimes these can be in "preceding" and "succeeding" mind-moments with no interval between them, for instance in the, supramundane path kamma condition and fruition result. Sometimes the interval between them can be uncountable mind-moments, as well as many lives or even many aeons.

Each of the asynchronic-kamma-conditions on the following list have a different timing between the conditional cause (*paccaya*) and the result (*paccayu'ppanna*).

- 6.1 preceding and immediately succeeding mind-moments of Noble Path and Noble Fruition - Noble Path is the conditional cause (*paccaya*) and Noble Fruition is the potential result (*paccayu'ppanna*). In this case there is no intervening mind-moment between the conditional cause and result. The Path wholesome kamma is in the "preceding" mind-moment and Fruition resultant consciousness follows immediately in the "succeeding" mind-moment. This Noble-Path-kamma is presently-effective-kamma (*nānā-kkhaṇika kamma*).
- 6.2 not preceding and succeeding mind-moments - Sometimes a wholesome or an unwholesome kamma becomes effective in the present. It is then called *dittha-dhamma-vedaniya-kamma* (presently effective kamma). There may be many intervening mind-moments between the wholesome or unwholesome kamma, which is the conditional cause (*paccaya*), and resultant aggregates which are effects (*paccayu'ppanna-dhammas*). They are not in immediately preceding and succeeding mind-moments.
- 6.3 kammās accumulated in the preceding existence - Some wholesome and unwholesome kammās have been accumulated in the existence just preceding this present life. Such kamma produces its result (the five aggregates) in this very life. The kamma accumulated in the preceding existence is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayu'ppanna*).
- 6.4 kammās accumulated in the recent past lives - Some wholesome or unwholesome kammās were accumulated in the second past life before the current one, or in many past lives previous

to that. Such kamma produces its result (the five aggregates) in this very life. That kamma is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayu'ppanna*).

- 6.5** kmmas accumulated many aeons ago - Some wholesome or unwholesome kmmas were accumulated many aeons ago. Such kamma produces its result (the five aggregates) in this very life. That kamma is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayu'ppanna*).

In the above descriptions kamma is volition (*cetanā*), which is a mental factor (*cetasika*).

## 7) 3 types of material-nutriments-condition (*rūpa-āhāra-paccaya*)

In the material-nutriments-condition group, both the conditional cause (*paccaya*) and the result (*paccayu'ppanna*) are always materialities. The nutritive essence (*oja*) of all four types of kalāpa - kamma-born (*kammaja-rūpa*), mind-born (*cittaja-rūpa*), temperature-born (*utuja-rūpa*) and nutriment-born (*āhāraja-rūpa*) - produces nutriment-born kalāpas (*āhāraja-rūpa-kalāpas*) when it is supported by digestive fire (*pācaka-tejo*) and one type of internal nutritive essence. (*ajjhattika-ojā = ajjhattika-āhāra*)

Or

The internal nutritive essence (*ojā*) of all four types of kalāpa - kamma-born (*kammaja-rūpa*), mind-born (*cittaja-rūpa*), temperature-born (*utuja-rūpa*) and nutriment-born (*āhāraja-rūpa*) - gives support to the nutritive-essence in kalāpas of the other four types. This first internal nutritive essence (*ojā*) receives its own support from the nutritive-essence in other nutriment-born-kalāpas.

Here is a fuller explanation of the body's processes that involve material nutritive essence:

**External nutritive essence** (*bāhira-ojā = bāhira-āhāra*) and **internal nutritive essence** (*ajjhattika-āhāra*)

External nutritive essence (*bāhira-āhāra*), contained in food, is the necessary fundamental cause for the arising of nutriment-born kalāpas (*āhāraja-rūpa*). Without the assistance of external nutritive essence, the 4 types of internal nutritive essence cannot perform their function properly in this body. Therefore, human beings must take proper external food to maintain their body. How?

### The Four types of internal nutritive essence

There are four types of internal nutritive essence. They have the power, when combined with the body's digestive heat (*pācaka-tejo*), to support the nutritive essence in other kalāpas of all four types: kamma-born (*kammaja*), mind-born (*cittaja*), temperature-born (*utuja*), and additional internal nutriment-born kalāpas (*ajjhattika-āhāraja*). They also have the power to produce new nutriment-born kalāpas with the assistance of digestive fire and the nutritive essence of another internal nutriment-born kalāpa.

- (1) **the first type of internal-nutritive-essence** (*ajjhattika-āhāra*) – Undigested food is made up only of temperature-born nutritive-essence-octad-kalāpas (*utuja-ojaṭṭhamaka-kalāpas*) which are inanimate. The nutritive essence of these kalāpas in undigested food is called external nutritive essence (*bāhira-āhāra*).

The body's digestive heat is one of the four heats found in the body. This digestive heat is the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jīvita-navaka-kalāpas*) which are kamma-born kalāpas. This digestive heat is most powerful in the stomach and alimentary canal. It is also called kamma-born digestive heat (*kammaja-tejo*).

When the nutritive essence of the temperature-born nutritive-essence-octad-kalāpas of the newly eaten undigested food in the digestive system meets the digestive heat, further materiality is produced. This further materiality is nutriment-born-nutritive-essence-octad-kalāpa (*āhāraja-ojaṭṭhamaka-kalāpa*).

The nutritive essence of these produced kalāpas is called internal nutritive essence (*ajjhattika-āhāra*). This is the first type of internal nutritive essence (*ajjhattika-āhāra*). In each of these kalāpas there are the eight types of materiality; earth, water, fire, wind, colour, odour, flavor

and nutritive essence. The internal nutritive essence of these kalāpas has the power to support the nutritive essences of all four types of kalāpa: kamma-born (*kammajā*), mind-born (*cittajā*), temperature-born (*utuja*), and other internal nutriment-born kalāpas (*ajjhattika-āhāraja*). Or it has the power to produce new nutriment-born kalāpas with the assistance of digestive heat and the nutritive essence (*ajjhattika-āhāra*) of one of the four types of internal nutriment-born kalāpas (*āhāraja-ojaṭṭhamaka-kalāpa*).

- (2) **the second type of internal-nutritive-essence** – When this first type of internal nutriment-born kalāpa and digestive fire combine in giving support to the nutritive essence of a kamma-born kalāpa (*kammaja-kalāpa*), further nutriment-born kalāpas may be produced. In each of these newly produced kalāpas there are also 8 types of materiality including nutritive essence. The nutritive essence they contain is the second type of internal nutritive essence (*ajjhattika-āhāra*).

This second type of internal-nutritive-essence in these nutriment-born kalāpas is of two types. The first type can give support to the internal-nutritive-essence of other kamma-born, mind-born, temperature-born, and nutriment-born kalāpas. The other type of this second kind of internal nutritive essence has the power to produce new nutriment-born kalāpas (*āhāraja-kalāpas*). For this it needs the assistance of digestive heat [the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jivita-navaka-kalāpas*)] and the internal nutritive essence of one of the four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

- (3) **the third type of internal-nutritive-essence** – When the first type of internal nutriment-born kalāpa and digestive fire combine in giving support to the nutritive essence of a mind-born kalāpa (*cittaja-kalāpa*), further nutriment-born kalāpas may be produced. In each of these newly produced kalāpas there are also 8 types of materiality including nutritive essence. The nutritive essence they contain is the third type of internal nutritive essence (*ajjhattika-āhāra*).

This third type of internal-nutritive-essence in these nutriment-born kalāpas is of two types. The first type can give support to the internal-nutritive-essence of other kamma-born, mind-born, temperature-born, and nutriment-born kalāpas. The other type of this third kind of internal nutritive essence has the power to produce new nutriment-born kalāpas (*āhāraja-kalāpas*). For this it needs the assistance of digestive heat [the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jivita-navaka-kalāpas*)] and the internal nutritive essence of one of the four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

- (4) **the fourth type of internal-nutritive-essence** – When the first type of internal nutriment-born kalāpa and digestive fire combine in giving support to the nutritive essence of a temperature-born kalāpa (*utuja-kalāpa*), further nutriment-born kalāpas may be produced. In each of these newly produced kalāpas there are also eight types of materiality including nutritive essence. The nutritive essence they contain is the fourth type of internal nutritive essence (*ajjhattika-āhāra*).

This fourth type of internal-nutritive-essence in these nutriment-born kalāpas is of two types. The first type can give support to the internal-nutritive-essence of other kamma-born, mind-born, temperature-born, and nutriment-born kalāpas. The other type of this fourth kind of internal nutritive essence has the power to produce new nutriment-born kalāpas (*āhāraja-kalāpas*). For this it needs the assistance of digestive heat [the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jivita-navaka-kalāpas*)] and the internal nutritive essence of one of the four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

**two further sub-types** - All together there are four types of internal nutritive essence as described above. Each type of nutritive essence can be further divided into two sub-types. These two sub-types are:

- (1) One type has the power, when in combination with digestive fire, to support the nutritive-essence of other internal-nutriment-born kalāpas. This internal nutritive essence does not have the power to produce new nutriment-born kalāpas.
- (2) A second type has the power to produce new kalāpas. The nutritive essence of these nutriment-born kalāpas, with the assistance of the nutritive essence of another internal-

nutriment-born kalāpa and the assistance of digestive fire, can produce further generations of nutriment born kalāpas.

Further the fire element of this second type of internal nutriment-born kalāpa can produce other types of kalāpa. In every nutriment-born kalāpa, there is the fire element (*tejo-dhātu*) which is also called temperature (*utu*). This temperature element (*tejo-dhātu*) of every nutriment-born kalāpa can produce up to ten or twelve new generations of temperature-born kalāpa (*utuja-kalāpa*). For this reason as the nutriment-born kalāpas are increasing, the temperature-born kalāpas are also increasing at a tenfold higher rate.

(Parenthetically, since the fire element (*tejo-dhātu*) in kamma-born kalāpas can produce up to four to five or ten to twelve new generations of temperature-born kalāpa there are always many times more temperature-born kalāpa than there are kamma-born kalāpas. In all beings the number of kamma born kalāpas decreases as one becomes older. As the kamma-born kalāpas decrease so do the temperature born kalāpas that they produce. Digestive fire [the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jivita-navaka-kalāpas*)] is kamma produced, so as the kamma born materialities decrease the nutriment-born materialities also decrease. The decreasing vitality that occurs with increasing age is due to the decreasing number of all these kalāpas being produced.)

**(Note:** There are many nutriment-born kalāpas in each type. Because there are many temperature-born kalāpas which are called external āhāra (*bāhira-āhāra*) with the assistance of each digestive fire, each nutritive essence of *bāhira-āhāra* can produce nutriment-born kalāpas simultaneously.)

In the same way, there are uncountable kamma-born, mind-born and temperature-born kalāpas. In every kalāpas, there is nutritive essence. Usually, every nutritive essence also produces nutriment-born kalāpas with the assistance of digestive fire and one type of internal nutritive essence simultaneously. Therefore, there are uncountable nutriment-born kalāpas which arise simultaneously. A meditator should try to see them.)

### 8) 3 types of material-faculty-condition (*rūpa-indriya-paccaya*)

In a kamma-born kalāpa there is always life-faculty (*jiviti'ndriya-dhātu*). That life-faculty is a supporting cause for maintenance of concomitant materialities within the same kamma-born kalāpa up to the perishing stage. It is not the producing cause.

### 9) 1 type of natural-decisive-support-condition (*pakatū'panissaya-paccaya*)

In the natural-decisive-support-condition (*pakatū'panissaya-paccaya*), very strong and powerful preceding dhammas give support to succeeding dhammas. The conditional causes (*paccaya-dhammas*) are the 89 types of consciousness, 52 mental factors, 28 types of materiality and some types of concept (such as the earth *kasiṇa*, etc.). Some of the preceding wholesome dhammas are called perfections (*pārami*), if they have accumulated for the attainment of Nibbāna, or habitual practice (*vāsanā*). The potential results (*paccayu'ppanna-dhammas*) are the 89 types of consciousness, and the 52 types of associated mental factors.

It is the strength and power of the preceding dhammas which make this a "natural-decisive-support" condition. The interval between preceding mentalities and succeeding mentalities can be of any length. The interval can be as short as one mind-moment. It could also be uncountable mind-moments as well as many lives or many aeons.

Please see natural-decisive-support-condition on page 30 for an explanation of *vāsanā*.



## Perceiving Paccaya

The next large section of this manual gives instructions for discerning the paccaya-conditions described in the Paṭṭhāna by way of the five aggregates as objects of clinging. The first part will be the discerning of the *paccaya* (condition) in a three-rooted birth-linking mind-moment (*ti-hetuka-paṭisandhi*) associated with the wisdom faculty (*paññī'ndriya*), accompanied by a happy feeling (*somanassa-vedanā*) of a human being. Only after the meditator is successful in discerning all these conditions in the birth-linking mind-moment of his or her present life, should he proceed to discern the *paccaya* conditions by way of the five aggregates in a present life *bhavaṅga*-mind-moment, in a cuti-mind-moment, and then finally in each mind-moment during the *citta-vīthi* of the six-door mental-process. Once the meditator finishes discerning the *paccaya* conditions in these various stages of his or her present life, he can then proceed to discern the different types of *paccaya* in similar kinds of birth-linking mind-moments of his past and future lives. There will then be instructions for discerning the paccaya-conditions by way of the five aggregates in the birth-linking mind-moment (*paṭisandhi*) in past or future lives in other planes such as *devas*, *brāmas*, *petas*, or animals. This manual will then explain the other three-rooted, as well as the two-rooted, and rootless birth-linking mind-moments.

These instructions will be for discerning the paccaya conditional relationships based on analyzing dependent-origination using the fifth-method. In each case the material and mental formations will be organized initially by way of the five aggregates. The paccaya conditional relationships between these formations will be described in terms of these five aggregates as shown on the mentality-meditation charts in the Nāma-Kammaṭṭhāna Manual and in Appendix - D.

In this manual the paccaya relationships will be organized according to the method outlined in the book [Brief Extract On Paṭṭhāna](#), composed by Masoyein Sayadaw. In this method the paccaya conditions are grouped together based on similarity of the conditional cause (*paccaya-dhamma*) and of the dependent resulting outcome (*paccayu'ppanna-dhamma*). These two groups are further divided based on conditioning method (*paccaya-satti*).

### Three-rooted birth-linking mind-moment (*ti-hetuka-paṭisandhi*)

associated with the wisdom faculty (*paññī'ndriya*), accompanied by a happy feeling (*somanassa-vedanā*)

Our first analysis will be of the Five Aggregates at the three-rooted birth-linking mind-moment. The Five Aggregates at the three-rooted birth-linking mind-moment associated with the wisdom faculty and accompanied by a happy feeling consist of 30 types of kamma-born materiality and 34 types of mentality.

In the birth-linking mind-moment all the materialities are kamma-born, and are therefore resultant-materialities. All of these materialities arise simultaneously. These are 30 types of kamma-born materiality which comprise the materiality-aggregate (*rūpu'pādāna-kkhandha*) at the three-rooted birth-linking mind-moment:

- the heart-decad-kalāpa (ten *rūpas*)
- the body-decad-kalāpa (ten *rūpas*)
- the sex-decad-kalāpa (ten *rūpas*)

The 34 mental-formations (*cittas and cetasika*) which comprise the four mental-aggregates at the three-rooted birth-linking mind-moment also arise together. They arise at the same moment as the material aggregate. For a human being these mental formations are:

- one great-resultant birth-linking consciousness, associated with wisdom faculty, accompanied by happy feeling
- seven universal mental-factors
- six miscellaneous mental-factors
- 19 beautiful universal mental-factors
- one wisdom faculty



These 34 mental-formations are arranged into the four mental aggregates thus:

- the happy feeling (*somanassa-vedanā*) is the feeling-aggregate as object of clinging (*vedanu'pādāna-kkhandha*)
- perception (*saññā*) is the perception-aggregate as object of clinging (*saññu'pādāna-kkhandha*)
- all the remaining 31 mental factors are the formations-aggregate as object of clinging (*saṅkhāru'pādāna-kkhandha*)
- birth-linking consciousness is the consciousness-aggregate as object of clinging (*viññāṇu'pādāna-kkhandha*)

## **Kamma-born Materialities** **at the Three-rooted Birth-linking Mind-moment**

We will first explain kamma-born materiality at the three-rooted birth-linking mind-moment (*ti-hetuka-paṭisandhi-kammaja-rūpa*). These kamma-born materialities arise at the three-rooted birth-linking mind-moment conditionally. They will only arise when 25 conditions, to be enumerated later, all support them simultaneously, reciprocally and appropriately. In order to understand the subtle dynamics of the paccaya relationship these three key terms deserve further explanation.

Simultaneously is a translation of the Pali word *ekoto*. The *paccaya* conditions must all occur simultaneously and concurrently in support of the kamma-born materialities at the birth-linking mind-moment. The conditions are all present in that single moment, and, together, support the arising and maintenance of the kamma-born materialities.

Reciprocally, is an English translation of *aññamañña*, which is also sometimes translated as "mutual". *Aññamañña* describes the reciprocal support between various materialities and mentalities. For example, the four great-elements within a kalāpa support one another reciprocally – that is, each one of them supports all of the other three equally, each pair supports the other pair. There is a reciprocal relationship between mentalities and materialities during the birth-linking mind-moment, mentalities are supported by materialities and at the same time, materialities are supported by mentalities. That is why the Buddha compared mentality and materiality to two straw bales leaning against each other for support. If either one is removed the other will fall. Further details are given in the following Pali text:

*"Okkantikkhane nāma-rūpaṃ aññamaññaṃ sahajāta-paccayena paccayo ... aññamañña-paccayena paccayo ... nissaya-paccayena paccayo... atthi-paccayena paccayo ... avigata-paccayena paccayo."* (Paṭṭhāna.1, Myanmar p.4-9)

Here is the meaning: "At the birth-linking mind-moment, *nāma* and *rūpa* support each other by way of [1] consensence-condition (*sahajāta-paccaya*), [2] mutuality-condition (*aññamañña-paccaya*), [3] support-condition (*nissaya-paccaya*), [4] presence-condition (*atthi-paccaya*) and [5] non-disappearance-condition (*avigata-paccaya*)." Each of the above five paccaya conditions represent different aspects and functions of mutuality and reciprocity.

The third term, appropriately, is a translation of *yathāraha*, but this single English word does not do justice to the variety of ways that the term is used in the Pali texts. For instance, this term is used in relation to the different number and also the types of mentality (*nāma*) that can occur at the birth-linking mind-moment. This number is not the same for two and three rooted birth-linking mind-moments. Three rooted birth-linking mind-moments may also differ from each other in the number and kind of associated mental-factors depending on a person's past kamma. In this case, the term *yathāraha* has a twofold meaning incorporating the concepts of variation and dependence at the same time.

The term *yathāraha* is used in respect to the number of kamma-born materialities (*rūpas*) at the birth-linking mind-moment. These *rūpas* may differ, depending on the individual's past kamma. For example, some persons may be born with neither a male nor female sex-determining materiality, or perhaps one *rūpa* may transmute into another later in life, for example in the case of a hermaphrodite or a spontaneous sex-change, like the Venerable Arahant Soreyya, who as a layman developed an attachment to the Venerable Mahākaccāyana, and was thereby transformed into a

woman. Later, when she apologized to the Venerable Mahākaccāyana, she became a man again and ordained as a *bhikkhu*. Venerable Arahant Soreyya practiced samatha-vipassanā diligently and became an Arahant. Another example is the case of Ambapāli Arahant-Therī, who came into this world fully-formed (with all kamma-born materialities fully developed) in a spontaneous birth at the root of a mango tree in the Royal Garden of Vesālī.

The number of *nāmas* and *rūpas* may vary in different birth-linking mind-moments. Although the quantity and type of *nāmas* and *rūpas* are not always fixed, any *nāma* at the birth linking mind-moment can be the supporting cause for the arising of the appropriate *rūpas*. Every *nāma* and every *rūpa* support each other appropriately (*yathāraha*), in other words, according to the appropriate conditions.

The use of these three terms should be similarly understood in other cases.

### **The "other" 29 materialities at the three-rooted birth-linking mind-moment**

There are altogether 30 types of kamma-born materialities which are being acted upon by 25 paccaya conditions. The heart-base (*hadaya-vatthu*) [page 41], which is of the materiality aggregate, arises under a slightly different number and array of conditions than the other 29 materialities. To simplify the defining of these materialities, we will be treating them separately. First we will consider the group of 29 "other" materialities. We will then give consideration to the heart-base.

Altogether there are 25 different paccaya relationships that act on these 29 materialities in the birth-linking mind-moment. Using the Ven. Masoyein Sayadaw's system these 29 paccaya relationships may be collected into five groups. These are:

- I**     **12 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)
- II**    **5 types of material conascence-condition** (*rūpa-sahajāta-paccaya*)
- III**   **4 types of postnascence-condition** (*pacchājāta-paccaya*)
- IV**    **3 types of material life-faculty-condition** (*rūpa-jīvitī'ndriya-paccaya*)
- V**     **1 type of asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)

Birth-linking resultant-mentality and birth-linking mental-aggregates are synonymous terms and will therefore be used interchangeably.

#### **I     The 12 types of mental-conascence-condition (*nāma-sahajāta-paccaya*)**

The four types of birth-linking mental-aggregate support 29 types of kamma-born materiality simultaneously, reciprocally and appropriately by way of the following twelve mental-conascence-conditions:

- 1) conascence-condition** (*sahajāta-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of conascence-condition.
- 2) support-condition** (*nissaya-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of support-condition.
- 3) resultant-condition** (*vipāka-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of resultant-condition.
- 4) dissociation-condition** (*vippayutta-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of dissociation-condition.
- 5) presence-condition** (*atthi-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of presence-condition.
- 6) non-disappearance-condition** (*avigata-paccaya*) – The birth-linking resultant-mentality supports kamma-born materiality by way of non-disappearance-condition.
- 7) root-condition** (*hetu-paccaya*): Three associated root mental factors; non-greed (*a-lobha*), non-

hatred (*a-dosa*) and non-delusion (*a-moha*) which are associated with birth-linking consciousness support kamma-born materiality by way of root-condition (*hetu-paccaya*).

- 8) conascence-kamma-condition** (*sahajāta-kamma-paccaya*): Volition (*cetanā*) which is associated with birth-linking consciousness supports kamma-born materiality by way of conascence-kamma-condition (*sahajāta-kamma-paccaya*).
- 9) mental-nutriments-condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) support kamma-born materiality by way of mental-nutriments-condition (*nāma-āhāra-paccaya*).
- 10) faculty-condition** (*indriya-paccaya*): Eight mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'ndriya*), mind faculty (*mani'ndriya*), and happy-feeling-faculty (*somanassi'ndriya*) support kamma-born materiality by way of faculty-condition (*indriya-paccaya*).
- 11) jhāna-condition** (*jhāna-paccaya*): If three-rooted birth-linking consciousness is associated with happy feeling (*somanassa-vedanā*), there are 5 jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*). If it is associated with neutral feeling (*upekkhā-vedanā*), there are 4 jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*) and one-pointedness (*ekaggatā*). These jhāna factors support kamma-born materiality by way of jhāna-condition (*jhāna-paccaya*) [Please see Appendix - C for an explanation of how the term jhāna is used in this context. ]
- 12) path-condition** (*magga-paccaya*): Five associated Path factors; wisdom (*paññā*), application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*), which are associated with birth-linking consciousness, support kamma-born materiality by way of path-condition (*magga-paccaya*).

## II The five types of materiality-conascence-condition (*rūpa-sahajāta-paccaya*)

The four elements in each kamma-born kalāpa support the concomitant materialities within the same kalāpa simultaneously, reciprocally and appropriately by way of the following five conditions:

- 1) material-conascence-condition** (*rūpa-sahajāta-paccaya*) – the four elements in a single kamma-born kalāpa support each other reciprocally and appropriately by way of material-conascence-condition. The four elements also support the derived materialities in the same kalāpa by way of material-conascence-condition.
- 2) mutuality-condition** (*aññamañña-paccaya*) – the four elements in a single kalāpa support each other reciprocally and appropriately by way of mutuality-condition.
- 3) support-condition** (*nissaya-paccaya*) – the four elements in a single kalāpa support each other reciprocally and appropriately by way of the support-condition.
- 4) presence-condition** (*atthi-paccaya*) – the four elements in a single kalāpa support each other reciprocally and appropriately by way of the presence-condition.
- 5) non-disappearance-condition** (*avigata-paccaya*) – the four elements in a single kalāpa support each other reciprocally and appropriately by way of non-disappearance-condition. The four elements also support the derived materialities in the same kalāpa by way of the non-disappearance-condition.

In all these cases the conditional-cause and potential result always arise simultaneously. If there are four elements when one element supports the other three, the other three also support that one; when two elements support the other two, the other two also support the first two; when three elements support the other one, the other one also supports the three – thus they support each other reciprocally and appropriately by way of the above five conditions. The four elements also support the derived materialities in the same kalāpa by way of these five conditions.

## III The four types of postnascence-condition (*pacchājāta-paccaya*)

The first-*bhavaṅga* mental-aggregates (which follow directly after the *paṭisaṅkhi-citta*) support kamma-born materialities at the birth-linking mind-moment simultaneously and appropriately by way of the following four conditions:

- 1) **postnascence-condition** (*pacchājāta-paccaya*) – after the *paṭisaṅghi-citta*, the first *bhavaṅga-citta* and *cetasikas* arise. Together, this *citta* and associated *cetasikas* support kamma-born materialities at the birth-linking mind-moment by way of postnascence-condition.
- 2) **dissociation-condition** (*vippayutta-paccaya*) – after the *paṭisaṅghi-citta*, the first *bhavaṅga citta* and *cetasikas* arise. Together, this *citta* and associated *cetasikas* support kamma-born materialities at the birth-linking mind-moment by way of dissociation-condition.  
Although the first-*bhavaṅga* mental-aggregates support kamma-born materialities at the time of the birth-linking mind-moment they do not arise together so they do not satisfy the four characteristics of association-condition. They are therefore disassociated.
- 3) **presence-condition** (*atthi-paccaya*) – after the *paṭisaṅghi-citta*, the first *bhavaṅga citta* and *cetasikas* arise. Together, this *citta* and associated *cetasikas* support kamma-born materialities at the birth-linking mind-moment by way of presence-condition.
- 4) **non-disappearance-condition** (*avigata-paccaya*) – after the *paṭisaṅghi-citta*, the first *bhavaṅga citta* and *cetasikas* arise. Together, this *citta* and associated *cetasikas* support kamma-born materialities at the birth-linking mind-moment by way of non-disappearance-condition.

There is a natural law that, during the course of a being's existence, all kamma-born materialities will stop arising by the seventeenth mind-moment before the being's last consciousness-moment – the *cuti-citta* (death-consciousness). In this way, the being's kamma-born materialities will cease at the same time as his or her last consciousness-moment. At the time of conception – at the moment of the *paṭisaṅghi-citta* – this same law requires that a being's lifespan must last for at least 17 mind-moments if kamma-born materialities are to arise at all. The stream of *bhavaṅga* is always launched because it arises immediately after *paṭisaṅghi-citta*. At that time the kammic force which maintains a being's life span is still functioning. Because of this kammic force, kamma-born materialities will continue to arise and therefore his *cuti-citta* will be much further away than 17 mind-moments. In this manner, a being's first-*bhavaṅga* mental-aggregates (retroactively) support kamma-born materialities at the birth-linking mind-moment by way of the postnascence-condition.

#### IV The three types of material life-faculty-condition (*rūpa-jīvitī'ndriya-paccaya*)

Although kamma-born materialities (*kammaja-kalāpas*) are produced by previous kamma, they cannot arise without a current life-faculty element (*jīvitī'ndriya-dhātu*). A present kammic result has the kamma of a previous life as its mother. That life is already gone so the kamma has disappeared as well. The potential remains, but its mother is gone. The result therefore requires the current material-life-faculty to act as though a wet nurse, maintaining the concomitant-materialities within the same *kalāpa* from the arising to the perishing stage.

One example of this is our own Bodhi-satta whose birth mother, Mahā-Māya, died seven days after his birth. His life was sustained and supported by the foster mother, Mahā-Pajāpati-Gotamī, who suckled him as his wet nurse for the maintenance of his life. Mahā-Māya is like kamma and, Mahā-Pajāpati-Gotamī is like the life faculty.

The life-faculty of every kamma-born *kalāpa* at the birth-linking mind-moment supports its concomitant materialities (within that same *kalāpa*) by way of the following three conditions:

- 1) **material life-faculty-condition** (*rūpa-jīvitī'ndriya-paccaya*) – the life-faculty of every kamma-born *kalāpa* supports the concomitant materialities within that same *kalāpa* by way of material life-faculty-condition.
- 2) **material life-faculty presence-condition** (*rūpa-jīvitī'ndriyatthi-paccaya*) – the life-faculty of every kamma-born *kalāpa* supports the concomitant materialities within that same *kalāpa* by way of material life-faculty presence-condition.  
At the birth-linking mind-moment, the life-faculty (as conditional cause) and the remaining kamma-born materialities (as potential effect) are still all present (*atthi*) and not disappearing (*avigata*).
- 3) **material life-faculty non-disappearance-condition** (*rūpa-jīvitī'ndriya-avigata-paccaya*) – the life-faculty of every kamma-born *kalāpa* supports the concomitant materialities within that same *kalāpa* by way of material life-faculty non-disappearance-condition.

## V One Type of asynchronic-kamma-condition (*nānā-kkhaṇika-kamma-paccaya*)

In order for the meditator to discern his asynchronic kamma-condition, which produces kamma-born materialities at the birth-linking mind-moment, he must first discern the specific superior three-rooted great-wholesome kamma, which is the cause for both the superior three-rooted birth-linking mentalities and the materialities in the life's birth-linking-mind-moment. This perception is done through the viewing of previous lives by way of the fifth method of dependent origination.

- 1) asynchronic-kamma-condition (*nānā-kkhaṇika-kamma-paccaya*)** This kamma is the producing cause for the arising of kamma-born materialities at the birth-linking mind-moment. All the other conditions are only supporting causes. This is one of the four types of superior three-rooted great-wholesome kamma (*tihetuka-ukkaṭṭha-kusala-kamma*). It gives support for kamma-born materialities at the birth-linking mind-moment by way of asynchronic kamma condition (*nānā-kkhaṇika-kamma-paccaya*).

Kamma-born materialities [birth-linking mentalities] at the birth-linking mind-moment are the result of past kamma from previous lives. The birth-linking mentalities are the resultant *citta* and *cetasikas* which are also the *vipāka* (result) of past kamma from previous lives. Although both *nāma* and *rūpa* at the birth-linking mind-moment are the result of the same past kamma from previous lives, they also support one another by way of resultant-condition (*vipāka-paccaya*). Without *rūpa*, especially the heart-base, *nāma* cannot arise in the five sense-sphere world. In the same way, without *nāma*, *rūpa* cannot arise in the five sense-sphere world. Therefore, *vipāka citta* and *cetasikas* support the kamma-born materialities by way of resultant-condition.

### **The Heart-Base (*hadaya-vatthu*) Materiality**

The heart-base (*hadaya-vatthu*), as it is used in this manual, always refers to one specific material-element (*dhātu*). This *dhātu*, the *hadaya-vatthu*, is the sensitive element found in the heart-decad kalāpa. Unlike the sensitive elements in the other five sense bases it is not translucent. This *dhātu*, the *hadaya-vatthu*, is also metaphorically called the bhavaṅga mind door (*mano-dvāra*).

#### **The phrase "bhavaṅga mind-door" can refer to many things:**

- 1) The bhavaṅga consciousness (bhavaṅga *citta*) or the three bhavaṅga mental aggregates are called the mind-door (*mano-dvāra*).
- 2) Together with the mind-door advertent consciousness (*mano-dvārā'vajjana*) the bhavaṅga *citta* is also called the mind-door.
- 3) The Heart-base (*hadaya-vatthu*) is also called the mind-door.

*Ettha pana manoti bhavaṅgacittam. ... Āvajjanam bhavaṅgato amocetvā manoti sahāvajjanena bhavaṅgam datṭhabbam.* (SA.3.5)

**Manodvāram** *nāma sāvajjanam bhavaṅgam. Tassa nissayabhāvato hadayavatthum sandhāya nissitavohārena "manodvāre"ti vuttam, yattha manodvāruppatti.* (MT .2.410)

4) Every bhavaṅga consciousness which arises dependent on the heart-base produces mind-born materialities (mind-born kalāpas). When these are analysed there are eight types of materiality in each kalāpa. Among these mind-born kalāpas the color element (*vaṇṇa-dhātu*) is luminous and bright. The color of a group of kalāpas is equally luminous and bright. This luminous bright color is also metaphorically referred to as the bhavaṅga mind-door.

5) Also, the fire element (*tejo-dhātu*) of these mind-born kalāpas can produce further generations of temperature-born kalāpas. The color of these temperature-born kalāpas is also luminous and bright. The area around the heart is made luminous and bright by the color of these two types of kalāpa. The luminous and bright color of these two types of kalāpa is also metaphorically called the bhavaṅga mind-door. When we say bhavaṅga mind door it should be understood that we referring to this luminous and bright color of these two types of kalāpa. The mind-born kalāpas produced during the *citta-vīthi* of the cognitive process also have a luminous and bright color but the number of *citta-vīthi* mind-moments is far less than the bhavaṅga mind-moments so we say bhavaṅga mind-door.

Every mental object must appear in the bhavaṅga mind door and the mind-element (*mano-dhātu*). The mind consciousness element (*mano-viññāṇa-dhātu*) will know this object when it appears in this bhavaṅga mind-door.

*Pabhassaramidaṃ, bhikkhave, cittaṃ.* (A .1.9)

***pabhassaranti paṇḍaram parisuddhaṃ. Cittanti bhavaṅgacittaṃ.*** (AA .1.45)

***pabhassaranti pariyodātaṃ sabhāvaparissuddhaṭṭhena.*** (AT .1.99)

The heart-base arises at the three-rooted birth-linking mind-moment when it is supported simultaneously and appropriately by way of the following 25 conditions:

- I 13 types of mentality-conscience-condition** (*nāma-sahajāta-paccaya*)
- II 4 types of materiality-conscience-condition** (*rūpa-sahajāta-paccaya*)
- III 4 types of postnascence-condition** (*pacchājāta-paccaya*)
- IV 3 types of material life-faculty-condition** (*rūpa-jīvitī'ndriya-paccaya*)
- VI 1 type of asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)

**I 13 types of mental-conscience-condition** (*nāma-sahajāta-paccaya*)

The four mental-aggregates support the heart-base [page 41] at the birth-linking mind-moment simultaneously and appropriately by way of the following 13 conditions:

- 1) conscience-condition** (*sahajāta-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of conscience-condition.
- 2) mutuality-condition** (*aññamañña-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of mutuality-condition.
- 3) support-condition** (*nissaya-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of support-condition.
- 4) result-condition** (*vipāka-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of result-condition.
- 5) dissociation-condition** (*vippayutta-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment by way of dissociation-condition.
- 6) presence-condition** (*atthi-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of presence-condition.
- 7) non-disappearance-condition** (*avigata-paccaya*) – the birth-linking resultant-mentality gives support to the heart-base at the birth-linking mind-moment reciprocally and appropriately by way of non-disappearance-condition.
- 8) root-condition** (*hetu-paccaya*): the three roots of non-greed (*a-lobha*), non-hatred (*a-lobha*) and non-delusion (*a-moha*), which are associated with the birth-linking consciousness, give support to the heart base by way of root-condition.
- 9) conscience-kamma-condition** (*sahajāta-kamma-paccaya*): volition (*cetanā*), which is associated with the birth-linking consciousness, gives support to the heart-base by way of conscience kamma-condition.
- 10) mental-nutrient-condition** (*nāma-āhāra-paccaya*): the three mental nutrient-factors of contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*), which are associated (*sampayutta*) with the birth-linking consciousness, give support to the heart-base by way of mental nutrient-condition.
- 11) faculty-condition** (*indriya-paccaya*): eight associated faculties – the faith-faculty (*saddhī'ndriya*), effort-faculty (*viriyī'ndriya*), mindfulness-faculty (*sati'ndriya*), one-pointedness-faculty (*samādhi'ndriya*), wisdom-faculty (*paññī'ndriya*), life-faculty (*jīvitī'ndriya*), mind-faculty (*manī'ndriya*),

and happy-feeling-faculty (*somanassi'ndriya*) – which are associated with the birth-linking consciousness, give support to the heart-base by way of faculty-condition.

**12) jhāna-condition** (*jhāna-paccaya*): if a three-rooted birth-linking consciousness is associated with a happy-feeling (*somanassa-vedanā*), there are 5 jhāna-factors: application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happiness (*somanassa-vedanā*), and one-pointedness (*ekaggatā*); if it is associated with a neutral feeling (*upekkhā-vedanā*), there are 4 jhāna-factors: application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*) and one-pointedness (*ekaggatā*). These jhāna-factors give support to the heart-base by way of jhāna-condition.

**13) path-condition** (*magga-paccaya*): the five associated path-factors of wisdom (*paññā*), application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) – which are associated with the birth-linking consciousness, give support to the heart-base by way of path-condition.

## II The four types of materiality conascence-condition (*rūpa-sahajāta-paccaya*)

The four elements in the kamma-born heart-decad kalāpa give support to the heart-base within the same kalāpa at the birth-linking mind-moment by way of the following 4 conditions:

**1) material-conascence-condition** (*rūpa-sahajāta-paccaya*) – the four elements in the kamma-born heart-decad kalāpa give support to the heart-base within the same kalāpa at the birth-linking mind-moment by way of material conascence-condition.

**2) support-condition** (*nissaya-paccaya*) – the four elements in the kamma-born heart-decad kalāpa give support to the heart-base within the same kalāpa at the birth-linking mind-moment by way of support-condition.

**3) presence-condition** (*atthi-paccaya*) – the four elements in the kamma-born heart-decad kalāpa give support to the heart-base within the same kalāpa at the birth-linking mind-moment by way of presence-condition.

**4) non-disappearance-condition** (*avigata-paccaya*) – the four elements in the kamma-born heart-decad kalāpa give support to the heart-base within the same kalāpa at the birth-linking mind-moment by way of non-disappearance-condition.

## III The four Types of postnascence-condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) first bhavaṅga mental aggregates give support to that heart-base by way of;

**1) postnascence-condition** (*pacchājāta-paccaya*)

**2) dissociation-condition** (*vippayutta-paccaya*)

**3) presence-condition** (*atthi-paccaya*)

**4) non-disappearance-condition** (*avigata-paccaya*)

## IV The three types of material life-faculty condition (*rūpa-jīviti'ndriya-paccaya*)

The Life-faculty element in a kamma-born kalāpa at the birth linking mind-moment gives support to the heart-base (*hadaya-vatthu*)(*hadaya-pasāda-dhatu*) within that same kalāpa by way of;

**1) material life-faculty-condition** (*rūpa-jīviti'ndriya-paccaya*)

**2) material life-faculty presence-condition** (*rūpa-jīviti'ndriyatthi-paccaya*)

**3) material life-faculty non-disappearance-condition** (*rūpa-jīviti'ndriya-avigata-paccaya*)

## V One type of asynchronous kamma-condition (*nānā-kkhaṇika-kamma-paccaya*)

This asynchronous kamma provides the conditions for the arising of the heart-base by way of the asynchronous kamma-condition (*nānā-kkhaṇika-kamma-paccaya*)

In order for the meditator to discern his asynchronous kamma-condition, which produces kamma-born materialities at the birth-linking mind-moment, he must first discern the specific superior three-rooted great-wholesome kamma, which is the cause for both his superior three-rooted birth-linking mentalities and materialities in the life's birth-linking-mind-moment. This perception is done through the viewing of previous lives by way of the fifth method of dependent origination.

**1) asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*) This kamma is the producing cause for the arising of kamma-born materialities at the birth-linking mind-moment. All the other conditions are only supporting causes. This is one of four types of superior three-rooted great-wholesome kamma (*ti-hetuka-ukkaṭṭha-kusala-kamma*). It gives support for kamma-born materialities at the birth-linking mind-moment by way of asynchronic kamma condition (*nānā-kkhaṇika-kamma-paccaya*).

All together there are these 25 conditions which must give support simultaneously, reciprocally and appropriately in the birth-linking mind-moment for the heart-base to arise.

## **Four Types of Three-Rooted Birth-Linking Mental-Aggregates** (*ti-hetuka-paṭisandhi-nāmakkhanda*)

The 34 mental-formations (*citta and cetasikas*) which comprise the four mental-aggregates at the three-rooted birth-linking mind-moment also arise together. They arise at the same moment as the material aggregate. For a human being these mental formations are:

- one great-resultant birth-linking consciousness, associated with wisdom faculty, accompanied by happy feeling
- seven universal mental-factors
- six miscellaneous mental-factors
- nineteen beautiful universal mental-factors
- one wisdom faculty

These 34 mental-formations are arranged into the four mental aggregates thus:

- the happy feeling (*somanassa-vedanā*) is the feeling-aggregate as object of clinging (*vedanu'pādāna-kkhandha*)
- perception (*saññā*) is the perception-aggregate as object of clinging (*saññu'pādāna-kkhandha*)
- all the remaining 31 mental factors are the formations-aggregate as object of clinging (*saṅkhāru'pādāna-kkhandha*)
- birth-linking consciousness is the consciousness-aggregate as object of clinging (*viññāṇu'pādāna-kkhandha*)

These four types of three-rooted birth-linking mental aggregate arise when supported simultaneously and appropriately by the following 27 types of condition (*paccaya-dhamma*):

- |            |           |                                                                                   |
|------------|-----------|-----------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of mental consciousness-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>6</b>  | <b>types of material consciousness-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>1</b>  | <b>type of object-condition</b> ( <i>ārammaṇa-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of proximity-condition</b> ( <i>anantara-paccaya</i> )                   |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> )      |
|            |           | 27 all together                                                                   |

**I 13 types of mental consciousness-condition** (*nāma-sahajāta-paccaya*)

The four types of mental aggregate arise when supported reciprocally and appropriately by each other through the following conditions:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality-condition** (*aññamañña-paccaya*)
- 3) support-condition** (*nissaya-paccaya*)
- 4) result-condition** (*vipāka-paccaya*)
- 5) association-condition** (*sampayutta-paccaya*)
- 6) presence-condition** (*atthi-paccaya*)
- 7) non-disappearance-condition** (*avigata-paccaya*)



- 8) root-condition** (*hetu-paccaya*): three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*) give support to the associated mental-aggregates by way of the **root condition** (*hetu-paccaya*)
- 9) conascence-kamma-condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the associated mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental-nutrient-condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the associated mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty-condition** (*indriya-paccaya*): Eight associated faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the associated mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna-condition** (*jhāna-paccaya*): Five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*) give support to the associated mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

In this case, if the birth-linking mind state is associated with the pleasant feeling (*somanassa-vedanā*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), one-pointedness (*ekaggatā*). However, if it is associated with neutral feeling (*upekkhā-vedanā*) there are only four associated jhāna factors: application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*) and neutral feeling (*upekkhā-vedanā*) because joy (*pīti*) is excluded.

[Please see Appendix-C for an explanation of the use of jhāna in this context.]

- 13) path-condition** (*magga-paccaya*): Five associated path factors; wisdom (*paññā*), application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) support to the associated mental aggregates by way of the **path condition** (*magga-paccaya*).

If a three-rooted birth-linking mind-moment is accompanied by the pleasant feeling (*somanassa-vedanā*) there are 34 associated mental formations. These are; one type of great resultant consciousness, seven universal mental factors, 6 sundries, 19 beautiful mental factors and wisdom faculty.

If a three-rooted birth-linking mind-moment is accompanied by neutral feeling (*upekkhā-vedanā*) there will be 33 associated mental formations because joy (*pīti*) is excluded.

If it is two-rooted birth-linking mind-moment accompanied by pleasant feeling (*somanassa-vedanā*) there will be 33 mental formations because wisdom faculty (*paññi'ndriya*) is excluded.

If a two-rooted birth-linking mind-moment is accompanied by the neutral feeling there will be 32 mental formations because joy (*pīti*) and wisdom faculty (*paññi'ndriya*) faculty are excluded.

## II 6 types of material-conascence-condition (*rūpa-sahajāta-paccaya*)

Heart-base, which arises simultaneously with birth-linking mind-moment, gives support to the birth-linking mental aggregates by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality-condition** (*aññamañña-paccaya*)
- 3) **support-condition** (*nissaya-paccaya*)
- 4) **dissociation-condition** (*vippayutta-paccaya*)
- 5) **presence-condition** (*atthi-paccaya*)
- 6) **non-disappearance-condition** (*avigata-paccaya*)

## III 1 type of object-condition (*ārammaṇa-paccaya*)

One of three signs, which appear as the object of consciousness at the moment of the death proximate impulses, gives support to the birth-linking mental aggregates by way of **object condition** (*ārammaṇa-*

*paccaya*). These three are: kamma (*kamma*), kamma sign (*kamma-nimitta*), or destination sign (*gati-nimitta*). The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

#### IV 5 types of proximity-condition (*anantara-paccaya*)

The four preceding (*purejāta*) mental aggregates, which are the death consciousness of the preceding existence, give support to birth-linking mental aggregates in this very life by way of;

- 1) **proximity-condition** (*anantara-paccaya*)
- 2) **contiguity-condition** (*samanantara-paccaya*)
- 3) **decisive-support-condition** (*upnissaya-paccaya*)
- 4) **absence-condition** (*natthi-paccaya*)
- 5) **disappearance-condition** (*vigata-paccaya*)

According to Buddha's Teaching, there is no intervening mind-moment between the death consciousness of the most recent past life and the birth-linking consciousness of the present life. For this reason, past death consciousness is a proximity condition (*anantara-paccaya*) for the present life birth-linking consciousness even though they are in different existences.

#### V 2 types of asynchronic-kamma-condition (*nānā-kkhaṇika-kamma-paccaya*)

One of the three-rooted supreme past kmmas (*ti-hetuka-ukkāṭṭha-kamma*) gives support to the birth-linking mental aggregates by way of:

- 1) **asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural-decisive-supporting-condition** (*pakatū'panissaya-paccaya*)

[In this case supreme means noble or high quality.]

All together there are these 27 conditions which must give support simultaneously, reciprocally and appropriately in the birth-linking mind-moment for the arising of the four types of three-rooted birth-linking mental aggregate.



### Further explanations on timing:

There are 4 types of materialities (kamma-born, mind-born, temperature-born and nutriment-born materialities) in the arising moment or arising stage of every mind-moment. But in the standing stage and perishing stage, there are only 3 types of materialities (kamma-born, temperature-born and nutriment-born materialities). Except for the two sets of five-fold sense consciousness (*dvipaṇca viññāṇa*), and the birth-linking consciousness (*paṭisaṅghi-citta*), all types of consciousness (*citta*) have the power to produce mind-born materialities. But, they can only produce them during the arising stage because it is only during this stage that the power of mind is very strong.

The following are a few examples of variations on presence and absence:

- Although materiality and mentality may arise simultaneously, their life-spans are not same. A mind-moment ceases at its perishing stage, but the materiality which arose simultaneously with that mind-moment does not cease. Its life-span is not yet finished. It lasts 17 mind-moments and will exist up to the perishing stage of 17th mind-moment. It is for this reason that in some cases you will see terms such as **presence-condition** (*atthi-paccaya*), **disappearance-condition** (*vigata-paccaya*), **absence-condition** (*natthi-paccaya*) and **non-disappearance-condition** (*avigata-paccaya*). Presence-condition means when the conditioned state arises the conditional cause still exists because of the length of its life-span. Occasionally, the resulting conditioned state may arise when the conditioning state has already perished and is absent. This is termed the **absence-condition**.
- Eye-consciousness usually arises dependent on an eye-base which arose simultaneously with a past bhavaṅga mind-moment (*paṭhama-atīta-bhavaṅga-citta-kkaṇa*). Because it arose earlier, that eye-base is a pre-nasence-condition (*purejāta-paccaya*) for the arising of eye-consciousness. Although it arose before the eye-consciousness, when eye-consciousness arises it still exists because the eye-base's

life-span has not yet finished. Therefore, it is the **presence-condition** (*atthi-paccaya*) as well as the **non-disappearance-condition** (*avigata-paccaya*) for the arising of eye-consciousness.

- Because of the fixed order of *citta-vīthi*, if the five-door adverting consciousness is still existing, eye-consciousness cannot arise because two different types of consciousness cannot arise simultaneously within a single mind-moment. Only when the five-door adverting consciousness perishes can eye-consciousness arise. In this instance it is the absence of five-door adverting consciousness which is an **absence-condition** (*natthi-paccaya*), a **disappearance-condition** (*avigata-paccaya*), a **proximity-condition** (*anantara-paccaya*) and a **contiguity-condition** (*samanantara-paccaya*) in support of the arising of eye-consciousness.
- In an eye-door mental process (*citta-vīthi*), the eye-consciousness mind-moment arises after the five-door adverting consciousness. If the eye-consciousness mind-moment does not arise, then the kamma-born materialities of the five-door adverting consciousness mind-moment cannot arise. Therefore the arising of eye-consciousness mind-moment is a **postnascence condition** (*pacchājāta-paccaya*) for the arising of kamma-born materialities at the five-door adverting consciousness mind-moment.
- There is a natural law which says, "Beginning from the 17<sup>th</sup> mind-moment before the death consciousness mind-moment, kamma-born materialities do not arise. The death consciousness mind-moment, and the previous sixteen mind-moments, all arise dependent on the heart-base which arose together with 17<sup>th</sup> mind-moment before death consciousness. Therefore the arising of the death consciousness mind-moment is a **postnascence condition** (*pacchājāta-paccaya*) for the arising of that heart-base.

**dissociation-condition** (*vippayutta-paccaya*): Although it arises dependent on the eye-base, eye-consciousness is not associated (*sampayutta*) with eye-base. They are dissociated from each other because they do not satisfy the four characteristics of association. [See appendix A for the technical way association (*sampayutta*) is being used.]

- 1 They must arise simultaneously.
- 2 They must cease simultaneously.
- 3 They must have the same base.
- 4 They must take the same object.

In this case eye-consciousness and eye-base are not associated (*sampayutta*) because they do not arise and cease simultaneously. Also eye-consciousness arises dependent on eye-base, but the eye-base (*cakkhu-pasāda*) arises dependent on the four elements within its kalāpa. Eye-consciousness takes colour as an object, but eye-base does not take any object because it is materiality and materiality does not take an object. For this reason eye-base is a **dissociation-condition** (*vippayutta-paccaya*) for the arising of eye-consciousness.

## Present life bhavaṅga-mind-moment

Only after the meditator has been successful in discerning all the paccaya conditions in the birth-linking mind-moment of his or her present life, should he proceed to discern the *paccaya* conditions by way of the five aggregates in a present life *bhavaṅga*-mind-moment.

### The bhavaṅga five aggregates Bhavaṅga material aggregate

Usually there are four types of materiality which arise simultaneously at the moment of the arising stage (*uppādakkhaṇa*) of a bhavaṅga mind-moment. They are:

- 1 Mind-born materiality,
- 2 Kamma-born materiality,
- 3 Temperature-born materiality
- 4 Nutriment-born materiality.

There are three types of materiality which arise at the moment of the standing stage (*ṭhiti-kkhaṇa*) and the perishing stage (*bhaṅga-kkhaṇa*) of a bhavaṅga mind-moment. They are:

- 1 Kamma-born materiality,
- 2 Temperature-born materiality
- 3 Nutriment-born materiality.

[for an explanation of this difference please see note “explanations on timing” on page 46]

The materiality aggregates can be divided into the three groups based on the paccaya-conditions supportive of their arising and maintenance during the standing and perishing stage of a mind-moment. Our analysis and perceptions will be based on these groups. They are:

- 1 Mind-born materiality
- 2 Kamma-born materiality
- 3 Temperature-born materiality **and** Nutriment-born materiality.

### **Bhavaṅga mind-born materiality** **(cittaja-rūpa)**

The bhavaṅga mind-born materialities (*cittaja-rūpas*) arise when supported simultaneously and appropriately by the following 24 conditions (*paccaya-dhamma*)

- |            |           |                                                                                   |
|------------|-----------|-----------------------------------------------------------------------------------|
| <b>I</b>   | <b>12</b> | <b>types of mental-consciousness-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b>  | <b>types of material-consciousness-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence-condition</b> ( <i>pacchājāta-paccaya</i> )              |
| <b>IV</b>  | <b>3</b>  | <b>types of material-nutrient-condition</b> ( <i>rūpa-āhāra-paccaya</i> )         |
|            | 24        | All Together                                                                      |

#### **I. 12 types of mental-consciousness-condition** (*nāma-sahajāta-paccaya*)

The four types of three-rooted bhavaṅga mental aggregates give support to the bhavaṅga mind-born materialities by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) support-condition** (*nissaya-paccaya*)
- 3) Resultant-condition** (*vipāka-paccaya*)
- 4) disassociation-condition** (*vippayutta-paccaya*)
- 5) presence-condition** (*atthi-paccaya*)
- 6) non-disappearance-condition** (*avigata-paccaya*)
- 7) root-condition** (*hetu-paccaya*); three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*) which are associated with that bhavaṅga mind consciousness give support to the bhavaṅga mind-born materialities by way of **root-condition** (*hetu-paccaya*)
- 8) consciousness-kamma-condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) give support to those mind-born materialities by way of **consciousness-kamma-condition** (*sahajāta-kamma-paccaya*)
- 9) mental -nutriment-condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors: contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the bhavaṅga mind-born materialities by way of **mental-nutriment condition** (*nāma-āhāra-paccaya*)
- 10) faculty-condition** (*indriya-paccaya*): Eight associated faculties; faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'i'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'i'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the bhavaṅga mind-born materialities by way of **faculty-condition** (*indriya-paccaya*)
- 11) jhāna-condition** (*jhāna-paccaya*): Five associated jhāna factors; application (*vitakka*),

sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*) give support to the bhavaṅga mind-born materialities by way of **jhāna-condition** (*jhāna-paccaya*).

[Please note: if the bhavaṅga mind state is associated with happy feeling (*somanassa-vedanā*), there are five associated jhāna factors, however, if it is associated with neutral feeling (*upekkhā-vedanā*), there are only four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*), and neutral feeling (*upekkhā-vedanā*). also please see Appendix C - "five-fold jhāna system" for a further explanation.]

**12) path-condition (magga-paccaya):** Five associated Path factors; wisdom (*paññā*), application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) give support to the bhavaṅga mind-born materialities by way of **path-condition** (*magga-paccaya*)

## II. 5 types of material-conscience-condition (*rūpa-sahajāta-paccaya*)

The four elements within the same kalāpa support each other simultaneously and appropriately by way of:

- 1) **conscience-condition** (*sahajāta-paccaya*)
- 2) **mutuality-condition** (*aññamañña-paccaya*)
- 3) **support-condition** (*nissaya-paccaya*)
- 4) **presence-condition** (*atthi-paccaya*)
- 5) **non-disappearance-condition** (*avigata-paccaya*)

## III. 4 types of postnascence-condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) four resultant / functional mental aggregates give support to the bhavaṅga mind-born materialities by way of:

- 1) **postnascence-condition** (*pacchājāta-paccaya*)
- 2) **dissociation-condition** (*vippayutta-paccaya*)
- 3) **presence-condition** (*atthi-paccaya*)
- 4) **non-disappearance-condition** (*avigata-paccaya*)

## IV. 3 types of material-nutrient-condition (*rūpa-āhāra-paccaya*)

The four types of nutritive essence give support to materialities in the four types of kalāpas (kamma-born kalāpa, mind-born kalāpa, temperature-born kalāpa, and nutrient-born kalāpa) by way of:

- 1) **material-nutrient-condition** (*rūpa-āhāra-paccaya*)
- 2) **material-nutrient-presence-condition** (*rūpa-āhāra-atthi-paccaya*)
- 3) **material-nutrient-non-disappearance-condition** (*rūpa-āhāra-avigata-paccaya*)

[Please note: The nutritive essence in a kalāpa cannot be the supporting cause to the materialities in that same kalāpa, however it can be supporting cause for other kalāpas whether they are the same type or a different type.]

[Please see explanation in Appendix-C - "four types of internal nutritive essence"]

All the above bhavaṅga mind-born materialities (*cittaja-rūpas*) arise when supported simultaneously and appropriately by these 24 conditions (*paccaya-dhamma*)

## **Bhavaṅga kamma born materialities** **(kammaja-rūpa)**

The kamma-born materialities (*kammaja-rūpas*), which arise together at the moment of the arising stage, standing stage, and perishing stage of a bhavaṅga consciousness, arise dependent on being supported simultaneously and appropriately by the following 16 types of conditions (*paccaya-dhamma*):

- I 5 types of material-conscience-condition** (*rūpa-sahajāta-paccaya*)  
**II 4 types of postnascence-condition** (*pacchājāta-paccaya*)  
**III 3 types of material-nutriments-condition** (*rūpa-āhāra-paccaya*)  
**IV 3 types of material-faculty-condition** (*rūpindriya-paccaya*)  
**V 1 type of asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)  
 16 all together

**I. 5 types of material-conscience-condition** (*rūpa-sahajāta-paccaya*)

The four elements in each kamma-born kalāpa give support to each other by way of:

- 1) **conscience-condition** (*sahajāta-paccaya*)
- 2) **mutuality-condition** (*aññamañña-paccaya*)
- 3) **support-condition** (*nissaya-paccaya*)
- 4) **presence-condition** (*atthi-paccaya*)
- 5) **non-disappearance** (*avigata-paccaya*)

**II. 4 types of postnascence-condition** (*pacchājāta-paccaya*)

Succeeding (*pacchājāta*) resultant (*vipāka*) mental aggregates (mental aggregates of another succeeding bhavaṅga mind-moment or the death mental aggregates) OR functional mental aggregates (the five door advertent mental aggregates or mind door advertent mental aggregates) are the supporting conditions for the kamma-born materialities which arise together with the arising stage, standing stage and perishing stage of the preceding bhavaṅga mind-moment by way of:

- 1) **Postnascence condition** (*pacchājāta-paccaya*)
- 2) **Dissociation condition** (*vippayutta-paccaya*)
- 3) **Presence condition** (*atthi-paccaya*)
- 4) **Non-Disappearance condition** (*avigata-paccaya*)

**III. 3 types of material-nutriments-condition** (*rūpa-āhāra-paccaya*)

The nutritive essence of four types of materiality (nutritive essence of kamma-born materiality, nutritive essence of mind-born materiality, nutritive essence of temperature-born materiality, and nutritive essence of nutriment-born materiality), are supporting conditions to the kamma-born materiality by way of:

- 1) **material-nutriments-condition** (*rūpa-āhāra-paccaya*)
- 2) **material-nutriments-presence-condition** (*rūpa-āhāra-atthi-paccaya*)
- 3) **material-nutriments-non-disappearance-condition** (*rūpa-āhāra-avigata-paccaya*)

[Please see Appendix - C - "four types of internal nutritive essence"]

**IV. 3 types of material-life-faculty-condition** (*rūpa-jīvitindriya-paccaya*)

The life-faculty of a kamma-born kalāpa is the supporting condition to the materialities of the same kamma-born kalāpa by way of:

- 1) **material-life-faculty-condition** (*rūpa-jīvitindriya-paccaya*)
- 2) **material-life-faculty-presence-condition** (*rūpa-jīvitindriyatthi-paccaya*)
- 3) **material-life-faculty-non-disappearance-condition** (*rūpa-jīvitindriya-avigata-paccaya*)

**V. 1 type of asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)

One of eight types of past wholesome kamma or one of twelve types of unwholesome kamma is the supporting condition to the kamma-born materialities by way of:

- 1) **asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)

All together there are 16 conditions which are supporting conditions to the four types of three-rooted bhavaṅga mental aggregate.

## **Bhavaṅga temperature-born materiality and nutriment-born materiality** **(utuja-rūpa and āhāra-rūpa)**

Temperature-born materiality and nutriment-born materiality arise at the moment of the arising stage, standing stage and perishing stage of a bhavaṅga consciousness. They arise dependent on being supported simultaneously and appropriately by the following 12 types of paccaya condition (*paccaya-dhamma*):

- |            |           |                                                                                   |
|------------|-----------|-----------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b>  | <b>types of material-consciousness-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>II</b>  | <b>4</b>  | <b>types of postnascence-condition</b> ( <i>pacchājāta-paccaya</i> )              |
| <b>III</b> | <b>3</b>  | <b>types of material-nutriment-condition</b> ( <i>rūpa-āhāra-paccaya</i> )        |
|            | <b>12</b> | All together                                                                      |

### **I. 5 types of material-consciousness-condition** (*rūpa-sahajāta-paccaya*)

The four elements in each kamma-born kalāpa arise dependent on being supported by each other in the following ways:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality-condition** (*aññamañña-paccaya*)
- 3) support-condition** (*nissaya-paccaya*)
- 4) presence-condition** (*atthi-paccaya*)
- 5) non-disappearance-condition** (*avigata-paccaya*)

### **II. 4 types of postnascence-condition** (*pacchājāta-paccaya*)

Succeeding (*pacchājāta*) resultant (*vipāka*) mental aggregates (mental aggregates of another bhavaṅga mind-moment or the death mental aggregates) OR functional mental aggregates (the five door advertent mental aggregates or mind door advertent mental aggregates) are the supporting conditions for the temperature-born materialities and nutriment-born materialities which arise together with the arising stage, standing stage and perishing stage of the preceding bhavaṅga mind-moment by way of:

- 1) postnascence-condition** (*pacchājāta-paccaya*)
- 2) dissociation-condition** (*vippayutta-paccaya*)
- 3) presence-condition** (*atthi-paccaya*)
- 4) non-disappearance-condition** (*avigata-paccaya*)

### **III. 3 types of material-nutriment-condition** (*rūpa-āhāra-paccaya*)

Nutritive essence of four types of materiality: nutritive essence of kamma-born materiality, nutritive essence of mind-born materiality, nutritive essence of temperature-born materiality, and nutritive essence of nutriment-born materiality is the supporting condition to the kamma-born materiality by way of:

- 1) material-nutriment-condition** (*rūpa-āhāra-paccaya*)
- 2) material-nutriment-presence-condition** (*rūpa-āhāra-atthi-paccaya*)
- 3) material-nutriment-non-disappearance-condition** (*rūpa-āhāra-avigata-paccaya*)

[In this case, the nutritive essence of a temperature-born kalāpa or nutriment-born kalāpa, when it is supported by nutritive essence of another internal nutriment-born kalāpa and digestive fire, can produce other nutriment-born kalāpas up to 10 to 12 generations. The nutritive essence of some of these nutriment-born kalāpas again supports different nutritive essences of other kamma-born, mind-born, temperature-born, and nutriment-born kalāpas. In this way the body can sustain its strength.]

[Please also see Appendix - C - "four types of internal nutritive essence"]

## Bhavaṅga Mental Aggregates

The four types of three-rooted bhavaṅga mental aggregate arise dependent upon being supported simultaneously and appropriately by the following 26 types of condition (*paccaya-dhamma*):

|            |           |                                                                                     |
|------------|-----------|-------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of mental-conscience-condition</b> ( <i>nāma-sahajāta-paccaya</i> )        |
| <b>II</b>  | <b>1</b>  | <b>type of object-condition</b> ( <i>ārammaṇa-paccaya</i> )                         |
| <b>III</b> | <b>5</b>  | <b>types of proximity-condition</b> ( <i>anantara-paccaya</i> )                     |
| <b>IV</b>  | <b>5</b>  | <b>types of base-condition</b> ( <i>vatthu-paccaya</i> )                            |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronous-kamma-condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
|            | <b>26</b> | <b>all together</b>                                                                 |

### I. 13 types of mental-conscience-condition (*nāma-sahajāta-paccaya*)

The four types of three-rooted bhavaṅga mental aggregate (excepting the three types of abstinence and the two types of immeasurable) arise dependent on being supported by each other in the following ways:

- 1) conscience-condition** (*sahajāta-paccaya*)
- 2) mutuality-condition** (*aññamañña-paccaya*)
- 3) support-condition** (*nissaya-paccaya*)
- 4) result-condition** (*vipāka-paccaya*)
- 5) association-condition** (*sampayutta-paccaya*)
- 6) presence-condition** (*atthi-paccaya*)
- 7) non-disappearance-condition** (*avigata-paccaya*)
- 8) root-condition** (*hetu-paccaya*): Three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*) give support to the mental aggregates by way of **root condition** (*hetu-paccaya*)
- 9) conscience-kamma-condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of **conscience kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental-nutrient-condition** (*nāma-āhāra-paccaya*): Three associated mental nutrient factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by of **mental nutrient condition** (*nāma-āhāra-paccaya*)
- 11) faculty-condition** (*indriya-paccaya*): Eight associated faculties; faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*)
- 12) jhāna-condition** (*jhāna-paccaya*): If the bhavaṅga mind state is associated with happy feeling (*somanassa-vedanā*), there are five associated jhāna factors, application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If it is associated with neutral feeling (*upekkhā-vedanā*), there are only four associated jhāna factors: application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*) and neutral feeling (*upekkhā-vedanā*).  
These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).  
[Please see Appendix C - "the Abidhamma's use of "jhāna-consciousness" for a further explanation.]
- 13) path-condition** (*magga-paccaya*): The five associated Path factors; wisdom (*paññā*), application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of **path condition** (*magga-paccaya*).



## II 1 type of Object condition (*ārammaṇa-paccaya*)

One of three signs, which appear as the object of consciousness at the moment of the death proximate impulses, gives support to the bhavaṅga mental aggregates by way of **object condition** (*ārammaṇa-paccaya*). These three are: kamma (*kamma*), kamma sign (*kamma-nimitta*), or destination sign (*gati-nimitta*). The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

## III. 5 types of proximity condition (*anantara-paccaya*)

There are five types of proximity for the bhavaṅga mind-moment.

III.1) After the birth-linking mental aggregates the bhavaṅga mental aggregates arise. This bhavaṅga mind-moment is the first bhavaṅga mind moment (*pathama-bhavaṅga*) in a life. The preceding mind-moment for this bhavaṅga is the birth-linking mind-moment. These preceding birth-linking mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding first bhavaṅga mind-moment.

III.2) Some bhavaṅgas arise after another bhavaṅga. In this case the preceding bhavaṅga mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.3) Some bhavaṅgas arise after a determining mind-moment (*voṭṭhabbana*). The preceding determining mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.4) Some bhavaṅgas arise after an impulsion (*javana*) mind-moment. The preceding impulsion mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates. [Usually, sense-sphere impulses arise seven times in a mental process. If there is bhavaṅga after the seventh impulsion, then that seventh impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. Occasionally, sense-sphere impulses arise five times in the death-proximate mental process, reflecting impulsion mental process (*paccavakkhana-vīthi*) etc. In this case the fifth impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. After a jhāna attainment mental process, there are uncountable jhāna impulses. The last jhāna impulsion is the **proximity condition** (*anantara-paccaya*) for succeeding the bhavaṅga.]

III.5) Some bhavaṅgas arise after a registration (*tadārammaṇa*) mind-moment. The preceding registration mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

The above mentioned five types of preceding mental aggregate give support to the succeeding bhavaṅga mental aggregates by way of:

- 1) **proximity-condition** (*anantara-paccaya*)
- 2) **contiguity-condition** (*samanantara-paccaya*)
- 3) **decisive-support-condition** (*upanissaya-paccaya*)
- 4) **absence-condition** (*natthi-paccaya*)
- 5) **disappearance-condition** (*vigata-paccaya*)

## IV. 5 types of Base condition (*vatthu-paccaya*)

The heart-base, which arises together with the preceding mind-moment, is the support condition for the bhavaṅga mental aggregates which are succeeding. That preceding mind-moment can be one of the following mind-moments:

- Birth linking consciousness (*paṭisandhi-viññāṇa*)
- A preceding similar bhavaṅga consciousness
- Decision consciousness (*voṭṭhabbana-viññāṇa*)
- Impulsion consciousness (*javana-viññāṇa*)
- Registering consciousness (*tadārammaṇa-viññāṇa*)
- The heart-base which arises simultaneously with the 17th mind-moment before death consciousness

One of the preceding (*purejāta*) heart bases, which arises together with one of above mentioned mental aggregates, supports the succeeding bhavaṅga mental aggregates by way of:

- 1) **support-condition** (*nissaya-paccaya*)
- 2) **prenascence-condition** (*purejāta-paccaya*)
- 3) **dissociation-condition** (*vippayutta-paccaya*)
- 4) **presence-condition** (*atthi-paccaya*)
- 5) **non-disappearance-condition** (*avigata-paccaya*)

**V. 2 types of asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)

A three-rooted supreme past kamma (*tihetuka-ukkaṭṭha-kamma*) gives support to the bhavaṅga mental aggregates by way of:

- 1) **asynchronic-kamma-condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural-decisive-supporting-condition** (*pakatū'panissaya-paccaya*)

## Death consciousness mind-moment (*cuti-cittakkhaṇa*)

### Death consciousness five aggregates

#### Three-Rooted Death-Consciousness Material-Aggregate

The material aggregates at the death consciousness mind-moment (*cuti-citta*) are the same as those in the preceding "present life bhavaṅga mind-moment".

#### Three-Rooted Death-Consciousness Mental-Aggregates

The four types of three-rooted sense-sphere death consciousness mental aggregates arise when supported simultaneously and appropriately by the following 26 conditions (*paccaya-dhamma*).

- |            |           |                                                                             |
|------------|-----------|-----------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )            |
| <b>II</b>  | <b>1</b>  | <b>type of object-condition</b> ( <i>ārammaṇa-paccaya</i> )                 |
| <b>III</b> | <b>5</b>  | <b>types of proximity-condition</b> ( <i>anantara-paccaya</i> )             |
| <b>IV</b>  | <b>5</b>  | <b>types of base-condition</b> ( <i>vatthu-paccaya</i> )                    |
| <b>V</b>   | <b>2</b>  | <b>types of asynchroni-kamma-condition</b> ( <i>nānā-kkhaṇika-paccaya</i> ) |
|            | <b>26</b> | <b>All together</b>                                                         |

**I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The four types of sense-sphere death consciousness (*cuti-citta*) mental aggregate give support to each other by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality-condition** (*aññamañña-paccaya*)
- 3) **support-condition** (*nissaya-paccaya*)
- 4) **result-condition** (*vipāka-paccaya*)
- 5) **association-condition** (*sampayutta-paccaya*)
- 6) **presence-condition** (*atthi-paccaya*)
- 7) **non-disappearance-condition** (*avigata-paccaya*)
- 8) **root-condition** (*hetu-paccaya*): Three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*) give support to the mental aggregates by way of **root condition** (*hetu-paccaya*).
- 9) **conascence-kamma-condition** (*sahajāta-kamma-paccaya*): The associated volition with death

consciousness gives support to the mental aggregates by way of **conscience kamma condition** (*sahajāta-kamma-paccaya*).

**10) nutriment-condition** (*āhāra-paccaya*): Three associated mental nutriment factors: contact (*phassa*), volition (*cetana*), and consciousness (*viññāna*), give support to the mental aggregates by way of **nutriment condition** (*āhāra-paccaya*).

**11) faculty-condition** (*indriya-paccaya*): Eight associated faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādh'ndriya*), wisdom faculty (*paññ'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/mind faculty (*man'ndriya*), and pleasant feeling faculty (*somanass'ndriya*) give support to the mental aggregates by way of **faculty condition** (*indriya-paccaya*).

**12) jhāna-condition** (*jhāna-paccaya*): Five associated jhāna factors or four associated jhāna factors give support to the mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).

[Please note: If the death consciousness is associated with pleasant feeling (*somanassa-vedanā*), there are five associated jhāna factors: application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*), however, if it is associated with neutral feeling (*upekkhā-vedanā*), there are only four jhāna factors: application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*) and neutral feeling (*upekkhā-vedanā*).]

**13) path-condition** (*magga-paccaya*): Five associated Path factors give support to the mental aggregates by way of **path condition** (*magga-paccaya*).

## II. 1 type of object condition (*ārammaṇa-paccaya*)

One of three signs, which appear as the object of consciousness at the moment of the death proximate impulses, gives support to the death consciousness (*cuti-citta*) mental aggregates by way of **object condition** (*ārammaṇa-paccaya*). These three are: kamma (*kamma*), kamma sign (*kamma-nimitta*), or destination sign (*gati-nimitta*). The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

## III. 5 types of proximity-condition (*anantara-paccaya*)

The preceding four mental aggregates give support to the death consciousness mental aggregates by way of:

- 1) **proximity-condition** (*anantara-paccaya*)
- 2) **contiguity-condition** (*samanantara-paccaya*)
- 3) **decisive-support-condition** (*upanissaya-paccaya*)
- 4) **absence-condition** (*natthi-paccaya*)
- 5) **disappearance-condition** (*vigata-paccaya*)

These mental aggregates can be in one of three types of preceding mind-moment:

- The fifth death proximate impulsion (*maraṇā-sanna-javana*) mental aggregates, if death consciousness arises after the death proximate impulsion (*maraṇā-sanna-javana*)
- The mental aggregates of the second registering mind-moment (*dutiya-tadārammaṇa*), if death consciousness arises after the second registering mind-moment.
- Preceding bhavaṅga mind-moment mental aggregates, if death consciousness arises after the preceding bhavaṅga mind-moment.

Occasionally, death consciousness arises after fifth death proximate impulsion (*maraṇā-sanna-javana*) or second registering (*dutiya-tadārammaṇa*) mind-moment or preceding bhavaṅga mind-moment. Therefore any of those mental aggregates are supporting conditions for death consciousness mental aggregates.

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base, which arises together with the 17<sup>th</sup> mind-moment before death consciousness, gives support to the death consciousness mental aggregates by way of:

- 1) **support-condition** (*nissaya-paccaya*)

- 2) **prenascence-condition** (*purejāta-paccaya*)
- 3) **dissociation-condition** (*vippayutta-paccaya*)
- 4) **presence-condition** (*atthi-paccaya*)
- 5) **non-disappearance-condition** (*avigata-paccaya*)

[Please see Appendix - C - "timing of mentality and materiality"]

#### V. 2 types of asynchronic-kamma-condition (*nānā-kkhaṇika-paccaya*)

Past three-rooted supreme wholesome kamma gives support to these four mental aggregates of the death consciousness mind-moment by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 26 conditions. The four mental aggregates at the moment of death consciousness arise when supported by these 26 conditions.

## Perceiving Paccaya - the Five-Door Mental-Process (*pañca-dvāra-vīthi*)

[Please see the chart "five door process" page 198 for a map of this process.]

### Five-door-adverting mind-moment (*pañca-dvārā'vajjana*)

#### The five-door-adverting mind-moment Material aggregates

The material aggregate can be divided into four groups:

- Mind-born materiality
- Kamma-born materiality
- Temperature-born materiality
- Nutriment-born materiality

#### Mind-born materiality (*cittaja-rūpa*)

The five-door-adverting consciousness can produce mind-born materialities which arise simultaneously with its own arising stage dependent on the following 21 conditions:

|            |          |                                                                               |
|------------|----------|-------------------------------------------------------------------------------|
| <b>I</b>   | <b>9</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b> | <b>types of material conscence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>4</b> | <b>types of postnascence condition</b> ( <i>pacchajāta-paccaya</i> )          |
| <b>IV</b>  | <b>3</b> | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )    |
|            | 21       | All together                                                                  |

#### I. 9 types of mental conscence-condition (*nāma-sahajāta-paccaya*)

The five-door-adverting consciousness associates (*sampayutta*) with ten mental factors: contact (*phassa*), neutral feeling (*upekkhā-vedanā*), perception (*saññā*), volition (*cetanā*), one-pointedness (*ekaggatā*), life-faculty

(*jīvitī'ndriya*), attention (*manasikara*), application (*vitakka*), sustainment (*vicāra*), and decision (*adhimokkha*).

They constitute the four mental aggregates in this way:

- the five-door adverting consciousness is the clinging aggregate of consciousness (*viññāṇa-kkhandā*).
- neutral feeling (*upekkhā-vedanā*) is the clinging aggregate of feeling (*vedanā-kkhandā*).
- perception (*saññā*) is the clinging aggregate of perception (*saññā-kkhandā*).
- the remaining eight factors together make up the clinging aggregate of formations (*saṅkhāra-kkhandā*).

These mental aggregates, individually and collectively, give support to the mind-born materialities by way of the following conditions:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) support condition** (*nissaya-paccaya*)
- 3) dissociation condition** (*vippayutta-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)
- 6) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 7) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*), give support to the mind-born materialities by way of **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 8) faculty condition** (*indriya-paccaya*): Three associated faculties: life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), and neutral feeling faculty (*upekkhī'ndriya*), give support to the mind-born materialities by way of **faculty condition** (*indriya-paccaya*).
- 9) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mind-born materialities by way of **jhāna condition** (*jhāna-paccaya*).

## II. 5 types of material conascence-condition (*rūpa-sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each mind-born kalāpa give support to the mind-born materialities within that same kalāpa by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

## III. 4 types of postnascence condition (*pacchājāta-paccaya*)

Each succeeding mind-moment is one from the two sets (wholesome and unwholesome) of five-fold sense consciousness (*dvi-pañca-viññāṇa*). Each of these mind-moments has four mental aggregates. These mental aggregates are a postnascence condition for the arising of the material aggregates present at the time of the five-door-adverting mind-moment. Therefore, these mental aggregates are a supporting condition for the mind-born materialities which arise simultaneously with the arising stage of five-door-adverting consciousness by way of:

- 1) postnascence condition** (*pacchājāta-paccaya*)
- 2) dissociation condition** (*vippayutta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

**IV. 3 types of material nutriment condition** (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of materiality ( nutritive essence of kamma-born materiality, nutritive essence of mind-born materiality, nutritive essence of temperature-born materiality, and nutritive essence of nutriment-born materiality) give support to the mind-born materialities. The supporting nutritive essences and the supported mind-born materialities are not in the same kalāpa. They are in different kalāpas. These nutritive essences give support to the mind-born materialities by way of:

- 1) material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

[Please seen Appendix - C - "four types of internal nutritive essence"]

All together there are 21 conditions which are the supporting conditions for these mind-born materialities. Dependent on these conditions the mind-born materialities arise at the time of five-door-adverting consciousness mind-moment.

**Kamma-born materiality**  
**(kammaja-rūpa)**

The kamma-born materialities which arise together at the moment of arising stage, standing stage, and perishing stage of five-door adverting consciousness, arise dependent on being supported by the following 16 conditions:

- |            |           |                                                                                |
|------------|-----------|--------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>sahajāta-paccaya</i> )       |
| <b>II</b>  | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )           |
| <b>III</b> | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )     |
| <b>IV</b>  | <b>3</b>  | <b>types of material faculty condition</b> ( <i>rūpindriya-paccaya</i> )       |
| <b>V</b>   | <b>1</b>  | <b>type asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
|            | <b>16</b> | All together                                                                   |

**I. 5 types of material conscence-condition** (*rūpa-sahajāta-paccaya*)

The kamma-born materialities arise when each of, and all of, the four elements in the a same kamma-born kalāpa give them support by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

**II. 4 types of postnascence condition** (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is one of two sets (wholesome and unwholesome) of five-fold sense consciousness (*dvi-pañca-viññāṇa*). Each of these mind-moments has four mental aggregates. These mental aggregates are a postnascence condition for the arising of the material aggregates of the preceding (*purejāta*) mind-moment which is the five-door-adverting mind-moment consciousness. Therefore, those mental aggregates are a supporting condition for the kamma-born materialities which arise simultaneously with the five-door-adverting consciousness by way of:

- 1) postnascence condition** (*pacchājāta-paccaya*)
- 2) dissociation condition** (*vippayutta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

**III. 3 types of material nutriment condition** (*rūpa-āhāra-paccaya*)

The internal nutritive essence of the four types of kalāpas give support to these kamma-born materialities by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

#### IV. 3 types of material faculty condition (*rūpindriya-paccaya*)

In every kamma-born kalāpa, there is life-faculty dhātu which supports the conascence materiality within the same kalāpa by way of:

- 1) **material life-faculty condition** (*rūpa-jīvitindriya-paccaya*)
- 2) **material life-faculty presence condition** (*rūpa-jīvitindriyatthi-paccaya*)
- 3) **material life-faculty non-disappearance condition** (*rūpa-jīvitindriya-avigata-paccaya*)

#### V. 1 type asynchronous kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

Past wholesome or unwholesome kamma produces these kamma-born kalāpas by way of the **asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*).

All together there are 16 conditions which are the supporting conditions for the kamma-born material aggregate.

### **Temperature-born and nutriment-born materiality**

#### **(utuja-rūpa and āhāraja-rupa)**

The material aggregate which arises at the moment of the arising stage, standing stage, and perishing stage of the five-door adverting consciousness, arises dependent on being supported by the following 12 conditions:

- |            |           |                                                                                |
|------------|-----------|--------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b>  | <b>types of material conascence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>ii</b>  | <b>4</b>  | <b>types of postnascence-condition</b> ( <i>pacchājāta-paccaya</i> )           |
| <b>iii</b> | <b>3</b>  | <b>types of material nutriment-condition</b> ( <i>rūpa-āhāra-paccaya</i> )     |
|            | <b>12</b> | All together                                                                   |

#### I 5 types of material conascence-condition (*rūpa-sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each of these temperature-born kalāpas and nutriment-born kalāpas give support to each other within a single kalāpa by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality-condition** (*aññamañña-paccaya*)
- 3) **support-condition** (*nissaya-paccaya*)
- 4) **presence-condition** (*atthi-paccaya*)
- 5) **non-disappearance-condition** (*avigata-paccaya*)

#### II 4 types of postnascence condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is one of two sets (wholesome and unwholesome) of five-fold sense consciousness (*dvi-pañca-viññāṇa*). Each of these mind-moments has four mental aggregates. These mental aggregates are a postnascence condition for the arising of the material aggregates of the preceding (*purejāta*) mind-moment which is the five-door-adverting mind-moment consciousness. Therefore, those mental aggregates are a supporting condition for the kamma-born materialities which arise simultaneously with the five-door-adverting consciousness by way of:

- 1) **postnascence condition** (*pacchājāta-paccaya*)
- 2) **dissociation condition** (*vippayutta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

### III. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of kalāpa (kamma-born, mind-born, temperature-born and nutriment-born kalāpas) give support to these temperature-born and nutriment-born materialities by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

All together there are 12 conditions which are the supporting conditions for these temperature-born and nutriment-born materialities. Dependent on these conditions the mind-born materialities arise at the time of five-door-adverting mind-moment.

## The five-door-adverting mind-moment

### Mental aggregates

The four mental aggregates arise dependent on being supported by the following 25 conditions:

- |            |           |                                                                         |
|------------|-----------|-------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of conscence-condition</b> ( <i>sahajāta-paccaya</i> )         |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )            |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )         |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                |
| <b>V</b>   | <b>1</b>  | <b>type of decisive support condition</b> ( <i>upanissaya-paccaya</i> ) |
|            | 25        | All together                                                            |

### I 10 types of conscence-condition (*sahajāta-paccaya*)

These mental aggregates give support to each other both singly and collectively by way of:

- 1) **conscence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **association condition** (*sampayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)
- 7) **conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to these mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 8) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to these mental aggregates by way of the **mental-nutriment condition** (*nāma-āhāra-paccaya*).
- 9) **faculty condition** (*indriya-paccaya*): three associated faculties: life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*) and neutral feeling faculty (*upekkhī'ndriya*) give support to these mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 10) **jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*) and one-pointedness (*ekaggatā*) give support to these mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).



**II. 4 types of object condition** (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects, in their respective areas, give support to these mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition**(*anantara-paccaya*)

The preceding (*purejāta*) bhavaṅga mental aggregates give support to them by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base [page 41] which arises simultaneously together with preceding bhavaṅga mind-moment gives support to these mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**V. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality(*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

The mental aggregates at the five-door-adverting mind-moment can arise when given appropriate support by these 25 conditions.

## Eye-consciousness mind-moment (*cakkhu-viññāṇa*)

The material aggregates in the eye-consciousness mind-moment are three:

- Kamma-born materiality
- Temperature-born materiality
- Nutriment-born materiality

[Please note: The Eye-consciousness mind-moment arises dependent on the eye-base. This is unlike the other mind-moments in the *citta-vīthi* which arise dependent on the heart-base. Within the mental process, the sense consciousnesses are the only mind-moments which arise dependent on the sense-bases. They are therefore very weak. They do not have enough power to produce mind-born materialities. It is only the consciousness, except the birth-linking mind-moment, which arise dependent on heart-base that can produce mind-born materialities.]

## **Kamma-born materiality** **(kammaja-rūpa)**

Kamma-born materialities arise together at the moment of the arising stage, standing stage and perishing stage of eye-consciousness, They arise dependent upon being supported by the following 16 conditions:

- |            |          |                                                                                |
|------------|----------|--------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b> | <b>types of material conascence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>II</b>  | <b>4</b> | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )           |
| <b>III</b> | <b>3</b> | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )     |
| <b>IV</b>  | <b>3</b> | <b>types of material faculty condition</b> ( <i>rūpindriya-paccaya</i> )       |
| <b>V</b>   | <b>1</b> | <b>type asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
|            | 16       | All together                                                                   |

### **I. 5 types of material conascence-condition** (*rūpa-sahajāta-paccaya*)

The kamma-born materialities arise when each of, and all of, the four elements in the same kamma-born kalāpa give them support by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

### **II. 4 types of postnascence condition** (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is receiving consciousness (*sampaṭicchana-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising of the material aggregates of the preceding (*purejāta*) mind-moment which is the eye consciousness mind-moment. Therefore, these succeeding (*pacchājāta*) mental aggregates are a supporting condition for the kamma-born materialities which arise at the moment of the arising stage, standing stage and perishing stage of eye consciousness, by way of:

- 1) postnascence condition** (*pacchājāta-paccaya*)
- 2) dissociation condition** (*vippayutta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

### **III. 3 types of material nutriment condition** (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of kalāpas (kamma-born, mind-born, temperature-born and nutriment-born kalāpas) give support to these kamma-born materialities by way of:

- 1) material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

### **IV. 3 types of material faculty condition** (*rūpindriya-paccaya*)

In every kamma-born kalāpa, there is life-faculty which supports to the conascence materialities within each of the kamma-born kalāpas by way of:

- 1) material life-faculty condition** (*rūpa-jīvitindriya-paccaya*)
- 2) material life-faculty presence condition** (*rūpa-jīviti'ndriyatthi-paccaya*)
- 3) material life-faculty non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

**V. 1 type of asynchronic kamma condition** (*nānākkhaṇik-kamma-paccaya*)

A past wholesome or unwholesome kamma produces these kamma-born kalāpas by way of the **asynchronic kamma condition** (*nānākkhaṇik-kamma-paccaya*).

All together there are 16 *paccaya* conditions which are the supporting conditions for these kamma-born materialities. Dependent on these conditions the kamma-born materialities arise at the time of the Eye Consciousness Mind-moment (*cakkhu-viññāṇa*).

**Temperature-born and nutriment-born materiality**  
**(utuja-rūpa and āhāra-rupa)**

The temperature-born kalāpas and nutriment-born kalāpas which arise at the moment of the arising stage, standing stage, and perishing stage of the five-door adverting consciousness, arises dependent on being supported by the following 12 conditions:

- |            |           |                                                                               |
|------------|-----------|-------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>II</b>  | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )          |
| <b>III</b> | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )    |
|            | <b>12</b> | All together                                                                  |

**I. 5 types of material conscence-condition** (*sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each of these temperature-born kalāpas and nutriment-born kalāpas give support to each other respectively and appropriately by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

**II. 4 types of postnascence condition** (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is the receiving consciousness (*sampaticchana-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising of the material aggregates of the preceding (*purejāta*) mind-moment, which is the eye consciousness mind-moment. Therefore, those mental aggregates are a supporting condition for the temperature-born and nutriment-born materialities which arise at the moment of the arising stage, standing stage, and perishing stage of eye consciousness, by way of:

- 1) postnascence condition** (*pacchājāta-paccaya*)
- 2) dissociation condition** (*vippayutta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

[Please note: If the eye-consciousness mind-moment does not arise, then the receiving consciousness mind-moment (*sampaticchana*) also cannot arise. If the receiving consciousness mind-moment does not arise, then the materialities (temperature-born and nutriment-born materialities) of the eye-consciousness mind-moment are also not able to arise. In this way the receiving consciousness mind-moment is **postnascence condition** for arising of temperature-born and nutriment-born materialities at the eye-consciousness mind-moment.

When five-door adverting consciousness (*pañca-dvārāvajjana-citta*) interrupts the life continuum (*bhavaṅga*), then eye-door mental process cannot stop at the eye-consciousness mind-moment (*cakkhu-viññāṇa*) or at the receiving consciousness mind-moment (*sampaticchana*) or at the investigating consciousness mind-moment

(*Santtraṇa*) Even when the colour object is not very clear it must definitely continue to the arising of the determining consciousness mind-moment (*voṭṭhapana*), (abhi-ṭṭha-1-309)

If a colour object (*ārammaṇa*) is clear the mental process will continue to the arising of the seventh impulsion mind-moment (*javana*). If colour object is vividly clear, then the eye-door mental process will continue to the arising of the second registering mind-moment (*dutiya-tadārammaṇa*). This is the natural law.]

### III. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of kalāpa; kamma-born, temperature-born, mind-born, nutriment-born kalāpas, gives support to the temperature-born and nutriment-born materialities which arise together at the moment of the arising stage, standing stage and perishing stage of the eye consciousness mind-moment by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

All together there are 12 conditions. Those temperature-born materiality and nutriment-born materiality arise because of being supported by these 12 conditions.

## Eye consciousness mind-moment

### Mental aggregates

The four mental aggregates of the eye consciousness-mind-moment arise dependent on being supported by the following 28 conditions:

- |            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of conscence-condition</b> ( <i>sahajāta-paccaya</i> )                       |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>6</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of kamma condition</b> ( <i>kamma-paccaya</i> )                              |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | All together                                                                          |

#### I. 10 types of conscence-condition (*sahajāta-paccaya*)

These mental aggregates give support to each other both singly and collectively by way of:

- 1) **conscence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **result condition** (*vipāka-paccaya*)
- 5) **association condition** (*sampayutta-paccaya*)
- 6) **presence condition** (*atthi-paccaya*)
- 7) **non-disappearance condition** (*avigata-paccaya*)
- 8) **conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to these mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 9) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to these mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) **faculty condition** (*indriya-paccaya*): Three associated faculties: life-faculty (*jīvitindriya*),

consciousness/mind faculty (*maṇi'ndriya*), and neutralfeeling faculty (*upekkhi'ndriya*) give support to these mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) five-door-adverting mental aggregates, which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 6 types of base condition (*vatthu-paccaya*)

The eye-base which arises together with the first past bhavaṅga (*pathama-atīta-bhavaṅga*) mind-moment before the eye-door mental process gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **faculty condition** (*indriya-paccaya*)
- 4) **dissociation condition** (*vippayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 type of kamma condition (*kamma-paccaya*)

The kamma condition, which is one of the past wholesome or unwholesome kammās, gives support to the mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

## VI. 1 type of decisive support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 28 conditions. The mental aggregates at the eye consciousness mind-moment (*cakkhu-viññāṇa*) can arise when given appropriate support by these 28 conditions.

[Please note: There are two types of eye consciousness; wholesome resultant eye consciousness (*kusala-vipāka-cakkhu-viññāṇa*) and unwholesome resultant eye consciousness (*akusala-vipāka-cakkhu-viññāṇa*). Because of their similarity, both of them are explained here together. Wholesome resultant eye consciousness takes a desirable colour object (*iṭṭha-rūpā'rammaṇa*) as object whereas unwholesome resultant eye consciousness takes an undesirable colour object (*aniṭṭha-rūpā'rammaṇa*) as object.]

## Receiving mind-moment (*sampaticchana*)

At the receiving mind-moment the material aggregate can be divided into four groups:

- Mind-born materiality
- Kamma-born materiality
- Temperature-born materiality
- Nutriment-born materiality

### Receiving mind-moment

#### Material aggregates

#### Mind-born materiality

##### (*cittaja-rūpa*)

The mind-born materialities which arise simultaneously with the receiving mind-moment consciousness do so dependent on the following 22 conditions:

- |            |           |                                                                               |
|------------|-----------|-------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )          |
| <b>IV</b>  | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )    |
|            |           | 22 All together                                                               |

#### **I 10 Types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The receiving consciousness is associated with ten mental factors (*cetasika*): contact, neutral feeling, perception, volition, one-pointedness, life-faculty, attention, application, sustainment, and decision.

Altogether there are four mental aggregates which give support to the mind-born materialities by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) support condition** (*nissaya-paccaya*)
- 3) result condition** (*vipāka-paccaya*)
- 4) dissociation condition** (*vippayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 8) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 9) faculty condition** (*indriya-paccaya*): Three associated faculties; life-faculty (*jīvitindriya*), consciousness/mind faculty (*manindriya*), and neutral feeling faculty (*upekkhi'ndriya*), give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*).
- 10) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).

#### **II. 5 types of material conscence-condition** (*rūpa-sahajāta-paccaya*)

These mind-born materialities arise when the four elements in a mind-born kalāpa support them respectively and appropriately by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

### III. 4 types of postnascence condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is the investigating consciousness (*santīraṇa-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising and maintenance of the material aggregates of the preceding (*purejāta*) mind-moment, which is the receiving mind-moment. Therefore, those mental aggregates are a supporting condition for the mind-born materialities which arise at the moment of the arising stage, standing stage and perishing stage of the receiving consciousness by way of:

- 1) **postnascence condition** (*pacchājāta-paccaya*)
- 2) **dissociation condition** (*vippayutta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

### IV. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of kalāpa; kamma-born, temperature-born, mind-born, nutriment-born kalāpas, give support to the mind-born materialities which arise together at the moment of the arising stage, standing stage and perishing stage of the receiving consciousness mind-moment by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

All together there are 22 conditions. These mind-born materialities arise at the time of the receiving consciousness mind-moment when these 22 conditions support to them.

## **kamma-born, temperature-born and nutriment-born materialities**

For kamma-born, temperature-born and nutriment-born materialities, discern them based on the method outlined for the five-door-adverting mind-moment. [page 56]

## **Receiving mind-moment**

### **Mental aggregates**

The four mental aggregates of the receiving mind-moment arise dependent on being supported by the following 28 conditions:

- |            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>11</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )                      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of kamma condition</b> ( <i>kamma-paccaya</i> )                              |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | <b>All together</b>                                                                   |

### I. 11 types of conascence-condition (*sahajāta-paccaya*)

These mental aggregates give support to each other both singly and collectively by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)

- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **result condition** (*vipāka-paccaya*)
- 5) **association condition** (*sampayutta-paccaya*)
- 6) **presence condition** (*atthi-paccaya*)
- 7) **non-disappearance condition** (*avigata-paccaya*)
- 8) **conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to these mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 9) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to these mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) **faculty condition** (*indriya-paccaya*): Three associated faculties: life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), and neutral feeling faculty (*upekkhī'ndriya*) give support to these mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 11) **jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors: application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to these mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) mental aggregates in the eye-consciousness mind-moment, which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base, which arises together with the preceding eye-consciousness mind-moment, gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya = vatthu-purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 type of kamma condition (*kamma-paccaya*)

The kamma condition, which is one of the past wholesome or unwholesome kammās, supports the mental aggregates by way of:



**1) asynchronous kamma condition** (*nānā-kkhaṇṇika-kamma-paccaya*)

**2) natural decisive support condition** (*pakatū'panissaya-paccaya*)

**VI. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

The mental aggregates at the receiving consciousness mind-moment can arise when given appropriate support by these 28 conditions.

## Investigating mind-moment (*santīraṇa*)

The material aggregate in the investigating mind-moment (*santīraṇa*) can be divided into four groups:

- Mind-born materiality
- Kamma-born materiality
- Temperature-born materiality
- Nutriment-born materiality

### **Mind-born materiality**

**(*cittaja-rūpa*)**

The mind-born materialities which arise simultaneously with the investigating consciousness do so dependent on the following 22 conditions:

|            |           |                                                                               |
|------------|-----------|-------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahajātā-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )          |
| <b>IV</b>  | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )    |
|            | <b>22</b> | All together                                                                  |

[Please see Appendix - B - "three types of investigating consciousness"]

**I. 10 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The four mental aggregates give support to the mind-born materialities by way of:

**1) conscence-condition** (*sahajāta-paccaya*)

**2) support condition** (*nissaya-paccaya*)

**3) result condition** (*vipāka-paccaya*)

**4) dissociation condition** (*vippayutta-paccaya*)

**5) presence condition** (*atthi-paccaya*)

**6) non-disappearance condition** (*avigata-paccaya*)

**7) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).

**8) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**9) faculty condition** (*indriya-paccaya*): Three associated faculties; life-faculty (*jīvitīndriya*), consciousness/mind faculty (*manīndriya*), and happy/ neutral feeling faculty

(*somanassi'ndriya/upekkhi'ndriya*), give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*).

**10) jhāna condition** (*jhāna-paccaya*): If the consciousness is accompanied by the happy feeling (*samanassa-vedanā*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*) and one-pointedness (*ekaggatā*);

If it is accompanied by a neutral feeling (*upekkhā-vedanā*) or (*adukkham-asukhā-vedanā*), joy (*pīti*) is missing so there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).]

These jhāna factors give support to the mind-born materialities by way of the mind-born materialities by way of **jhāna condition** (*jhāna-paccaya*).

## II. 5 types of material conscence-condition (*rūpa-sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each mind-born kalāpa give support to the mind-born materialities within that same kalāpa by way of:

- 1) **consence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## III. 4 types of postnascence condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is the decision consciousness (*voṭṭhabbana-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising and maintenance of the material aggregates of the preceding (*purejāta*) mind-moment, which is the investigating consciousness mind-moment. Therefore, those mental aggregates are a supporting condition for the mind-born materialities which arise at the moment of the arising stage, standing stage and perishing stage of the investigating consciousness mind-moment by way of:

- 1) **postnascence condition** (*pacchājāta-paccaya*)
- 2) **dissociation condition** (*vippayutta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## IV. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of materiality (nutritive essence of kamma-born materiality, nutritive essence of mind-born materiality, nutritive essence of temperature-born materiality, and nutritive essence of nutriment-born materiality) give support to the mind-born materialities. The supporting nutritive essences and the supported mind-born materialities are not in the same kalāpa. They are in different kalāpas. These nutritive essences give support to the mind-born materialities by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

All together there are 22 conditions which are the supporting conditions for the mind-born materialities. Dependent on these conditions the mind-born materialities arise at the time of the investigating consciousness mind-moment.

## **kamma-born, temperature-born and nutriment-born materialities**

For kamma-born, temperature-born and nutriment-born materialities, discern them based on the method outlined for the five-door-adverting mind-moment. [page 56]

## Investigating mind-moment

### Mental aggregates

The four mental aggregates arise dependent on being supported by the following 28 conditions:

|            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>11</b> | <b>types of consciousness-condition</b> ( <i>sahajāta-paccaya</i> )                   |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of kamma condition</b> ( <i>kamma-paccaya</i> )                              |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | All together                                                                          |

#### **I. 11 types of consciousness-condition** (*sahajāta-paccaya*)

The four mental aggregates support each other (one aggregate supports to remaining three aggregates, three aggregates support to remaining one aggregate and two aggregates support to remaining two aggregates) by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) consciousness kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to these mental aggregates by way of the **consciousness kamma condition** (*sahajāta-kamma-paccaya*).
- 9) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to these mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) faculty condition** (*indriya-paccaya*): Three associated faculties; life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), and happy/neutral feeling faculty (*somanassi'ndriya/upekkhi'ndriya*) give support to these mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 11) jhāna condition** (*jhāna-paccaya*): If the consciousness is accompanied by the happy feeling (*samanassa-vedanā*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*) and one-pointedness (*ekaggatā*);  
If it is accompanied by a neutral feeling (*upekkhā-vedanā*) or (*adukkham-asukhā-vedanā*), joy (*pīti*) is missing so there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).]  
These jhāna factors give support to the mind-born materialities by way of the mind-born materialities by way of jhāna condition (*jhāna-paccaya*).

#### **II. 4 types of object condition** (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) object condition** (*ārammaṇa-paccaya*)
- 2) prenatal condition** (*purejāta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding receiving consciousness mental aggregates, which had already ceased, give support to them by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base, which arises simultaneously with the preceding receiving consciousness mind-moment gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya = vatthu-purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**V. 2 type of kamma condition** (*kamma-paccaya*)

The kamma condition, which is one of the past wholesome or unwholesome kammās, gives support to the mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatūpanissaya-paccaya*)

**VI. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatūpanissaya-paccaya*).

The mental aggregates at the investigating consciousness mind-moment can arise when given appropriate support by these 28 conditions.

## Determining mind-moment (*voṭṭhabbana*)

Determining consciousness is associated with 11 types of mental factor; contact, neutral feeling, perception, volition, one-pointedness, life-faculty, attention, application, sustainment, decision and effort. This consciousness is always functional (*kiriya*).

The material aggregates in the Determining Mind-moment (*voṭṭhapana*) can be divided into four groups:

- Mind-born materiality
- Kamma-born materiality
- Temperature-born materiality
- Nutriment-born materiality

### **Mind-born materiality**

#### **(cittaja-rūpa)**

The mind-born materialities which arise simultaneously with the determining consciousness do so dependent on the following 21 conditions:

#### **I 9 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

|            |          |                                                                                   |
|------------|----------|-----------------------------------------------------------------------------------|
| <b>II</b>  | <b>5</b> | <b>types of material consciousness-condition</b> ( <i>rūpa-sahajāṭā-paccaya</i> ) |
| <b>III</b> | <b>4</b> | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )              |
| <b>IV</b>  | <b>3</b> | <b>types of material Nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )        |
|            | 21       | All together                                                                      |

### I. 9 Types of mental consciousness-condition (*nāma-sahajāta-paccaya*)

Determining consciousness is associated with 11 types of mental factor; contact, neutral feeling, perception, volition, one-pointedness, life-faculty, attention, application, sustainment, decision and effort. This consciousness is always functional (*kiriya*). Including that consciousness there are 12 mental formations at that mind-moment.

These mental formations are the four mental aggregates. These mental aggregates give support to the mind-born materialities by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) support condition** (*nissaya-paccaya*)
- 3) dissociation condition** (*vippayutta-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)
- 6) consciousness kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of the **consciousness kamma condition** (*sahajāta-kamma-paccaya*).
- 7) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 8) faculty condition** (*indriya-paccaya*): Five associated faculties; life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), neutral feeling faculty (*upekkhī'ndriya*), effort (*vīriyī'ndriya*) and one-pointedness (*samādhi'ndriya*) give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*).
- 9) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).

### II. 5 types of material consciousness-condition (*rūpa-sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each mind-born kalāpa give support to the mind-born materialities within that same kalāpa by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

### III. 4 types of postnascence condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is the first impulsion consciousness (*pathama-javana-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising and maintenance of the material aggregates of the preceding (*purejāta*) mind-moment, which is the determining consciousness mind-moment. Therefore, those mental aggregates are a supporting condition for the mind-born materialities which arise at the moment of the arising stage, standing stage and perishing stage of the determining consciousness mind-moment by way of:

- 1) postnascence condition** (*pacchājāta-paccaya*)
- 2) dissociation condition** (*vippayutta-paccaya*)

- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

#### IV. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of four types of materiality (nutritive essence of kamma-born materiality, nutritive essence of mind-born materiality, nutritive essence of temperature-born materiality, and nutritive essence of nutriment-born materiality) gives support to the mind-born materialities. The supporting nutritive essences and the supported mind-born materialities are not in the same kalāpa. They are in different kalāpas. These nutritive essences give support to the mind-born materialities by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

The mind-born materialities at the determining consciousness mind-moment can arise when given appropriate support by these 21 conditions.

### kamma-born, temperature-born and nutriment-born materialities

For kamma-born, temperature-born and nutriment-born materialities, discern them based on the method outlined for the five-door-adverting mind-moment. [page 56]

### Determining mind-moment

#### Mental aggregates

The four mental aggregates arise because of support from the following 25 conditions:

- |            |           |                                                                                      |
|------------|-----------|--------------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of mental consciousness-condition</b> ( <i>nāma-sahajāta-paccaya</i> )      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                         |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                      |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                             |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatūpanissaya-paccaya</i> ) |
|            | <b>25</b> | All together                                                                         |

#### I. 10 types of mentality consciousness-condition (*nāma-sahajāta-paccaya*)

These mental aggregates give support to each other both singly and collectively by way of:

- 1) **consciousness-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **association condition** (*sampayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)
- 7) **consciousness kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to these mental aggregates by way of the **consciousness kamma condition** (*sahajāta-kamma-paccaya*).
- 8) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to these mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 9) **faculty condition** (*indriya-paccaya*): Five associated faculties; life-faculty (*jīvitindriya*), consciousness/mind faculty (*manindriya*), neutral feeling faculty (*upekkhindriya*), effort (*vīriyindriya*) and one-pointedness (*samādhindriya*) give support to these mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**10) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to these mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**II. 4 types of object condition** (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding (*purejāta*) mental aggregates in the investigating mind-moment (*santiraṇa*) which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base, which arises together with the preceding investigating mind moment, gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya = vatthu- purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**V. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

The mental aggregates at the determining mind-moment can arise when given appropriate support by these 25 conditions.

## First great wholesome impulsion consciousness (*1st javana-citta*)

### First wholesome impulsion Material aggregates

The material aggregate in the First Wholesome Impulsion (*javana*) can be divided into four groups:

- Mind-born materiality
- Kamma-born materiality

- Temperature-born materiality
- Nutriment-born materiality

## **Mind-born materiality** **(cittaja-rūpa)**

The mind-born materialities of the first great wholesome impulsion consciousness arise dependent on these 24 conditions:

- |            |           |                                                                             |
|------------|-----------|-----------------------------------------------------------------------------|
| <b>I</b>   | <b>12</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> ) |
| <b>II</b>  | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahaja-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )        |
| <b>IV</b>  | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )  |
|            | <b>24</b> | all together                                                                |

### **I. 12 Types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The first great wholesome impulsion consciousness and 33 types of associated (*sampayutta*) mental factor support the mind-born materialities by way of:

- 1) **conscence-condition** (*sahajāta-paccaya*)
- 2) **support condition** (*nissaya-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)
- 6) **root condition** (*hetu-paccaya*): The great wholesome mind-moment is occasionally associated with three roots; non-greed, non-hatred and non-delusion; and occasionally it is associated with two roots; non-greed and non-hatred. These three or two roots are **root condition** (*hetu-paccaya*) for the arising of mind-born materialities at the arising stage of first great wholesome consciousness.
- 7) **predominance condition** (*adhipati-paccaya*): If the first great wholesome consciousness is a two-rooted consciousness, then three predominant factors [desire (*chanda*), effort (*vīriya*), consciousness (*citta*)] are associated with it.  
If the first great wholesome consciousness is three-rooted consciousness, then four predominant factors [desire (*chanda*), effort (*vīriya*), consciousness (*citta*), investigation/wisdom (*vimaṃsa*)] are associated with it.  
One of these predominant factors gives support to the mind-born materialities by way of the **predominance condition** (*adhipati-paccaya*).
- 8) **conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 9) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) **faculty condition** (*indriya-paccaya*): For two-rooted mind-born materialities, seven associated faculties (excluding wisdom) give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*). For three-rooted mind-born materialities, eight associated faculties give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*).
- 11) **jhāna condition** (*jhāna-paccaya*): If the mind-born materialities produced by a first great wholesome consciousness are accompanied by pleasure feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*piṭṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If they are produced by a first great wholesome consciousness accompanied by neutral feeling,



there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).

**12) path condition** (*magga-paccaya*): If the mind-born materialities are produced by a two-rooted great wholesome consciousness, then there are four associated path factors (application, effort, mindfulness and one-pointedness, excluding abstinences and wisdom (*paññā*)).

If the mind-born materialities are produced by a three-rooted great wholesome consciousness, then there are five associated Path factors (application, effort, mindfulness and one-pointedness and wisdom (*paññā*), excluding abstinences).

These path factors give support to the mind-born materialities by way of the **path condition** (*magga-paccaya*).

## II. 5 types of material conscence-condition (*rūpa-sahajāta-paccaya*)

The four elements (*mahā-bhūta*) in each mind-born kalāpa give support to the mind-born materialities within that same kalāpa respectively and appropriately by way of:

- 1) **material conscence-condition** (*rūpa-sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## III. 4 types of postnascence condition (*pacchājāta-paccaya*)

The succeeding (*pacchājāta*) mind-moment is the second impulsion consciousness (*second javana-citta*). This succeeding mind-moment has four mental aggregates. These mental aggregates are a postnascence condition for the arising and maintenance of the material aggregates of the preceding (*purejāta*) mind-moment, which is the first great wholesome impulsion consciousness. Therefore, those mental aggregates are a supporting condition for the mind-born materialities which arise at the moment of the arising stage, standing stage and perishing stage of the first great wholesome impulsion consciousness by way of:

- 1) **postnascence condition** (*pacchājāta-paccaya*)
- 2) **dissociation condition** (*vipayutta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## IV. 3 types of material nutriment condition (*rūpa-āhāra-paccaya*)

The nutritive essence of the four types of kalāpas give support to the mind-born materialities by way of:

- 1) **material nutriment condition** (*rūpa-āhāra-paccaya*)
- 2) **material nutriment presence condition** (*rūpa-āhāratthi-paccaya*)
- 3) **material nutriment non-disappearance condition** (*rūpa-āhāra-avigata-paccaya*)

All together there are 21 conditions which are the supporting conditions for these mind-born materialities. Dependent on these conditions the mind-born materialities arise at the time of the first great wholesome impulsion consciousness.

## **Kamma-born, temperature-born and nutriment-born materialities**

For kamma-born, temperature-born and nutriment-born materialities, which arise together with the arising, standing, and perishing stages of the first great wholesome consciousness mind-moment, discern them based on the method outlined for the five-door-advverting mind-moment. [page 56]

## First great wholesome impulsion mind-moment

### Mental aggregates

The four mental aggregates of first great wholesome impulsion mind-moment in the five-door mental process (*pañca-dvāra-vīthi*) arise because of support by the following 28 conditions:

- |            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )                      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | All together                                                                          |

#### **I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The mental factors (*cetasika*) in the mental aggregate are 1 consciousness and 33 associated mental factors. They all support each other respectively and appropriately by way of:

- 1) mental conascence-condition** (*nāma-sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): If it is two-rooted impulsion there are two associated root factors; non-greed and non-hatred. If it is three-rooted impulsion there are three associated root factors; non-greed, non-hatred, and non-delusion. These roots give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*): If the first great wholesome consciousness is two-rooted consciousness, three predominant factors [desire (*chanda*), effort (*virīya*), consciousness (*citta*)] are associated with it.  
If the first great wholesome consciousness is three-rooted consciousness, four predominant factors [desire (*chanda*), effort (*virīya*), consciousness (*citta*), investigation/wisdom (*vimamsa*)] are associated with it.  
One of those predominant factors gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) Faculty condition** (*indriya-paccaya*): If the first great wholesome impulsion is three-rooted wholesome accompanied by happy feeling, eight faculties are associated (*sampayutta*) with it. They are faith faculty (*saddhi'ndriya*), effort faculty (*virīyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'i'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*). If it is accompanied by the neutral feeling, then the feeling faculty will become a neutral faculty (*upekkhi'ndriya*).  
If the first great wholesome impulsion is two-rooted wholesome accompanied by the happy feeling or neutral feeling, then wisdom faculty does not associate with it. Therefore there are only seven faculties.  
These faculties are supporting condition to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If the mind-born materialities produced by a first great wholesome consciousness are accompanied by a pleasant feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If they are produced by a first great wholesome consciousness accompanied by neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).

**13) path condition** (*maggā-paccaya*): If the mind-born materialities are produced by a two-rooted great wholesome consciousness, then there are four associated path factors (application, effort, mindfulness and one-pointedness, [excluding abstinences and wisdom]).

If the mind-born materialities are produced by the three-rooted great wholesome consciousness, then there are five associated Path factors (application, effort, mindfulness and one-pointedness and wisdom, [excluding abstinences]).

These path factors give support to the mind-born materialities by way of the **path condition** (*maggā-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) mental aggregates in the determining (*voṭṭhabbana-viññāna*) mind-moment, which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base [page 41] which arises simultaneously with the preceding determining (*voṭṭhabbana-viññāna*) mind-moment gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*vatthu-purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 1 type of decisive support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatūpanissaya-paccaya*).

All together there are 28 supporting conditions for the mental aggregates at the first great wholesome impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Second great wholesome impulsion consciousness (2nd *javana-citta*)

### Second great wholesome impulsion

#### Material aggregates

Discern the material aggregate of second great wholesome impulsion based on the method described above for the first great wholesome impulsion mind-moment. [page 75]

### Second great wholesome impulsion

#### Mental aggregates

The four mental aggregates of the second great wholesome mind-moment (of five-door mental process [*pañca-dvāra-vīthi*]) arise dependent on being supported by the following 29 conditions:

- |            |           |                                                                                      |
|------------|-----------|--------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )                     |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                         |
| <b>III</b> | <b>6</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                      |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                             |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panisaya-paccaya</i> ) |
|            | <b>29</b> | All together                                                                         |

#### **I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The mental factors (*cetasika*) in the mental aggregates are one consciousness and the 33 associated mental factors. They all support each other respectively and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): If it is a two-rooted impulsion there are two associated root factors; non-greed and non-hatred. If it is three-rooted impulsion there are three associated root factors; non-greed, non-hatred, and non-delusion. These roots give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*) If the second great wholesome impulsion consciousness is two-rooted, three predominant factors [desire (*chanda*), effort (*vīriya*), consciousness (*citta*)] are associated with it.  
If the first great wholesome mind is three-rooted, four predominant factors [desire (*chanda*), effort (*vīriya*), consciousness (*citta*), investigation/wisdom (*vimamsa*)] are associated with it.  
One of those predominant factors gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) faculty condition** (*indriya-paccaya*): If the second great wholesome impulsion is a three-rooted wholesome consciousness accompanied by a happy feeling, eight faculties are associated

(*sampayutta*) with it. They are faith faculty (*saddhi'ndriya*), effort faculty (*vīriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhī'ndriya*), wisdom faculty (*paññī'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*). If it is accompanied by the neutral feeling, then the feeling faculty will become a neutral faculty (*upekkhī'ndriya*).

If the second great wholesome impulsion is two-rooted wholesome accompanied by the happy feeling or neutral feeling, then the wisdom faculty does not associate with it. Therefore there are only seven faculties.

These faculties are a supporting condition to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*) If the mind-born materialities produced by a second great wholesome consciousness are accompanied by a pleasure feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If they are produced by a second great wholesome consciousness accompanied by a neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*): If the mind-born materialities are produced by a two-rooted great wholesome consciousness, then there are four associated path factors (application, effort, mindfulness and one-pointedness, excluding abstinences and wisdom).

If the mind-born materialities are produced by the three-rooted great wholesome consciousness, then there are five associated Path factors (application, effort, mindfulness and one-pointedness and wisdom, excluding abstinences).

These path factors give support to the mind-born materialities by way of the **path condition** (*magga-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*ārammaṇa-purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 6 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) mental aggregates in the first great wholesome impulsion, which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **repetition condition** (*āsevana-paccaya*)

[Please note: If it is the first impulsion, there will be no repetition condition (*āsevana-paccaya*). Please see Appendix C - "repetition condition" for an explanation.]

- 5) **non-presence condition** (*natthi-paccaya*)
- 6) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base [page 41], which arises simultaneously with the preceding first-impulsion mind-moment,

gives support to the mental aggregates by way of:

[Please see Appendix - C - "citta-vīthi"]

- 1) support condition** (*nissaya-paccaya*)
- 2) prenatal condition** (*purejāta-paccaya*)
- 3) dissociation condition** (*vippayutta-paccaya*)
- 4) presence condition** (*atthi-paccaya*)
- 5) non-disappearance condition** (*avigata-paccaya*)

**V. 1 type of decisive support condition** (*upanissaya-paccaya*)

87 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 29 conditions. The mental aggregates at the first great wholesome impulsion mind-moment can arise when given appropriate support by these 29 conditions.

What has just been described should be similarly understood for the mental aggregates of the third, fourth, fifth, etc. impulsions (*javana*).

## Unwholesome impulsion mind-moment (*akusala javana*)

All together there are 12 types of unwholesome consciousness and there are a total of 27 associated mental factors found in the various types of unwholesome impulsions.

In this case, we will be considering the different types of unwholesome impulsions together for easy understanding.

### Unwholesome impulsion

#### Material aggregate

Discern the material aggregate of an unwholesome impulsion based on the method described above for the first great wholesome impulsion mind-moment. [page 75]

### Unwholesome impulsion

#### Mental aggregates

The four mental aggregates of the first unwholesome impulsion mind-moment (in the five-door mental process [*pañca-dvāra-vīthi*]) arise dependent on being supported by the following 28 conditions:

- |            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conscience-condition</b> ( <i>sahajāta-paccaya</i> )                      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | <b>All together</b>                                                                   |

**I. 13 types of conscience-condition** (*sahajāta-paccaya*)

These mental aggregates, which include the one consciousness and 27 associated mental factors, give support to each other both singly and collectively by way of:

- 1) conscience-condition** (*sahajāta-paccaya*)

- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*aviagata-paccaya*)
- 7) root condition** (*hetu-paccaya*): If it is greed-rooted impulsion there are two associated root factors: greed (*lobha*) and delusion (*moha*).
- If it is hatred-rooted impulsion there are also two associated root factors: hatred (*dosa*) and delusion (*moha*).
- If it is delusion-rooted impulsion there is only one associated root factor; delusion (*moha*).
- These associated one or two root factors give support to the four unwholesome impulsion mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*): If it is greed-rooted or hatred-rooted impulsion with predominance, one of these three predominant factors [desire (*chanda*), effort (*viriya*), or consciousness (*citta*)], gives support to the four mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the four mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the four mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) faculty condition** (*indriya-paccaya*): If it is a greed-rooted, or hatred-rooted, or restlessness-associated impulsion, there are five mental faculty conditions: life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), pleasure feeling faculty (*somanassī'ndriya*) or neutral faculty (*upekkhī'ndriya*) or unhappy/grief faculty (*domanassī'ndriya*), effort faculty (*viriyī'ndriya*), and one-pointedness faculty (*samādhi'ndriya*).
- If it is a doubt-associated impulsion, there are four associated faculty conditions: life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), neutral faculty (*upekkhī'ndriya*) and effort faculty (*viriyī'ndriya*).
- The different types of unwholesome mental aggregates are supported by these different types of faculties by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*): If it is an impulsion accompanied by a pleasant feeling, there are five associated jhāna factors; application (*vitakkā*), sustainment (*vicāra*), joy (*pīṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).
- If it is an impulsion accompanied by neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).
- These jhāna factors give support to the four mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) path condition** (*magga-paccaya*) If it is an impulsion associated with wrong view, then there are four associated Path factors; application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*) and wrong view (*micchā-ditṭhi*).
- If it is an impulsion associated with doubt, there are two associated Path factors; application (*vitakka*) and sustainment (*vicāra*).
- These Path factors gives support to the four mental aggregates by way of the **path condition** (*magga-paccaya*).

[For an explanation of *micchā-ditṭhi* as a path factor please see Appendix-C "Abidhamma's use of the phrase path-consciousness" ]

**II. 4 types of object condition** (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding mental aggregates of the determining mind-moment (*voṭṭhabbana-viññāṇa*), which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

[Please note: If it is the second through the seventh impulsion, the repetition condition (*āsevana-paccaya*) will be added so there will be 6 types of Proximity condition. Please see Appendix C - "repetition condition" for an explanation.]

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base, which arose simultaneously with the preceding determining (*voṭṭhabbana-viññāṇa*) mind-moment, gives support to the mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**V. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 28 conditions. The mental aggregates at the first unwholesome impulsion mind-moment arise when these 28 conditions support to them.

A Note: on **the different types of unwholesome impulsions**.

All together there are 12 types of unwholesome consciousness and there are 27 associated mental factors found in the various types of unwholesome impulsions.

In this case, we have considered the different types of unwholesome impulsions together for easy understanding, however the twelve types of unwholesome impulsion consciousness are different and all of the 27 types of mental factors (*cetasika*) do not arise simultaneously within any one impulsion mind-moment. The 27 types of mental factor are: seven universals, six sundries and 14 kinds of unwholesome mental factor. All together there are 20 mental formations in each mind-moment.

You should try to understand the various different types of unwholesome impulsion mind-moment as well as the different kinds of associated mental factors found in each of them. Please check the different combinations of associated mental factors in different impulsion mind-moments according to mentality meditation charts (*nāma-kāmāṭṭhāna*-charts). You must discern the



different types of impulsion mind-moment and associated mental factors found in each according to those mentality charts. [Please see Appendix - D - charts]

For example; If it is a greed-rooted impulsion consciousness accompanied by the pleasant feeling (*somanassa-sahagāta*) and unprompted (*asarikhārika*), there is the one type of greed-rooted impulsion consciousness and 19 types of associated mental factors in the mind-moment. It should be similarly understood for the other consciousnesses.

## Rooted registration mind-moment (*sahetuka-tadārammaṇa*)

In the five-door mental process, if the object (*āraṇṇa*) is vividly clear in the mind-door and one of the five-sense doors, then, following the impulsions, the registration (*tadārammaṇa*) mental aggregates can arise two times. If the object is not vividly clear, but is just a bit clear, then two registration (*tadārammaṇa*) mental aggregates will not arise. In these cases there may be one registration mind-moment, or none. If it is a desirable object (*iṭṭhārammaṇa*), then the registration mind-moments are wholesome resultant mind-moments. If it is an undesirable object, the registration mind-moments are unwholesome resultant consciousnesses.

All together there are 11 types of registration consciousness. They are:

- 8 types of great wholesome resultant consciousness (*mahāvipāka-citta*),
- 2 types of rootless wholesome resultant consciousness (*ahetuka-kusala-vipāka-citta*): the investigating consciousness accompanied by pleasure feeling (*somanassa-santīraṇa*) and the investigating consciousness accompanied by neutral feeling (*upekkhā-santīraṇa*),
- 1 type of rootless unwholesome resultant consciousness accompanied by the neutral feeling (*akusala-vipāka-upekkhā-santīraṇa*).

[Please see Appendix - B - typology of consciousnesses]

The eight types of great wholesome resultant consciousness (*mahāvipāka-citta*) mental aggregates will be shown first. An explanation of these can be found in Appendix-C.

### **Rooted registration mind-moment**

#### **Material aggregate**

There can be two registering mind-moments after five-door mental process or mind-door mental process. We will now discuss the first registration mind-moment.

### **First rooted registration mind-moment**

#### **Mind-born materialities**

The first registration consciousness can produce mind-born materialities which arise at the standing stage of that consciousness because of being supported by the following 24 conditions:

|            |           |                                                                               |
|------------|-----------|-------------------------------------------------------------------------------|
| <b>I</b>   | <b>12</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )          |
| <b>IV</b>  | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )    |
|            | <b>24</b> | <b>all together</b>                                                           |

#### **I. 12 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The first registration consciousness and the 33, or 32, or 32, or 31 associated mental factors give support to the mind-born materialities by way of:

##### **1) conscence-condition** (*sahajāta-paccaya*)

- 2) support condition** (*nissaya-paccaya*)
- 3) result condition** (*vipāka-paccaya*)
- 4) dissociation condition** (*vippayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): For three-rooted registration mind-born materialities there are three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*).  
For two-rooted registration mind-born materialities there are two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*).  
These three or two associated root factors give support to the rooted-registration mind-born materialities by way of the **root condition** (*hetu-paccaya*).
- 8) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the rooted-registration mind-born materialities by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 9) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the rooted-registration mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) faculty condition** (*indriya-paccaya*): For two-rooted registration mind-born materialities the seven associated faculties (excluding wisdom) give support to the rooted-registration mind-born materialities by way of the **faculty condition** (*indriya-paccaya*). For three-rooted registration mind-born materialities eight associated faculties support them by way of the **faculty condition** (*indriya-paccaya*).
- 11) jhāna condition** (*jhāna-paccaya*): If the mind-born materialities are produced by a registration consciousness accompanied by happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If the mind-born materialities are produced by a registration consciousness accompanied by neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
These jhāna factors give support to the rooted-registration mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*).
- 12) path condition** (*magga-paccaya*): For two-rooted registration mind-born materialities there are four associated Path factors, application, effort, mindfulness and one-pointedness (no wisdom);  
for three-rooted registration mind-born materialities, there are five associated Path factors, application, effort, mindfulness, one-pointedness and wisdom,  
These Path factors give support to the rooted-registration mind-born materialities by way of the **path condition** (*magga-paccaya*).

### **Paccaya groups II, III, IV**

Paccaya groups II, III, and IV in this instance are similar to those groups for the mind-born materiality mentioned previously in the *pañcadvāra* mind-moment. [page 56] The only difference is that the postnascence condition (number III) for the first rooted registration consciousness is the second rooted registration mental aggregates (*dutiya-sahetuka-tadārammaṇa-nāmakkhanda*).

### **First rooted registration mind-moment**

#### **Kamma-born, temperature-born and nutriment-born materialities**

It should be similarly understood [page 85] for the discernment of conditions for kamma-born, temperature-born and nutriment-born materialities which arise at the first rooted registration mind-

moment. The postnascence condition for mind-born materialities produced by the first rooted registration consciousness is the second registration consciousness mental aggregates. The postnascence condition for the second rooted registration consciousness is the bhavaṅga mental aggregates that arise subsequent to it.

## **First rooted registration mind-moment**

### **Four mental aggregates**

There can be 33, or 32, or 32, or 31 mental factors (*cetasika*) associated with the registration consciousness. The first rooted registration mind-moment will be one of the eight great resultant consciousnesses (*mahāvipāka-citta*), and the 33, 32, 32, 31 associated mental factors arise dependent on support by the following 30 conditions:

|            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )                      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> )    |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>30</b> | All together                                                                          |

#### **I. 13 types of conascence-condition** (*sahajāta-paccaya*)

These mental aggregates [one of the eight great resultant consciousnesses (*mahāvipāka-citta*) and its 33/32/32/31 associated mental factors] give support to each other by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): If it is two-rooted registration mind-moment there are two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*).  
If it is three-rooted registration mind-moment there are three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*).  
These roots give support to the associated mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the associated mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) faculty condition** (*indriya-paccaya*): If it is a three-rooted first registration mind-moment eight faculties are associated (*sampayutta*) with it. They are faith faculty (*saddhi'ndriya*), effort faculty (*vīriyī'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññī'ndriya*), life-faculty (*jīvitī'ndriya*), and the consciousness/mind faculty (*mani'ndriya*). If it is accompanied by the pleasure feeling, then the feeling faculty will be a pleasure feeling faculty (*somanassi'ndriya*). If it is accompanied by the neutral feeling, then the feeling faculty will become a neutral faculty (*upekkhi'ndriya*).  
If it is a two-rooted first registration mind-moment seven faculties [excluding the wisdom faculty] are associated (*sampayutta*) with it. These will include either the pleasure feeling faculty

(*somanassi'ndriya*) or the neutral faculty (*upekkhi'ndriya*).

These faculties are supporting conditions to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If it is a registration mind-moment accompanied by a pleasant feeling there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is a registration mind-moment accompanied by the neutral feeling there are four jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the associated mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) path condition** (*magga-paccaya*): If it is two-rooted registration mind-moment four associated Path factors (excluding the three abstinenes and wisdom) give support to the associated mental aggregates by way of the **path condition** (*magga-paccaya*);

If it is three-rooted registration mind-moment five associated Path factors (excluding the three abstinenes) give support to the associated mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding seventh impulsion mental aggregates, which have already ceased, give support to the associated mental aggregates by way of the:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of Base condition (*vatthu-paccaya*)

The heart-base, which arose simultaneously with the preceding seventh impulsion mind-moment, gives support to the associated mental aggregates by way of the :

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 types of kamma condition (*kamma-paccaya*)

One type of past great wholesome kamma (*mahā-kusala-kamma*) gives support to the associated mental aggregates by way of the:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

**VI. 1 type of Decisive Support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 30 supporting conditions for the mental aggregates at the first rooted registration mind-moment. Dependent on these conditions the mental aggregates will arise.

## Rootless registration mind-moment (*ahetuka-tadārammaṇa*)

### Rootless registration mind-moment

#### Material aggregate

#### Mind-born materialities

Occasionally, after the seventh impulsion (*javana*), two rootless registration mind-moments will arise if the object (*ārammaṇa*) is inferior, or not so superior, or is a neutrally desirable object. Mind-born materialities produced by such types of registration mind arise when supported by the following 22 conditions.

- |            |           |                                                                                |
|------------|-----------|--------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of mental conascence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )   |
| <b>II</b>  | <b>5</b>  | <b>types of material conascence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> ) |
| <b>III</b> | <b>4</b>  | <b>types of postnascence condition</b> ( <i>pacchājāta-paccaya</i> )           |
| <b>IV</b>  | <b>3</b>  | <b>types of material nutriment condition</b> ( <i>rūpa-āhāra-paccaya</i> )     |
|            | 22        | all together                                                                   |

**I. 10 Types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The first registration consciousness and associated mental factors give support to the mind-born materialities by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **support condition** (*nissaya-paccaya*)
- 3) **result condition** (*vipāka-paccaya*)
- 4) **dissociation condition** (*vippayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)
- 7) **conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mind-born materialities by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 8) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mind-born materialities by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 9) **faculty condition** (*indriya-paccaya*): Three associated faculties; life-faculty (*jīvit'indriya*), consciousness/mind faculty (*man'indriya*), and happy/neutral faculty (*somanass'indriya/ upekkh'indriya*) give support to the mind-born materialities by way of the **faculty condition** (*indriya-paccaya*).
- 10) **jhāna condition** (*jhāna-paccaya*): If the mind-born materialities are produced by a registration consciousness accompanied by a happy feeling there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*) and one-pointedness (*ekaggatā*).

If they are produced by a registration consciousness accompanied by neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These various jhāna factors give support to the mind-born materialities by way of the **jhāna condition** (*jhāna-paccaya*)

**II 5 types of material conascence-condition** (*rūpa-sahajāta-paccaya*)

**III 4 types of postnascence condition** (*pacchājāta-paccaya*)

**IV 3 types of material nutriment condition** (*rūpa-āhāra-paccaya*)

### **The above II, III, IV Paccaya groups**

Paccaya groups II, III, and IV in this instance are similar to those groups for the mind-born materiality mentioned previously in *pañcadvāra* mind-moment. [page 56] The only difference is that the postnascence condition (number III) for the first rootless registration consciousness is the second rooted registration mental aggregates (*dutiya-sahetuka-tadārammaṇa-nāmakkhanda*).

## **First rootless registration mind-moment**

### **Kamma-born, temperature-born and nutriment-born materialities**

It should be similarly understood [page 56] for the discernment of conditions for kamma-born, temperature-born and nutriment-born materialities which arise at the first rootless registration mind-moment. The postnascence condition for mind-born materialities produced by the first rootless registration consciousness is the second registration mental aggregates. The postnascence condition for mind-born materialities produced by the second rootless registration consciousness is the bhavaṅga mental aggregates that arise subsequently to it.

## **Rootless registration mind-moment**

### **Four mental aggregates**

The conascence-conditions for four mental aggregates at the rootless registration mind-moment are the same as those conditions mentioned for four mental aggregates at the investigating mind-moment. (page 69)

### **The object of sense-door mental process etc.**

The object of the ear-door mental process is sound (*sadda*). The object of the nose-door mental process is smell (*gandha*). The object of the tongue-door mental process is taste (*rasa*). The object of the body-door mental process is tangible object (*phoṭṭhabba*). The object conditions are similar to those conditions mentioned for the four mental aggregates at rooted registration mind-moment. Each object gives support to the various mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

### **The base of sense-consciousness etc.**

Again, four mental aggregates of the ear consciousness mind-moment arise dependent on ear-base; four mental aggregates of the nose consciousness mind-moment arise dependent on nose-base; four mental aggregates of the tongue consciousness mind-moment arise dependent on tongue-base; four mental aggregates of the body consciousness mind-moment arise dependent on body-base. Each base supports the arising of its own mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **faculty condition** (*indriya-paccaya*)
- 4) **dissociation condition** (*vippayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)

The above listings are the only differences between the mental aggregates at the rootless registration mind-moment and at the eye-door mental process, ear-door mental process, etc. Other conditions are same.

Now we would like to discuss mind-door mental process aggregates which arise after eye-door mental process etc.

## Perceiving paccaya - mind-door mental process (*mano-dvāra-vīthi*)

In this mind-door mental process there are 3 types of consciousness:

- mind-door adverting consciousness (*mano-dvār'āvajjana-citta*)
- impulsion consciousness (*javana-citta*)
- registration consciousness (*tadārammaṇa-citta*)

In this mind-door mental process there are also 10 mind-moments:

- 1 mind-moment of mind-door adverting consciousness,
- 7 mind-moments of impulsion consciousness
- 2 mind-moments of registration consciousness.

## Sense-sphere mind-door adverting mind-moment (*mano-dvārā'vajjana*)

### Sense-sphere mind-door adverting mind-moment

#### Material aggregate

The material aggregate at the mind-door adverting consciousness mind-moment should be discerned based on previous methods mentioned in the five-door adverting consciousness mind-moment (*pañcadvārā'vajjana*). [page 56]

### Sense-sphere mind-door adverting mind-moment

#### Four mental aggregates

These four mental aggregates arise because of support by the following 22, or 25, or 27 conditions:

|            |                |                                                                           |
|------------|----------------|---------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b>      | <b>types of mentality conscence-condition</b> ( <i>sahajāta-paccaya</i> ) |
| <b>II</b>  | <b>1</b>       | <b>or 4 or 6 types of object condition</b> ( <i>ārammaṇa-paccaya</i> )    |
| <b>III</b> | <b>5</b>       | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )           |
| <b>IV</b>  | <b>5</b>       | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                  |
| <b>V</b>   | <b>1</b>       | <b>type of decisive support condition</b> ( <i>upanissaya-paccaya</i> )   |
|            | 22 or 25 or 27 | all together                                                              |

#### **I. 10 types of mentality conscence-condition** (*nāma-sahajāta-paccaya*)

These mental aggregates all support each other respectively and appropriately by way of the following conditions:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 8) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental

aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**9) faculty condition** (*indriya-paccaya*): Five associated faculties; life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*maṇi'ndriya*), neutral feeling faculty (*upekkhī'ndriya*), effort (*vīriyī'ndriya*) and one-pointedness (*samādhi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**10) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

## II. 1 or 4 or 6 types of object condition (*ārammaṇa-paccaya*)

The four mental aggregates at the mind-door adverting consciousness mind-moment arise dependent on being supported their object (*ārammaṇa*) in one of the following three ways:

--- (the first possible configuration)

### 1 type of Object condition (*ārammaṇa-paccaya*)

If a mind-door adverting consciousness pays attention superficially to one of the following six kinds of object: 89 types of consciousness (*citta*), 52 types of mental factors (*cetasika*), 18 past and future [but not present] concrete materialities (*nippahanna rūpa*), 10 types of past, present and future non-concrete materialities (*anippahanna rūpa*), Nibbāna, and concept (*paññatti*), then that object will give support to the four mental aggregates at mind-door adverting consciousness mind-moment by way of

#### 1) Object Condition (*ārammaṇa-paccaya*)

OR - (the second possible configuration)

### 4 types of object condition (*ārammaṇa-paccaya*)

If the mind-door adverting consciousness mental aggregates pay attention superficially to one of the 18 present concrete materialities, then that object will give support to the four mental aggregates by way of;

#### 1) object condition (*ārammaṇa-paccaya*)

#### 2) pre-nascence condition (*purejāta-paccaya*)

#### 3) presence condition (*atthi-paccaya*)

#### 4) non-disappearance condition (*avigata-paccaya*)

OR - (the third possible configuration)

### 6 types of Object condition (*ārammaṇa-paccaya*)

If the mind-door adverting mental aggregates arise near the death proximate time, they will arise dependent on a heart-base which arose simultaneously with the seventeenth mind-moment before that death consciousness. That heart-base gives support to the four mental aggregates by way of;

#### 1) object condition (*ārammaṇa-paccaya*)

#### 2) support condition (*nissaya-paccaya*)

#### 3) pre-nascence condition (*purejāta-paccaya*)

#### 4) dissociation condition (*vippayutta-paccaya*)

#### 5) presence condition (*atthi-paccaya*)

#### 6) non-disappearance condition (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

One of the 19 types of preceding bhavaṅga, which has just ceased, gives support to the mind-door adverting mental aggregates by way of;

#### 1) proximity condition (*anantara-paccaya*)

#### 2) contiguity condition (*samanantara-paccaya*)

#### 3) decisive support condition (*upanissaya-paccaya*)

#### 4) absence condition (*natthi-paccaya*)

#### 5) disappearance condition (*vigata-paccaya*)

[Please Note: the 19 types of bhavaṅga mentioned above are:



- 8 types of great wholesome resultant consciousness (*kusala-mahāvīpāka-citta*)
- 1 type of wholesome rootless resultant consciousness accompanied by neutral feeling which is one type of investigating consciousness (*ahetuka-kusala-vīpāka-upekkhā-santīraṇa-citta*)
- 1 type of unwholesome rootless resultant consciousness accompanied by neutral feeling which is one type of investigating consciousness (*ahetuka-akusala-vīpāka-upekkhā-santīraṇa-citta*)
- 5 types of fine-material resultant consciousnesses (*rūpāvacara-vīpāka-citta*)
- 4 types of immaterial resultant consciousnesses (*arūpāvacara-vīpāka-citta*)

#### IV. 5 types of base condition (*vatthu-paccaya*)

A heart-base which arises together with the preceding bhavaṅga mind-moment, that has already ceased, supports the mind-door advertent mental aggregates by way of:

- 1) support condition (*nissaya-paccaya*)
- 2) prenatal condition (*purejāta-paccaya*)
- 3) dissociation condition (*vippayutta-paccaya*)
- 4) presence condition (*atthi-paccaya*)
- 5) non-disappearance condition (*avigata-paccaya*)

#### V. 1 type of decisive support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mind-door advertent mental aggregates by way of the **natural decisive support condition** (*pakatūpanissaya-paccaya*).

All together there are 22, or 25, or 27 supporting conditions for the mental aggregates at the mind-door advertent mind-moment. Dependent on these conditions the mental aggregates will arise.

## Great wholesome wisdom-associated mind-door impulsion

### 1st great wholesome mind-door (*manodvārika*) impulsion

#### Associated with wisdom

### 1st great wholesome mind-door (*manodvārika*) impulsion mind-moment

#### Material aggregate

The material aggregate at the mind-door advertent consciousness mind-moment should be discerned based on previous methods mentioned in the five-door advertent consciousness mind-moment (*pañcadvārāvajjana*). [page 56]

### 1st great wholesome mind-door (*manodvārika*) impulsion

#### Mental aggregates

The great wholesome wisdom associated mind door impulsion mental processes arise taking an object from one of the following groups:

- 87 consciousness (*citta*) [excluding Arahant Path (*Arahatta-Magga*) and Fruition (*Arahatta-Phala*) consciousnesses]
- 52 mental factors (*cetasika*)
- 28 materiality (*rūpa*)
- Nibbāna
- Concepts (*paññatti*)

The great wholesome wisdom associated first impulsion mental processes arises dependent on simultaneous support from the following 25, or 27, or 28, or 30 conditions:

- I 13 types of consciousness-condition** (*sahajāta-paccaya*)  
**II 1 or 4 or 6 or 3 types of object condition** (*ārammaṇa-paccaya*)  
**III 5 types of proximity condition** (*anantara-paccaya*)  
**IV 5 types of base condition** (*vatthu-paccaya*)  
**V 1 type of decisive support condition** (*upanissaya-paccaya*)  
 25 or 28 or 30 or 27 all together

**I. 13 types of consciousness-condition** (*sahajāta-paccaya*)

The great wholesome first impulsion consciousness (associated with wisdom and accompanied by a happy feeling) and its 33 associated mental factors [excluding the three abstinences (*virati*), and the two immeasurables (*appamañña*) of compassion (*karuṇā*) and sympathetic joy (*muditā*)], arise dependent on the support of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): Three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*) support these first impulsion mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*): One of associated predominant mental factors; desire (*chanda*), effort (*viriya*), consciousness (*citta*), or investigation/wisdom (*vimarṣa*), supports these first impulsion mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) kamma condition** (*kamma-paccaya*): The associated volition (*cetanā*) supports these first impulsion mental aggregates by way of the **consciousness kamma condition** (*sahajāta-kamma-paccaya*).
- 10) nutriment condition** (*āhāra-paccaya*): Three associated mental nutriment factors, contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*), support these first impulsion mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) faculty condition** (*indriya-paccaya*): The eight associated faculties: faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*), support these first impulsion mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*): If it is an impulsion accompanied by a happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*piṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
 If it is an impulsion accompanied by a neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā*), and one-pointedness (*ekaggatā*).  
 These jhāna factors give support to the first impulsion mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) path condition** (*magga-paccaya*): If it is two-rooted impulsion, then there are four associated path factors (application, effort, mindfulness and one-pointedness, [excluding abstinences and wisdom]).  
 If it is three-rooted impulsion, then there are five associated Path factors (application, effort, mindfulness and one-pointedness and wisdom, [excluding the abstinences]).  
 These path factors give support to the first impulsion mental aggregates by way of the **path**

**condition** (*magga-paccaya*).

## II. 1 or 4 or 6 or 3 types of Object condition (*ārammaṇa-paccaya*)

The four mental aggregates at the first impulsion mind-moment arise dependent on being supported their object (*ārammaṇa*) in one of the following four ways:

--- (the first possible configuration)

### 1 type of Object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention superficially to one of the following kinds of object: 87 types of consciousness (*citta*) excluding Arahant Path and Fruition (*Arahatta-Magga* and *Arahatta-Phala*), 52 types of associated mental factors (*cetasika*), 18 types of past and future concrete materialities (*nippahanna rūpa*), 10 types of past, present and future non-concrete materialities (*anipphanna rūpa*) and concept (such as *kasiṇa* etc, then one of those objects gives support to them by way of the:

#### 1) Object Condition (*ārammaṇa-paccaya*)

**OR** - (the second possible configuration)

### 4 types of object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention superficially to one of the 18 present concrete materialities, then the object will give support to the four mental aggregates by way of;

#### 1) object condition (*ārammaṇa-paccaya*)

#### 2) prenascence condition (*purejāta-paccaya*)

#### 3) presence condition (*atthi-paccaya*)

#### 4) non-disappearance condition (*avigata-paccaya*)

**OR** - (the third possible configuration)

### 6 types of Object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates arise near the death proximate time, they will arise dependent on a heart-base which arose simultaneously with the seventeenth mind-moment before that death consciousness. That heart-base gives support to the four mental aggregates by way of;

#### 1) object condition (*ārammaṇa-paccaya*)

#### 2) support condition (*nissaya-paccaya*)

#### 3) prenascence condition (*purejāta-paccaya*)

#### 4) dissociation condition (*vippayutta-paccaya*)

#### 5) presence condition (*atthi-paccaya*)

#### 6) non-disappearance condition (*avigata-paccaya*)

**OR** - (the fourth possible configuration)

### 3 types of object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention respectfully and deeply to one of these objects: the 20 wholesome consciousness mental aggregates [excluding Arahant Path wholesome consciousness (*Arahatta-magga-kusala-citta*)], the three lower Fruition mental aggregates (Stream-Winner, Once-Returner, Non-Returner), or Nibbāna, then one of those objects gives support to the wholesome mental aggregates by way of;

#### 1) Object condition (*ārammaṇa-paccaya*),

#### 2) Predominance condition (*adhipati-paccaya*)

#### 3) Decisive Support condition (*upanissaya-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) mind-door adverting mental aggregates, which have already ceased, give support to the first great wholesome wisdom associated impulsion mental aggregates by way of:

#### 1) Proximity condition (*anantara-paccaya*)

#### 2) Contiguity condition (*samanantara-paccaya*)

#### 3) Decisive support condition (*upanissaya-paccaya*)

#### 4) Absence condition (*natthi-paccaya*)

#### 5) Disappearance condition (*vigata-paccaya*)

[Please note: If it is the second through the seventh impulsion, the repetition condition (*āsevana-paccaya*) will be added so there will be 6 types of Proximity condition.

Please see Appendix C - "repetition condition" for an explanation.]

#### IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base which arises together with the preceding mind-door adverting mind-moment (*mano-dvār'āvajjana-citta-kkhana*), that has already ceased, supports the wholesome mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

#### V. 1 type of Decisive Support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the wholesome mental aggregates by way of the natural decisive support condition (*pakatū'panissaya-paccaya*).

All together there are 25, or 28, or 30, or 27 supporting conditions for the mental aggregates at the great wholesome wisdom associated impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Great wholesome mind-door impulsion dissociated from wisdom

### 1st great wholesome mind-door (*manodvārika*) impulsion

#### Dissociated from wisdom

#### Material aggregate

The material aggregate at the mind-door adverting consciousness mind-moment should be discerned based on previous methods mentioned in the five-door adverting consciousness mind-moment (*pañcadvār'āvajjana*). [page 56]

### 1st great wholesome mind-door (*manodvārika*) impulsion

#### Dissociated from wisdom

#### Mental aggregates

Occasionally, in a mind-door mental process, the seven impulsions (*javana*) do not associate with the wisdom faculty (*ñāṇa-vippayutta*). When this happens the object of the impulsions is from one of the following groups:

- 81 types of mundane consciousness (*lokiya-citta*)
- 52 types of mental factor (*cetasika*),
- 28 types of materiality (*rūpa*).
- Different types of concept (*paññatti*) such as ānāpāna nimitta etc.

When a first impulsion dissociated from the wisdom faculty (*ñāṇa-vippayutta*) occurs the mental aggregates take one of four configurations. Even though there are four possible configurations there will always be either 31, or 32 associated mental formations. All four types of consciousness are dissociated from the wisdom faculty, therefore, wisdom is always absent. The primary variation is within the six sundry mental factors. If the great wholesome consciousness is associated with the happy feeling (*somanassa*), then joy (*pīti*) will also be present. If it is associated with the neutral feeling (*upekkhā-*), then joy will not be present.

The configurations are:

- 32 associated mental factors - These are 7 universals, 6 sundries and 19 beautiful mental factors. This first great wholesome impulsion consciousnesses is accompanied by the pleasure feeling (*somanassa-sahagāta*) hence joy (*pīti*) is associated with it, but it is **not** associated with wisdom (*ñāṇa-vippayutta*), and it is prompted
- 32 associated mental factors - These are 7 universals, 6 sundries and 19 beautiful mental factors. This first great wholesome impulsion consciousnesses is accompanied by the pleasure feeling (*somanassa-sahagāta*) hence joy (*pīti*) is associated with it, but it is **not** associated with wisdom (*ñāṇa-vippayutta*), and it is **not** prompted
- 31 associated mental factors - These are 7 universals, 5 sundries [excluding joy (*pīti*)], 19 beautiful mental factors. This first great wholesome impulsion consciousnesses is accompanied by the neutral feeling (*upekkhā-sahagāta*) hence joy (*pīti*) is **not** associated with it, it is **not** associated with wisdom (*ñāṇa-vippayutta*), and it is prompted
- 31 associated mental factors are 7 universals, 5 sundries excluding joy (*pīti*), and 19 beautiful mental factors. This first great wholesome impulsion consciousnesses is accompanied by the neutral feeling (*upekkhā-sahagāta*) hence joy (*pīti*) is **not** associated with it, it is **not** associated with wisdom (*ñāṇa-vippayutta*), and it is **not** prompted

The first great wholesome impulsion consciousnesses, dissociated from wisdom, arise dependent on simultaneous support from either 25, or 28, or 30, or 27 of the following conditions:

- I**     **13**    **types of conascence-condition** (*sahajāta-paccaya*)  
**II**     **1**     **or 4 or 6 or 3 types of object condition** (*ārammaṇa-paccaya*)  
**III**    **5**     **types of proximity condition** (*anantara-paccaya*)  
**IV**    **5**     **types of base condition** (*vatthu-paccaya*)  
**V**     **1**     **type of decisive support condition** (*upanissaya-paccaya*)  
25 or 28 or 30 or 27 all together

**I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The first great wholesome impulsion consciousnesses disassociated from wisdom and accompanied by the happy feeling and its 32 associated mental factors [excluding the wisdom faculty, the three abstinences (*virati*), and the two immeasurables (*appamaññā*) - compassion (*karuṇā*) and sympathetic joy (*muditā*)], arise dependent on being supported respectively and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): The two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*), give support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*): One of the associated predominant mental factors; [desire (*chanda*), effort (*viriya*), or consciousness (*citta*)] gives support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) kamma condition** (*kamma-paccaya*): Associated volition (*cetanā*) gives support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) nutriment condition** (*āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the first great wholesome wisdom disassociate impulsion mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**11) faculty condition** (*indriya-paccaya*): Seven associated faculties; faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), give support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If it is an impulsion accompanied by the happy feeling there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is an impulsion accompanied by the neutral feeling there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) path condition** (*magga-paccaya*): Because it is a two-rooted impulsion the four associated Path factors (application, effort, mindfulness and one pointedness [excluding the wisdom faculty and the three abstinences]), give support to the first great wholesome wisdom disassociated impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 or 4 or 6 or 3 types of Object condition (*ārammaṇa-paccaya*)

The four mental aggregates at the impulsion consciousnesses dissociated from wisdom arise dependent on being supported by their object (*ārammaṇa*) in one of the following four ways:

--- (the first possible configuration)

### 1 type of Object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention superficially to one of the following kinds of object: 81 types of mundane consciousness (*lokiya-citta*), 52 types of associated mental factors (*cetasika*), 18 types of past and future concrete materialities (*nipphanna rūpa*), 10 types of past, present and future non-concrete materialities (*anipphanna rūpa*) and concept, then one of those objects gives support to them by way of the:

### 1) Object Condition (*ārammaṇa-paccaya*)

OR - (the second possible configuration)

### 4 types of object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention superficially to one of the 18 present concrete materialities, then the object will give support to the four mental aggregates by way of;

### 1) object condition (*ārammaṇa-paccaya*)

### 2) pre-nascence condition (*purejāta-paccaya*)

### 3) presence condition (*atthi-paccaya*)

### 4) non-disappearance condition (*avigata-paccaya*)

OR - (the third possible configuration)

### 6 types of Object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates arises dependent on a heart-base which arose simultaneously with the seventeenth mind-moment before that death consciousness. That heart-base gives support to the four mental aggregates by way of;

### 1) object condition (*ārammaṇa-paccaya*)

### 2) support condition (*nissaya-paccaya*)

### 3) pre-nascence condition (*purejāta-paccaya*)

### 4) dissociation condition (*vippayutta-paccaya*)

### 5) presence condition (*atthi-paccaya*)

### 6) non-disappearance condition (*avigata-paccaya*)

OR - (the fourth possible configuration)

### 3 types of object condition (*ārammaṇa-paccaya*)

If the first impulsion mental aggregates pay attention respectfully and deeply to one of these objects; the 20 wholesome consciousness mental aggregates [excluding Arahant Path wholesome consciousness (*Arahatta-magga-kusala-citta*)], the three lower Fruition mental aggregates (Stream-Winner, Once-Returner, Non-Returner Fruition mental aggregates), or Nibbāna, then one of those objects gives support to the wholesome mental aggregates by way of;

- 1) object condition (*ārammaṇa-paccaya*),**
- 2) predominance condition (*adhipatī-paccaya*)**
- 3) decisive support condition (*upanissaya-paccaya*)**

### III. 5 types of Proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) mind-door adverting mental aggregates, which have already ceased, give support to the first great wholesome wisdom dissociated impulsion mental aggregates by way of:

- 1) proximity condition (*anantara-paccaya*)**
- 2) contiguity condition (*samanantara-paccaya*)**
- 3) decisive support condition (*upanissaya-paccaya*)**
- 4) absence condition (*natthi-paccaya*)**
- 5) disappearance condition (*vigata-paccaya*)**

[Please note: If it is the second through the seventh impulsion, the repetition condition (*āsevana-paccaya*) will be added so there will be 6 types of Proximity condition.

Please see Appendix C - "repetition condition" for an explanation.]

### IV. 5 types of Base condition (*vatthu-paccaya*)

The heart-base which arises together with the preceding mind-door adverting mind-moment (*mano-dvārāvajjana-citta-kkhana*), that has already ceased, supports the wholesome mental aggregates by way of:

- 1) support condition (*nissaya-paccaya*)**
- 2) prenatal condition (*purejāta-paccaya*)**
- 3) dissociation condition (*vippayutta-paccaya*)**
- 4) presence condition (*atthi-paccaya*)**
- 5) non-disappearance condition (*avigata-paccaya*)**

### V. 1 type of decisive support condition (*upanissaya-paccaya*)

81 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatūpanissaya-paccaya*).

All together there are 25, or 28, or 30, or 27 supporting conditions for the mental aggregates at the great wholesome wisdom associated impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Rooted registration mind-moment (*sahetuka-tadārammaṇa*)

### First rooted registration mind-moment

#### Four mental aggregates in mind-door mental process

#### *(sahetuka tadārammaṇa nāmakkhanda)*

The first rooted registration mind-moment [one of eight great resultant consciousnesses (*mahāvīpāka-citta*)] and its 31, or 32, or 32, or 33 associated mental factors arise dependent on being supported respectively and appropriately by way of the following 30 conditions:

|            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )                      |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇṭika-kamma-paccaya</i> )   |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>30</b> | All together                                                                          |

[Please see Appendix - C for an explanation of **the eight great resultant consciousnesses** (*mahāvīpākacitta*).]

### **I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The mental aggregates of the first rooted registration mind-moment and 32 associated mental factors, arise dependent on being supported respectively and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)

**8) root condition** (*hetu-paccaya*): If it is two-rooted registration mind-moment there are two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*).

If it is three-rooted registration mind-moment there are three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*), and non-delusion (*a-moha*).

These roots give support to the associated mental aggregates by way of **root condition** (*hetu-paccaya*).

**9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).

**10) mental nutriment condition** (*nāma-āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**11) faculty condition** (*indriya-paccaya*): If it is a three-rooted first registration mind-moment eight faculties are associated (*sampayutta*) with it. They are faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīviti'ndriya*), and the consciousness/mind faculty (*mani'ndriya*). If it is accompanied by the pleasure feeling, then the feeling faculty will be a pleasure feeling faculty (*somanassi'ndriya*). If it is accompanied by the neutral feeling, then the feeling faculty will become a neutral faculty (*upekkhi'ndriya*).

If it is a two-rooted first registration mind-moment seven faculties [excluding the wisdom faculty] are associated (*sampayutta*) with it. These will include either the pleasure feeling faculty (*somanassi'ndriya*) or the neutral faculty (*upekkhi'ndriya*).

These faculties are supporting conditions to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If it is a registration mind-moment accompanied by a pleasant feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);



If it is a registration mind-moment accompanied by neutral feeling, there are four jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) path condition** (*magga-paccaya*): For a two-rooted registration mind-moment there are four associated Path factors, application, effort, mindfulness and one-pointedness (excluding 3 the three abstinences abstinences and wisdom).

For a three-rooted registration mind-moment there are five associated Path factors, application, effort, mindfulness, one-pointedness and wisdom (excluding the three abstinences abstinences).

These Path factors give support to the mental aggregates by way of the path condition (*magga-paccaya*)

## II. 4 types of object condition (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) seventh impulsion mental aggregates, which have already ceased, give support to the mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base which arose simultaneously with the preceding seventh impulsion mind-moment gives the mental aggregates support by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 types of Kamma condition (*kamma-paccaya*)

One type of past great wholesome kamma (*mahā-kusala-kamma*) gives the mental aggregates support by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

## VI. 1 type of decisive support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the natural decisive support condition (*pakatū'panissaya-paccaya*).

All together there are 30 supporting conditions for the mental aggregates at the first rooted registration mind-moment. Dependent on these conditions the mental aggregates will arise.

### **Second rooted registration mind-moment**

The discernment of the paccaya conditions for the second registration mental aggregates are almost the same as those of the first. The only difference is in the proximity condition (*anantara-paccaya*). The proximity condition of first registration mental aggregates is the seventh impulsion mental aggregates, but the proximity condition of second registration mental aggregates are the first registration mental aggregates. This is the only difference.

[The conascence-conditions for four mental aggregates at the second rooted registration mind-moment are similar in some ways to those conditions mentioned for the four mental aggregates at the investigating mind-moment. (page 69) The object condition etc, are also similar to those conditions mentioned for four mental aggregates at rooted registration mind-moment. page 85]

[Please see Appendix C for an explanation of **the eight great resultant consciousnesses** (*mahāvīpākacitta*)]

## Rootless registration mind-moment mental aggregates (*a hetuka-tadārammaṇa nāmakkhanda*)

There are 3 types of rootless registration consciousness:

- (1) the rootless wholesome resultant registration consciousness accompanied by a pleasant feeling  
(*a-hetuka-kusala-vipāka-somanassa-santīraṇa*),
- (2) the rootless wholesome resultant registration consciousness accompanied by neutral feeling  
(*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*)
- (3) the rootless unwholesome resultant registration consciousness accompanied by neutral feeling  
(*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*)

These three different resultant registration consciousnesses occur under different conditions but we will describe them together. They can not be discerned together because they do not arise together within a single mind-moment. They arise only one by one. While discerning conditions, you should check which is the type of registration mind that arises.

### **Four mental aggregates**

The four mental aggregates at the first rootless registration mind-moment arise dependent on being supported respectively and appropriately by way of the following 28 conditions:

- |            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>11</b> | <b>types of mental conascence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )          |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> )    |
| <b>VI</b>  | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>28</b> | all together.                                                                         |

**I. 11 types of conascence-condition** (*sahajāta-paccaya*)

These mental aggregates give support to each other respectively and appropriately (one aggregate gives support to the remaining three aggregates, these three aggregates give support to the one aggregate, and two aggregates each support the remaining two aggregates) by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **result condition** (*vipāka-paccaya*)
- 5) **association condition** (*sampayutta-paccaya*)
- 6) **presence condition** (*atthi-paccaya*)
- 7) **non-disappearance condition** (*avigata-paccaya*)
- 8) **conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 9) **mental nutriment condition** (*nāma-āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 10) **faculty condition** (*indriya-paccaya*): The three associated faculties; [life-faculty (*jīvitī'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and happy/neutral feeling faculty (*somanassi'ndriya/upekkhi'ndriya*)] are supporting conditions to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 11) **jhāna condition** (*jhāna-paccaya*): If it is a rootless registration mind-moment accompanied by the pleasant feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If it is a rootless registration mind-moment accompanied by neutral feeling, there are four jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
These jhāna factors give support to the rootless registration mind-moment by way of the **jhāna condition** (*jhāna-paccaya*).

**II. 4 types of object condition** (*ārammaṇa-paccaya*)

The color object (*ārammaṇa*), as well as sound, smell, taste, and tangible objects in their respective arenas, give support to the mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding (*purejāta*) seventh impulsion mental aggregates, which have already ceased, give support to the rootless registration mind-moment mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base which arose simultaneously with the preceding seventh impulsion mind-moment gives

support to the rootless registration mind-moment mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

#### V. 2 types of kamma condition (*kamma-paccaya*)

One type of past great wholesome kamma (*mahā-kusala-kamma*) gives support to the rootless registration mind-moment mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

[Please note: If this rootless registration consciousness is an unwholesome resultant one, then in the kamma condition, the kamma is unwholesome kamma, not wholesome kamma. This is the only difference. It should be similarly understood for all conditions.]

#### VI. 1 type of decisive support condition (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 28 supporting conditions for the mental aggregates at the rootless registration mind-moment. Dependent on these conditions the mental aggregates will arise.

## Death proximate impulsion (*maraṇāsanna-javana*)

In the near death moment, if the death proximate mental process is sense-sphere mind-door mental process, it must be one of these three types of mental process mind-moments.

- Mind-door adverting consciousness (*mano-dvār'āvajjana*)
- One of 29 types of sense-sphere impulsion mind-moment (*javana*)
- Registration mind-moment (*tadārammaṇa*)

There are three possible times when it may arise:

- Occasionally death consciousness (*cuti-citta*) arises after the second registration mind-moment,
- Occasionally death consciousness (*cuti-citta*) arises after an impulsion. In this case there are usually only five sense-sphere impulsions.
- Occasionally death consciousness (*cuti-citta*) arises after a bhavaṅga mind-moment which itself arises after an impulsion mind-moment or after the second registration mind-moment.

In all these mind-moments the death consciousness arises dependent on the heart-base which arose simultaneously with the seventeenth mind-moment before the death consciousness. That heart-base gives support to all these mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## Unwholesome impulses (*akusala-javanas*)

Occasionally, because of unwise attention, there may arise unwholesome impulses in the mind-door mental process. These impulses may be greed-rooted impulse (*lobha-mūla-javana*) or hatred-rooted impulse (*dosa-mūla-javana*) or delusion-rooted impulse (*moha-mūla-javana*). We would like to first explain the conditions of greed-rooted impulse mental aggregates in that mind-door mental process.

### The greed-rooted impulse four mental aggregates (*lobha-mūla-javana-nāmakkhanda*)

The four mental aggregates at the first greed-rooted impulse mind-moment arise dependent on being supported by conditions in one of two possible configurations. The first has 26, or 29, or 31 potential paccaya conditions. The second has 28, or 31, or 33 potential paccaya conditions.

#### **Configuration One** - 26, or 29, or 31 paccaya conditions

- I 13 types of consciousness-condition** (*sahajāta-paccaya*)
  - II 1/4/6 types of object condition** (*ārammaṇa-paccaya*)
  - III 6 types of proximity condition** (*anantara-paccaya*)
  - IV 5 types of base condition** (*vatthu-paccaya*)
  - V 1 type of natural decisive support condition** (*pakatū'panissaya-paccaya*)
- 26 or 29 or 31 all together

#### **Configuration Two** - 28 or 31 or 33 paccaya conditions

- I 13 types of consciousness-condition** (*sahajāta-paccaya*)
  - II 3/6/8 types of object condition** (*ārammaṇa-paccaya*)
  - III 6 types of proximity condition** (*anantara-paccaya*)
  - IV 5 types of base condition** (*vatthu-paccaya*)
  - V 1 type of Natural Decisive Support condition** (*pakatū'panissaya-paccaya*)
- 28 or 31 or 33 all together

#### **I. 13 types of consciousness-condition** (*sahajāta-paccaya*)

The mental aggregates of the greed-rooted impulse mind-moment support each other respectively and appropriately by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*aviagata-paccaya*)
- 7) Root condition** (*hetu-paccaya*): Two associated root factors; greed (*lobha*) and delusion (*moha*) give support to the greed-rooted first impulse mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) Predominance condition** (*adhipati-paccaya*): One of these three predominant factors; desire, effort, or consciousness, gives support to the greed-rooted first impulse mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) Consciousness Kamma condition** (*sahajāta-kamma-paccaya*): The associated volition gives support

to the greed-rooted first impulsion mental aggregates by way of the **conscience kamma condition** (*sahajāta-kamma-paccaya*).

**10) Mental Nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetana*), and consciousness (*viññāṇa*) give support to the greed-rooted first impulsion mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**11) Faculty condition** (*indriya-paccaya*); Five associated mental faculties; life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), pleasure feeling faculty (*somanassi'ndriya*)/ neutral faculty (*upekkhī'ndriya*)/ unhappy/grief faculty (*domanassi'ndriya*), effort faculty (*vīriyī'ndriya*) and one-pointedness faculty (*samādhi'ndriya*) give support to the greed-rooted first impulsion mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) Jhāna condition** (*jhāna-paccaya*); If it is an impulsion accompanied by the pleasant feeling, there are five associated jhāna factors; application (*vitakkā*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is an impulsion accompanied by the neutral feeling there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the greed-rooted first impulsion mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) Path condition** (*magga-paccaya*); If it is an impulsion associated with wrong view, then there are four associated path factors; application (*vitakka*), sustainment (*vicāra*), one-pointedness (*ekaggatā*) and wrong view (*micchā-ditṭhi*).

If it is not associated with wrong view, there are three associated path factors; application (*vitakka*), sustainment (*vicāra*) and one-pointedness (*ekaggatā*).

These path factors support to the greed-rooted first impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).

(please see Appendix-C "the Abidhamma's use of the phrase path-consciousness" for an explanation of *micchā-ditṭhi* as a path factor.)

[In this case, we classify the eight different types of greed-rooted impulsions together for easy understanding. However these eight types of greed-rooted impulsion consciousness have either 19, or 20, or 21, or 22 associated mental factors (*cetasika*) and the different kinds do not arise simultaneously within a single impulsion mind-moment. You should try to understand the different types of unwholesome impulsion mind-moment as well as the different numbers and types of associated mental factors in each impulsion mind-moment.

The eight types of greed-rooted impulsion consciousness all have a basic set of 20 associated mental factors. These 20 kinds of mental factor are: seven universals, six sundries, four kinds of unwholesome universal mental-factor [delusion (*moha*), consciencelessness (*ahirika*), shamelessness (*anottappa*) and restlessness (*uddhacca*)], and 3 kinds of greed-rooted mental factors [greed (*lobha*), wrong view (*micchā-ditṭhi*) and conceit (*mana*)]. These impulsions may then be either with or without piti, and they may be either prompted or unprompted - meaning with or without sloth and topper (*thina-middha*). This yields either 19, 20, 21, or 22 mental factors. [Please see the first chart in Appendix-D for fuller explanation.]

Please check the different combinations of associated mental factors in the different greed-rooted impulsion mind-moments according in the mentality meditation charts (*nāma-kāmāṭṭhāna*-charts). You must discern the different types of greed-rooted impulsion consciousness and the associated mental factors in each mind-moment according to these mentality charts.

For example, if it is greed-rooted impulsion consciousness accompanied by the pleasant feeling (*somanassa-sahajāta*) and is unprompted (*asariikhārika*), there is one type of greed-rooted impulsion consciousness and 19 types of associated mental factors in that impulsion mind-moment. All together there are 20 mental formations in each mind-moment (except sloth and topper). They are four mental aggregates. It should be similarly understood for the remaining ones.]

**II. object condition** (*ārammaṇa-paccaya*)

The four mental aggregates at a greed-rooted impulsion mind-moment arise dependent on being supported by their object (*ārammaṇa*) (Which is one of the six types of objects: colour, sound, smell, taste, tangible objects, and dhamma objects) in one of the following ways:

**Configuration One - 1/4/6 types of object condition** (*ārammaṇa-paccaya*)**Possibility One - 1 type of Object condition:**

If the greed-rooted impulsion mental aggregates pay attention superficially to one of the following kinds of object:

- 81 types of mundane consciousness (*lokiya-citta*)
- 52 types of mental factor (*cetasika*)
- 18 types of past and future [not present] concrete materiality (*nippahanna-rūpa*)
- 10 types of past, present, and future non-concrete materiality (*anipphanna-rūpa*)
- different types of concept (*paññatti*)

then the object gives support to them by way of:

- 1) **Object Condition** (*ārammaṇa-paccaya*)

**Possibility Two - 4 types of Object condition:**

If the greed-rooted impulsion mental aggregates pay attention superficially to one of the 18 present concrete materialities, which are the six types of object (colour, sound, smell, taste, tangible objects and dhamma objects) then the object will give support to the four mental aggregates by way of;

- (1) **object condition** (*ārammaṇa-paccaya*),
- (2) **pre-nasence condition** (*purejāta-paccaya*),
- (3) **presence condition** (*atthi-paccaya*),
- (4) **non-disappearance condition** (*avigata-paccaya*)

**Possibility Three - 6 types of Object condition:**

Occasionally these greed-rooted impulsion mental aggregates pay superficial attention to the heart-base which arises together with the seventeenth mind-moment before death consciousness. That heart-base gives support to the four mental aggregates by way of:

- (1) **object condition** (*ārammaṇa-paccaya*),
- (2) **pre-nasence condition** (*purejāta-paccaya*),
- (3) **support condition** (*nissaiya-paccaya*),
- (4) **dissociation condition** (*vipayutta-paccaya*),
- (5) **presence condition** (*atthi-paccaya*),
- (6) **non-disappearance condition** (*avigata-paccaya*)

**Configuration Two - 3/6/8 types of Object condition**(*ārammaṇa-paccaya*)**Possibility One - 3 types of Object condition:**

If the greed-rooted impulsion mental aggregates pay attention respectfully and deeply to one of the following kinds of object:

- 2 types of hatred-rooted consciousness (*dosa-mūla-citta*),
- 2 types of delusion-rooted consciousness (*moha-mūla-citta*),
- 1 type of body-consciousness accompanied by suffering feeling (*dukkha-sahagata-kāya-viññāna*),
- 76 types of remaining mundane consciousness (*lokiya-citta*),
- 47 types of mental factor (*cetasika*) except anger (*dosa*), possessiveness (*macchariya*), envy (*issa*),

remorse (*kukkucca*) and skepticism (*vicikicchā*),

- 18 types of past and future concrete materiality (*nippahanna-rūpa*)

then the object gives support to the greed-rooted impulsion mental aggregates by way of:

- (1) **object condition** (*ārammaṇa-paccaya*),
- (2) **predominance condition** (*adhipati-paccaya*),
- (3) **decisive support condition** (*upanissaya-paccaya*)

### **Possibility Two - 6 types of Object condition:**

If the greed-rooted impulsion mental aggregates pay attention respectfully and deeply to one of the 18 present concrete materialities, which are the six types of object (colour, sound, smell, taste, tangible objects and dhamma objects) then the object will give support to the four mental aggregates by way of:

- (1) **object condition** (*ārammaṇa-paccaya*),
- (2) **predominance condition** (*adhipati-paccaya*),
- (3) **decisive support condition** (*upanissaya-paccaya*),
- (4) **prenasence condition** (*purejāta-paccaya*),
- (5) **presence condition** (*atthi-paccaya*),
- (6) **non-disappearance condition** (*avigata-paccaya*)

### **Possibility Three - 8 types of Object condition:**

Occasionally these greed-rooted impulsion mental aggregates pay attention to the heart-base which arises together with the seventeenth mind-moment before death consciousness respectfully and deeply. That heart-base gives support to the four mental aggregates by way of:

- (1) **object condition** (*ārammaṇa-paccaya*),
- (2) **predominance condition** (*adhipati-paccaya*),
- (3) **support condition** (*nissaya-paccaya*),
- (4) **decisive support condition** (*upanissaya-paccaya*),
- (5) **prenasence condition** (*purejāta-paccaya*),
- (6) **dissociation condition** (*vipayutta-paccaya*),
- (7) **presence condition** (*atthi-paccaya*),
- (8) **non-disappearance condition** (*avigata-paccaya*)

### **III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding (*purejāta*) mind-door advertent mental aggregates, which have already ceased, give support to the first greed-rooted impulsion mind-moment mental aggregates by way of:

- 1) proximity condition** (*anantara-paccaya*)
- 2) contiguity condition** (*samanantara-paccaya*)
- 3) decisive support condition** (*upanissaya-paccaya*)
- 4) repetition condition** (*āsevana-paccaya*)
- 5) absence condition** (*natthi-paccaya*)
- 6) disappearance condition** (*vigata-paccaya*)

[Please note: If it is the first impulsion, there will be no repetition condition (*āsevana-paccaya*). Please see Appendix C - "repetition condition" for an explanation.]

### **IV. 5 types of Base condition** (*vatthu-paccaya*)

The heart-base which arose simultaneously with the preceding mind-door advertent mind-moment (*mano-dvār'āvajjana*) gives first greed-rooted impulsion mind-moment mental aggregates support by way of:



- 1) **Support condition** (*nissaya-paccaya*)
- 2) **Prenascence condition** (*purejāta-paccaya*)
- 3) **Dissociation condition** (*vippayutta-paccaya*)
- 4) **Presence condition** (*atthi-paccaya*)
- 5) **Non-Disappearance condition** (*avigata-paccaya*)

[Please note: If death proximate impulsion is a greed-rooted impulsion, then the impulsion arises dependent on the heart-base which arose together with the seventeenth mind-moment before death consciousness. This heart-base gives support to these greed-rooted impulsion mental aggregates by way of the same five conditions stated above.

#### V. 1 type of decisive support condition (*upanissaya-paccaya*)

81 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the natural decisive support condition (*pakatūpanissaya-paccaya*).

[How can one have greed toward concepts? Here is an example. While practicing ānāpāna meditation, if the meditator's nimitta is translucent, bright, and luminous, an attachment to that state may arise in the meditator's mind. This attachment is one type of greed-rooted impulsion. The nimitta is a type of concept which supports the unwholesome impulsion mental aggregates by way of the **natural decisive support condition** (*pakatūpanissaya-paccaya*).]

All together there are 26, or 29, or 31 types of conditions or else 28, or 31, or 33 types of supporting condition for the mental aggregates at the greed-rooted impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Hatred-rooted and delusion-rooted impulsions four mental aggregates (*dosa-mūla & moha-mūla-javana-nāmakkhanda*)

Occasionally in a mind-door mental process, a hatred-rooted impulsion or a delusion-rooted impulsion arise because of unwise attention. Now we would like to discuss the conditions of those impulsion mental aggregates.

The hatred-rooted impulsion mental aggregates or delusion-rooted mental aggregates arise dependent on being supported respectively and appropriately by way of the following 28 conditions:

- |            |           |                                                                                      |
|------------|-----------|--------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conscience-condition</b> ( <i>sahajāta-paccaya</i> )                     |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                         |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                      |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                             |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatūpanissaya-paccaya</i> ) |
|            | <b>28</b> | <b>all together</b>                                                                  |

We have already discussed these 28 types of conditions while explaining the four unwholesome mental aggregates in the five-door mental process. It should be similarly understood for the four mental aggregates of the hatred-rooted impulsion mind-moment and the delusion-rooted impulsion mind-moment in this mind-door mental process.

## Perceiving paccaya - functional impulsions (*kiriya citta*)

### Smile-producing impulsion mental aggregates (*hasituppāda-javana-nāmakkhanda*)

Now we would like to discuss functional impulsions. Actually, these functional impulsions belong to Arahants only. One day, when you become an Arahant, at that time you can discern these conditions. First, we will discuss the smile-producing functional impulsion mental aggregates (*hasituppāda-kiriya-javana-nāmakkhanda*) in the five-door mental process and in the mind-door mental process.

One day, in the time of the Buddha, Venerable Mahā Moggallāna climbed down from Vulture's Peak Mountain (*gijjha-kūṭa-pabbata*) for alms-round in Rajagaha. At that time, Venerable Mahā Moggallāna was practicing divine eye psychic power (*dibba-cakkhu-abhiññāna*). He paid attention to the sky and saw skeleton petals. After that, he thought, "We are very very lucky. We have already been freed from such types of suffering." Then he smiled. In this case, the object is an inferior object which is one type of object condition. It was the basis for the arising of a smile-producing mind-moment (*hasituppāda-citta*) in Venerable Mahā Moggallāna's mental process. In much the same way, when Arahants see such types of inferior objects, this smile-producing mind may arise in the five-door mental process and mind-door mental process. Now we will discuss the conditions dependent on which the smile-producing impulsion mental aggregates arise in the five-door mental process. It is this five-door mental process which pays attention to colour, sound, smell, taste, tangible objects, and dhamma objects of an inferior nature such as a skeleton petal.

The mental factors (*cetasika*) in the four mental aggregates of the smile-producing functional impulsion mind-moment are:

- (1) 1 type of smile-producing functional impulsion consciousness,
- (2) 7 types of universal mental factors,
- (3) 5 types of sundries except desire (*chanda*),

All together there are 13 mental formations. They make up four mental aggregates.

The mental aggregates of the first smile-producing functional impulsion arise dependent on simultaneous and appropriate support by the following 25 conditions:

|            |           |                                                                                       |
|------------|-----------|---------------------------------------------------------------------------------------|
| <b>I</b>   | <b>10</b> | <b>types of consciousness-condition</b> ( <i>sahajāta-paccaya</i> )                   |
| <b>II</b>  | <b>4</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )                          |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                       |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                              |
| <b>V</b>   | <b>1</b>  | <b>type of natural decisive support condition</b> ( <i>pakatū'panissaya-paccaya</i> ) |
|            | <b>25</b> | <b>all together</b>                                                                   |

#### **I. 10 types of consciousness-condition** (*sahajāta-paccaya*)

The first smile-producing functional impulsion mental aggregates arise because of supporting each other respectively and appropriately by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) consciousness kamma condition** (*kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **consciousness kamma condition** (*sahajāta-kamma-paccaya*).

**8) nutriment condition** (*āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) support the first smile-producing functional impulsion mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**9) faculty condition** (*indriya-paccaya*): Five associated mental faculties; effort faculty (*vīriyī'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*manī'ndriya*), and pleasure feeling/neutral faculty (*somanassi'ndriya/ upekkhi'ndriya*), support the first smile-producing functional impulsion mental aggregates by way of the **faculty condition** (*indriya-paccaya*)

**10) jhāna condition** (*jhāna-paccaya*): It is an impulsion accompanied by the happy feeling. Therefore, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*piṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*). These jhāna factors support the first smile-producing functional impulsion mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

## II. 4 types of object condition (*ārammaṇa-paccaya*)

Inferior objects, such as a skeleton *peta*, support the first smile-producing functional impulsion mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding (*purejāta*) determining mind-moment (*voṭṭhabbana-viññāṇa*) mental aggregates, which have already ceased, give support to the first smile-producing functional impulsion mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base which arose simultaneously with the preceding determining (*voṭṭhabbana-viññāṇa*) mind-moment gives support to the first smile-producing functional impulsion mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*vatthu-purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 1 type of Decisive Support condition (*upanissaya-paccaya*)

87 types of consciousness (*citta*) [excluding Arahant Path and Fruition consciousnesses], 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts [such as the ānāpāna counterpart sign etc, while practicing ānāpāna meditation], all of a very strong and powerful nature, give support to the mental aggregates by way of the natural decisive support condition (*pakatū'panissaya-paccaya*).

All together there are 25 supporting conditions for the mental aggregates of the smile-producing functional impulsion. Dependent on these conditions the mental aggregates will arise.

## **Smile-producing impulsion mental aggregates** **in mind-door mental process** *(hasituppāda-javana-nāmakkhanda)*

The four mental aggregates of the first smile-producing functional impulsion arise at a mind-door mental process because they are supported simultaneously and appropriately by the following 22, or 25, or 27 conditions:

- I 10 types of conascence-condition** (*sahajāta-paccaya*)
- II 1/4/6 types of object condition** (*ārammaṇa-paccaya*)
- III 5 types of proximity condition** (*anantara-paccaya*)
- IV 5 types of base condition** (*vatthu-paccaya*)
- V 1 type of natural decisive support condition** (*pakatū'panissaya-paccaya*)  
22/25/27 all together

### **I. 10 types of conascence-condition** (*sahajāta-paccaya*)

The mental aggregates of the first smile-producing functional impulsion support each other respectively and appropriately (one aggregate gives support to the remaining three aggregates, these three aggregates give support to the one aggregate, and two aggregates each support the remaining two aggregates) by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) conascence kamma condition** (*kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 8) nutriment condition** (*āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 9) faculty condition** (*indriya-paccaya*): Five associated mental faculties; effort faculty (*vīriy'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/ neutral faculty (*somanassi'ndriya/ upekkhi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*)
- 10) jhāna condition** (*jhāna-paccaya*): It is an impulsion accompanied by the happy feeling, therefore there are five associated jhāna factors: application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*). These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

### **II. 1/4/6 types of object condition** (*ārammaṇa-paccaya*)

The four mental aggregates at the first impulsion mind-moment arise dependent on being supported by their object (*ārammaṇa*) in one of the following three ways:

#### **1 type of object condition:**

Occasionally, Arahants contemplate formations as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anatta*). At that time, their vipassanā insight is one type of great functional consciousness. While contemplating these objects, occasionally they may pay attention to one of the six types of sense-sphere object (*kāmavacara-ārammaṇa-dhamma*): colour, sound, smell, taste, tangible objects and dhamma objects, from one of these categories:

- 54 types of sense-sphere consciousness (*kāmavacara-citta*),
- 52 types of associated mental factor (*cetasika*),
- 18 types of past and future concrete materiality (*nippahanna-rūpa*),
- 10 types of past, present and future non-concrete materiality (*anippahanna-rūpa*).

While paying attention to one of these objects superficially smile-producing functional impulsion four mental aggregates arise in their mind-door mental process. This object gives support to the smile-producing functional impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

**1) object condition** (*ārammaṇa-paccaya*)

**4 types of object condition** (*ārammaṇa-paccaya*)

Occasionally the smile-producing functional impulsion mental aggregates may pay attention superficially to one of 18 types of present concrete materiality. These are the six types of object: colour, sound, smell, taste, tangible objects and dhamma objects. The object will give support to the four mental aggregates by way of;

- 1) object condition** (*ārammaṇa-paccaya*)
- 2) prenascence condition** (*purejāta-paccaya*)
- 3) presence condition** (*atthi-paccaya*)
- 4) non-disappearance condition** (*avigata-paccaya*)

**6 types of object condition** (*ārammaṇa-paccaya*)

Sometimes Arahants may pay attention to the heart-base which arises together with the seventeenth mind-moment before the death consciousness, which is Final Cessation consciousness (*Parinibbāna-cuti*). That heart-base gives support to the four mental aggregates by way of:

- 1) object condition** (*ārammaṇa-paccaya*)
- 2) support condition** (*nissaya-paccaya*)
- 3) prenascence condition** (*purejāta-paccaya*)
- 4) dissociation condition** (*vipayyutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)

**III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding (*purejāta*) mind-door adverting (*mano-dvār'āvajjana*) mental aggregates, which have already ceased, give support to the smile-producing functional impulsion mental aggregates by way of the:

- 1) proximity condition** (*anantara-paccaya*)
- 2) contiguity condition** (*samanantara-paccaya*)
- 3) decisive support condition** (*upanissaya-paccaya*)
- 4) non-presence condition** (*natthi-paccaya*)
- 5) disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base which arises together with the preceding mind-door adverting (*mano-dvār'āvajjana*) mind-moment supports the smile-producing functional impulsion mental aggregates by way of:

- 1) support condition** (*nissaya-paccaya*)
- 2) prenascence condition** (*vatthu-purejāta-paccaya*)
- 3) dissociation condition** (*vippayutta-paccaya*)

**4) presence condition** (*atthi-paccaya*)

**5) non-disappearance condition** (*avigata-paccaya*)

**V. 1 type of Decisive Support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts (such as ānāpāna counterpart sign while practicing ānāpāna meditation), all of a very strong and powerful nature, give support to the mental aggregates by way of the **decisive support** condition (*pakatū'panissaya-paccaya*).

All together there are 22, or 25, or 27 supporting conditions for the mental aggregates at the smile-producing functional impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Great functional impulsion mental aggregates (*mahā-kiriya-javana-nāmakkhanda*)

The four mental aggregates of the first great functional impulsion arise at a mind-door mental process because they are supported simultaneously and appropriately by the following 25, 28, 30, or 27 conditions.

**I 13 types of conascence-condition** (*sahajāta-paccaya*)

**II 1/4/6/3 types of object condition** (*ārammaṇa-paccaya*)

**III 5 types of proximity condition** (*anantara-paccaya*)

**IV 5 types of base condition** (*vatthu-paccaya*)

**V 1 type of natural decisive support condition** (*pakatū'panissaya-paccaya*)

25/28/30/27 all together

**I. 13 types of conascence-condition** (*sahajāta-paccaya*)

The mental aggregates of the first great functional impulsion arise because they support each other respectively and appropriately (one aggregate gives support to the remaining three aggregates, these three aggregates give support to the one aggregate, and two aggregates each support the remaining two aggregates) by way of:

**1) conascence-condition** (*sahajāta-paccaya*)

**2) mutuality condition** (*aññamañña-paccaya*)

**3) support condition** (*nissaya-paccaya*)

**4) association condition** (*sampayutta-paccaya*)

**5) presence condition** (*atthi-paccaya*)

**6) non-disappearance condition** (*avigata-paccaya*)

**7) root condition** (*hetu-paccaya*): If this great functional impulsion consciousness is associated with wisdom, there are three associated root factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*). If it is dissociated from wisdom, there are two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*). These root factors give support to the four mental aggregates by way of the **root condition** (*hetu-paccaya*).

**8) predominance condition** (*adhipati-paccaya*): If this great functional impulsion consciousness is associated with wisdom, there are four predominant factors; desire, effort, consciousness and investigation. If it is dissociated from wisdom, there are three predominant factors; desire, effort and consciousness. One of these predominant factors gives support to the four mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).

**9) conascence kamma condition** (*kamma-paccaya*): The associated volition (*cetanā*) gives support to the four mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).

**10) nutriment condition** (*āhāra-paccaya*): Three associated mental nutriment factors; contact

(*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the four mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).

**11) faculty condition** (*indriya-paccaya*): If the impulsion is associated with wisdom, there are six associated mental faculties; effort faculty (*viriyi'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*mani'ndriya*), happy/neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), and wisdom faculty (*paññī'ndriya*).

If it is dissociated from wisdom, there are five associated mental faculties; effort faculty (*viriyi'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/mind faculty (*mani'ndriya*) and happy/neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*).

These mental faculties give support to the four mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If the impulsion is accompanied by the happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is accompanied by the neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the four mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) path condition** (*magga-paccaya*): If the impulsion is associated with wisdom, there are five associated Path factors; right view, right application, right effort, right mindfulness and right concentration.

If it is dissociated from wisdom, there are four associated Path factors; right application, right effort, right mindfulness and right concentration.

These path factors give support to the four mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1/4/6/3 types of Object condition (*ārammaṇa-paccaya*)

### 1 type of object condition:

Occasionally, Arahants pay attention to formations superficially. At that time, their mentality is one type of great functional consciousness.

The formations they may pay attention to are:

- (1) 89 types of consciousness (*citta*),
- (2) 52 types of associated mental factor (*cetasika*),
- (3) 18 types of past and future concrete materiality (*nipphanna-rūpa*),
- (4) 10 types of past, present and future non-concrete materiality (*anipphanna-rūpa*),
- (5) some concepts such as earth kasiṇa etc.

In other words, these are the six types of object; colour, sound, smell, taste, tangible objects and dhamma objects. While paying attention to one of these objects superficially one type of great functional impulsion mental aggregates arise in the Arahant's mind-door mental process. One of these objects gives support to the four mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

**1) object condition** (*ārammaṇa-paccaya*)

**OR** - (the second possible configuration)

### 4 types of object condition:

If the great functional impulsion consciousness mental aggregates pay attention superficially to one of the 18 present concrete materialities, then the object will give support to the four mental aggregates by way of;

**1) object condition** (*ārammaṇa-paccaya*)

**2) pre-nascence condition** (*purejāta-paccaya*)

- 3) **presence condition** (*atthi-paccaya*)
- 4) **non-disappearance condition** (*avigata-paccaya*)

**OR** - (the third possible configuration)

### **6 types of object condition** (*ārammaṇa-paccaya*)

Sometimes Arahants may pay attention to the heart-base which arose together with the seventeenth mind-moment before death consciousness which is Final Cessation consciousness (*Parinibbāna-cuti*). That heart-base gives support to the four mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **support condition** (*nissaya-paccaya*)
- 3) **prenascence condition** (*purejāta-paccaya*)
- 4) **dissociation condition** (*vipayyutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)

**OR** - (the fourth possible configuration)

### **3 types of object condition** (*ārammaṇa-paccaya*)

Occasionally Arahants pay attention respectfully and deeply to Arahant Path, Arahant Fruition and Nibbāna objects with the great functional impulsion mental aggregates. At that time one of these objects gives support to the mental aggregates by way of;

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **predominance condition** (*adhipati-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)

### **III. 5 types of proximity condition** (*anantara-paccaya*)

The preceding (*purejāta*) mind-door adverting mental aggregates, which have already ceased, give support to the first great functional impulsion mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **non-presence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

[If it is the second great functional impulsion, the preceding first great functional mental aggregates are the basis for the proximity condition. It should be similarly understood for each of the succeeding great functional impulsion mental aggregates.]

### **IV. 5 types of base condition** (*vatthu-paccaya*)

The heart-base which arises simultaneously with the preceding mind-door adverting (*mano-dvār'āvajjana*) mind-moment gives support to the mental aggregates by way of;

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*vatthu-purejāta-paccaya*)
- 3) **dissociation condition** (*vipayyutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

### **V. 1 type of decisive support condition** (*upanissaya-paccaya*)



89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts (such as ānāpāna counterpart sign while practicing ānāpāna meditation), all of a very strong and powerful nature, give support to the mental aggregates by way of the **decisive support** condition (*pakatū'panissaya-paccaya*).

All together there are 25, or 28, or 30, or 27 supporting conditions for the mental aggregates at great functional impulsion mind-moment. Dependent on these conditions the mental aggregates will arise.

## Wholesome full absorption mental aggregates (*kusala-appanā-javana-nāmakkhanda*)

There are many different kinds of wholesome full absorption mind-moment, which we will now describe.

In the full absorption mental process, there are two types of concentration:

1. access concentration (*upacāra-samādhi*),
2. full-absorption concentration (*appanā-samādhi*).

In a jhāna attainment mental process (*jhāna-samāpatti-vīthi*), there are four types of access concentration mind-moment and there is one kind of full-absorption concentration mind-moment.

The four types of access concentration are:

1. preparation (*parikamma*),
2. access (*upacāra*),
3. conformity (*annuloma*),
4. change of lineage (*gotrabhu*)

All four of these are referred to as access concentration (*upacāra-samādhi*).

Full absorption concentration (*appanā-samādhi*) arises after these four types of access concentration have ended. There are very many thousands of millions of these absorption impulsion (*appanā-javana*) mind-moments in a jhāna attainment mental process (*jhāna-samāpatti-vīthi*).

Each of the four types of access concentration mind-moment comes in two types. One type of access concentration is accompanied by the happy feeling, the other is accompanied by the neutral feeling.

The four types of access concentration mind-moment are sense-sphere consciousnesses. The access concentration mind-moments of an ordinary person (*puthujjana*), a Stream-Winner (*sotāpanna*), a Once Returner (*sakadāgāmi*) and a Non-Returner (*anāgāmi*) are sense-sphere great wholesome consciousnesses associated with wisdom. In contrast to this the access concentration mind-moments of Arahants are sense-sphere great functional consciousnesses associated with wisdom. For Arahants, these access mind-moments are functional, for all others they are wholesome.

Full absorption concentration (*appanā-samādhi*) is either in a fine-material jhāna or an immaterial jhāna. Once again for Arahants these jhānas are functional, for others they are wholesome.

The fine-material jhānas and the immaterial jhānas are mundane. There are also supramundane jhānas. These are the four Path and four Fruition mind-moments. All together there are 26 types of full absorption impulsions (*appanā-javana*) in a brief way. In wider way, there are 18+40 = 58. In each Path and Fruition, there are five types of consciousness based on first jhāna etc.. For example, when contemplating, first jhāna-dhammas as anicca or dukkha or anatta, if a meditator realizes Nibbana, then his Path and Fruition associate with five jhāna factors: that is they are first jhāna Path-and-Fruition consciousnesses and so on. Therefore, there are altogether twenty types of Path-consciousness and twenty types of Fruition-consciousness together with fine material and immaterial jhānas.

After access concentration accompanied by the happy feeling, there are 32 types of absorption impulsion (*appanā-javana*) accompanied by happy feeling. These are:

- 4 types of 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> fine-material impulsion accompanied by happy feeling,
- 16 types of Noble Path impulsion accompanied by happy feeling,

- 12 types of lower Fruition impulsion accompanied by happy feeling.  
32 all together.

### **The 4 types of fine-material jhāna accompanied by the happy feeling**

The four types of fine-material jhāna accompanied by happy feeling are the first, second, third and fourth fine-material *appanā* impulsions accompanied by a happy feeling. This classification is according to the Abhidhamma's five-fold jhāna system (*pañcaka*) in which there are five jhānas. [This five fold system is used because some meditators, when going from the first to the second jhāna do not remove the two jhāna factors; application (*vitakka*) and sustainment (*vicāra*) simultaneously. They remove them one by one. But, according to the suttanta method, these two jhāna factors: application and sustainment are removed simultaneously. Therefore, there are four fine material jhānas in the suttas. But, according to Abhidhamma method, the first jhāna is divided into two separate jhānas. Because the meditator removes these two jhāna factors: application and sustainment one by one. Therefore, there is five-fold system of fine-material jhāna.] The first four jhānas are accompanied by the happy feeling (*sukha*) which is absent in the fifth fine material jhāna. The fifth fine material jhāna is instead accompanied by the neutral feeling. The four immaterial jhānas are also accompanied by neutral feeling. Occasionally, these immaterial jhānas are also called the fifth jhāna according to five-fold-jhāna system (*pañcaka-naya*), however, according to four-fold jhāna system, they are also called fourth jhāna. In summary; there are four types of jhānas accompanied by the happy feeling and one type accompanied by the neutral feeling, that is the fifth jhāna or fourth jhāna. The access concentrations and the jhānas of an ordinary person (*puthujjana*), a Stream-Winner (*sotāpanna*), a Once Returner (*sakadāgāmi*) and a Non Returner (*anāgāmi*) are wholesome; whereas the access concentrations and the jhānas of Arahants are functional (*kiriya*).

All together there are ten types of fine-material jhāna, but the functional impulsions occur for the Arahants only. You (as an ordinary being) cannot discern these functional impulsions. Therefore, here, we are only outlining the four types of fine-material jhāna (*rūpāvacara*) or sublime impulsions (*mahaggata-javana*) accompanied by the happy feeling.

### **the 16 types of Noble Path impulsion accompanied by happy feeling**

There are 4 types of Path impulsion:

1. Stream-Winner Path impulsion (*sotāpatti-magga-javana*),
2. Once Returner Path impulsion (*sakadāgāmi-magga-javana*),
3. Non-Returner Path impulsion (*anāgāmi-magga-javana*) and
4. Arahant Path impulsion (*Arahatta-magga-javana*).

Some meditators, while practicing vipassanā, especially when they have attained up to Formations-Equanimity Knowledge (*sarikhāru-pekkhā-ñāṇā*), emphasize the first jhāna dhammas. They contemplate first jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anatta*). At the end of their matured vipassanā, there will arise Path and Fruition knowledge which realizes Nibbāna as its object. In this case their Path and Fruition knowledge are also associated with happy feeling (*somanassa-vedanā*). It should be similarly understood for contemplation of the second, third, and fourth jhāna dhammas according to five-fold system of jhāna. All together there are four types of Path knowledge jhāna accompanied by the happy feeling. All together, there are sixteen types of Noble Path impulsion accompanied by happy feeling.

### **the 12 types of lower Fruition impulsion accompanied by happy feeling**

In this same way, there are also four types of Fruition impulsion accompanied by happy feeling in each type of the three lower Fruition knowledge (Stream-Winner Fruition Knowledge, Once Returner Fruition Knowledge, Non-Returner Fruition Knowledge). Therefore, all together there are 12 types of lower Fruition impulsion accompanied by happy feeling.

So, all together there are 32 types of absorption impulsion accompanied by happy feeling.

### **the 12 types of absorption impulsion accompanied by neutral feeling**

In addition to the 32 types of absorption impulsion accompanied by happy feeling there are twelve types accompanied by the neutral feeling.

Some meditators, while practicing vipassanā, especially when they attain up to the Formations-Equanimity Knowledge (*saṅkhāru-pekḅhā-ñāṇa*), emphasize the fifth jhāna dhammas. They contemplate the fifth jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) and non-self (*anatta*). At the end of their matured vipassanā, there will arise Path and Fruition knowledge which realizes Nibbāna as its object. In this case their Path and Fruition knowledge are also associated with neutral feeling (*upekkhā-vedanā*). Therefore there are 4 types of Path impulsion accompanied by neutral feeling and 3 types of lower Fruition impulsion accompanied by neutral feeling. The fine-material fifth jhāna is always accompanied by neutral feeling according to five-fold system of jhāna. In the same way, the four types of immaterial jhānas are also always accompanied by neutral feeling.

All together there are:

- 5 types of sublime impulsion (*mahaggata-javana*),
- 4 types of Path impulsion (*magga-javana*),
- 3 types of lower Fruition impulsion (*lower phala-javana*)

12 all together.

## Various functional impulsions (*kiriya-javanas*)

Occasionally Arahants enter into jhāna attainment (*jhāna-samāpatti*) and Arahant Fruition attainment (*Arahatta-phala-samāpatti*). At that time, their access concentration (*upacāra-samādhi*) is always functional (sense-sphere great functional consciousnesses [*kāma vacara-mahā-kiriya-citta*]). Their jhānas are also functional (fine-material and immaterial functional consciousnesses [*rūpāvacara-arūpāvacara-kiriya-citta*]). The first, second, third, and fourth jhānas are always accompanied by the happy feeling, but the fifth jhāna and the four types of immaterial jhāna are accompanied by the neutral feeling. Therefore, after wisdom associated functional access concentration accompanied by happy feeling, there are 8 types of functional absorption impulsion (*appanā-javana*). They are:

- 4 types of sublime functional absorption impulsion accompanied by pleasure feeling (*somanassa-sahāgata-mahaggata-kiriya-appanā-javana*)
- 4 types of Arahant Fruition absorption impulsion accompanied by pleasure feeling (*somanassa-sahāgata-Arahatta-phala-appanā-javana*)

8 all together.

If this wisdom associated functional access concentration is accompanied by the neutral feeling, then after that access concentration there are six types of functional absorption impulsion. They are:

- 5 types of sublime functional absorption impulsion accompanied by neutral feeling (*upekkhā-sahāgata-mahaggata-kiriya-javana*)
- 1 type of Arahant Fruition impulsion accompanied by neutral feeling (*upekkhā-sahāgata-Arahatta-phala-javana*)

6 all together

### **2 types of Sublime Wholesome Impulsions**

Now we would like to discuss conditions for sublime wholesome impulsions. There are 18 types of sublime wholesome impulsion mental process:

- 9 types of sublime absorption mental process of the beginner (*mahaggata-ādikammika-jhāna-vīthi*)
- 9 types of sublime attainment mental process (*mahaggata-jhāna-samāpatti-vīthi*).

18 All together

[In the jhāna mental process of people who are attaining jhānas for the first time there is only a single mind-moment of jhāna absorption. But in a jhāna attainment mental process there are very many thousand million absorption impulsions. This is the only difference between them. ]

### **Four mental aggregates of Sublime Wholesome impulsion**

These four mental aggregates of sublime wholesome impulsion arise dependent on being supported reciprocally and appropriately by 26 types of conditions:

- I 13 types of conscence-condition** (*sahajāta-paccaya*)
  - II 1 types of object condition** (*ārammaṇa-paccaya*)
  - III 6 types of proximity condition** (*anantara-paccaya*)
  - IV 5 types of base condition** (*vatthu-paccaya*)
  - V 1 type of decisive support condition** (*upanissaya-paccaya*)
- 26 all together

#### **I. 13 types of conscence-condition** (*sahajāta-paccaya*)

The mental aggregates of the sublime wholesome impulsion support each other respectively and appropriately (one aggregate gives support to the remaining three aggregates, these three aggregates give support to the one aggregate, and two aggregates each support the remaining two aggregates) by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): Three associated root mental factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) predominance condition** (*adhipati-paccaya*): One of the associated predominant mental factors; desire (*chanda*), effort (*virīya*), consciousness (*citta*), or investigation/ wisdom (*vimaṇsa*) gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) conscence kamma condition** (*sahajāta-kamma-paccaya*): volition (*cetanā*) gives support to the associated mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) Nutriment condition** (*āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) Faculty condition** (*indriya-paccaya*): Eight associated mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*virīyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*): If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to their own associated impulsion mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).

- 13) Path condition** (*magga-paccaya*): If it is the first jhāna, there are five associated Path factors; wisdom, application, effort, mindfulness and one pointedness; If it is one of remaining eight types of jhāna (second, third, fourth, and fifth fine-material jhāna and the four types of immaterial jhāna), there are four associated Path factors; wisdom, effort, mindfulness and one pointedness; These Path factors give support to their own associated impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 type of object condition (*ārammaṇa-paccaya*)

There is a different array of objects associated with each of the different jhānas as well as with the different mind-moments. We will therefore show them in four different groups, A through D.

[Please see Appendix C - "five-fold jhāna system" for an explanation of the jhāna numbering used in this section.]

### (A) Group - first jhāna

If these fine-material wholesome impulsion mental aggregates are first jhāna mental aggregates, they will be supported by one of the following 25 samatha meditation objects, which are concepts (*paññā*), by way of the **object condition** (*ārammaṇa-paccaya*).

- A.1)** 10 types of kasiṇa (*kasiṇa*)
  - A.2)** 10 types of foulness (*asubha*)
  - A.3)** mindfulness of 32 parts of body as foulness (*kāyagatā-sati*)
  - A.4)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
  - A.5)** "all beings" of the loving kindness meditation (*mettā-jhāna-ārammaṇa*)
  - A.6)** "all beings" of the compassion meditation (*karuṇā-jhāna-ārammaṇa*)
  - A.7)** "all beings" of the sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)
- 25 all together.

One of these objects gives support to the first jhāna mental aggregates by way of **object condition** (*ārammaṇa-paccaya*).

### (B) Group - second, third, fourth jhānas

If these impulsion mental aggregates are the mental aggregates of the second, third, or fourth jhāna (which are fine-material jhānas.) One of the following 14 samatha meditation objects gives support to those impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

These fourteen samatha meditation objects are:

- B.1)** 10 types of kasiṇa (*kasiṇa*),
  - B.2)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
  - B.3)** all happy and unhappy beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
  - B.4)** all unhappy beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
  - B.5)** all happy beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)
- 14 all together.

One of these objects gives support to the impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### (C) Group - fine material fifth jhāna

If these impulsion mental aggregates are the four mental aggregates of fine-material fifth jhāna according to five-fold system (*pañcaka-naya*), one of the following twelve types of samatha objects give support to them by way of the **object condition** (*ārammaṇa-paccaya*).

these twelve samatha meditation objects are:

- C.1)** 10 types of kasiṇa (*kasiṇa*)
- C.2)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- C.3)** all happy and unhappy beings of equanimity sublime abiding meditation (*upekkhā-brahma-vihāra-jhāna-ārammaṇa*) which is the fifth jhāna according to five-fold system (*pañcaka-naya*)  
12 all together.

One of these samatha meditation objects gives support to the impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

#### (D) Group - immaterial jhānas

- D.1)** If the jhāna is the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*), the boundless space object gives support to the base of boundless space jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The meditator sees this boundless space object by removing one of the nine kasiṇas. These are the nine listed from the earth kasiṇa (*paṭhavi-kasiṇa*) to the light kasiṇa (*aloka-kasiṇa*). This boundless space is a type of concept (*paññātti*).

- D.2)** If the jhāna is the base of boundless consciousness jhāna (*viññāṇañcāyatana-jhāna*), the past four mental aggregates of the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*) give support to the base of boundless consciousness jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The base of boundless consciousness jhāna (*viññāṇañcāyatana-jhāna*) pays attention to the consciousness (*viññāṇa*) that was itself the basis of the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*). The base of boundless space jhāna consciousness (*ākāsānañcāyatana-jhāna-viññāṇa*) arises along with its associated mental factors. For this reason, the past four mental aggregates of the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*) are the object of the base of boundless consciousness jhāna (*viññāṇañcāyatana-jhāna*).

- D.3)** If the jhāna is the base of nothingness jhāna (*ākārañcāyatana-jhāna*), the object of the jhāna is the absence of the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*) which is called an **absence object** and is also called **nothingness**. This is one type of concept (*abhāva-paññātti*). That nothingness object gives support to the base of nothingness jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

- D.4)** If the jhāna is the base of neither perception nor non-perception jhāna (*nevasaññā-nāsaññāyatana-jhāna*), the object of the jhāna is the third immaterial jhāna, the base of nothingness jhāna (*ākārañcāyatana-jhāna*). For this reason, the past four mental aggregates of base of nothingness jhāna (*ākārañcāyatana-jhāna*) are the object of the base of neither perception nor non-perception jhāna (*nevasaññā-nāsaññāyatana-jhāna*). This base of nothingness object gives support to the base of neither perception nor non-perception jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### III. 6 types of proximity condition (*anantara-paccaya*)

In this case, there are four groups. We would like to discuss them one by one.

#### (A) Group - the very first jhāna mind-moment in the first through fourth jhānas

In a jhāna attainment mental process (jhāna samāpatti vīthi) there are several jhāna mind-moments. Among those, we would like to discuss the very first jhāna mind-moment in any somanassa-jhāna from first jhāna to fourth jhāna according to five-fold system (pañcaka method).

If the jhāna is the very first fine-material functional jhāna javana mind-moment accompanied by somanassa vedanā, the preceding mental aggregates are the change of lineage mental aggregates (*gotrabhu*) accompanied by a happy feeling (somanassa vedanā). These preceding mental aggregates give support to succeeding first mind-moment of the fine-material functional jhāna mental aggregates by way of:

- A.1) proximity condition** (*anantara-paccaya*)
- A.2) contiguity condition** (*samanantara-paccaya*)

**A.3) decisive support condition** (*upanissaya-paccaya*)

**A.4) repetition condition** (*āsevana-paccaya*)

**A.5) absence condition** (*natthi-paccaya*)

**A.6) disappearance condition** (*vigata-paccaya*)

### **(B) Group - succeeding jhāna mind-moments in the first four jhānas**

If the jhāna mind-moment is a mind-moment coming after the very first mind-moment, and is accompanied by somanassa vedanā, then the preceding mind-moment is a similar mind-moment from the same jhāna, also accompanied by somanassa vedanā.

If the preceding jhāna mind-moment is second jhāna, then the succeeding mind-moment is also second jhāna. If the preceding jhāna mind-moment is the third jhāna, then the succeeding mind-moment is also third jhāna, etc.

Preceding jhāna mental aggregates give support to succeeding jhāna mental aggregates by way of:

**B.1) proximity condition** (*anantara-paccaya*)

**B.2) contiguity condition** (*samanantara-paccaya*)

**B.3) decisive support condition** (*upanissaya-paccaya*)

**B.4) repetition condition** (*āsevana-paccaya*)

**B.5) absence condition** (*natthi-paccaya*)

**B.6) disappearance condition** (*vigata-paccaya*)

### **(C) Group - jhānas associated with upekkhā; the first mind-moment**

In this group, there are five types of jhāna; the fine-material fifth jhāna and the four types of immaterial jhāna all of which are accompanied by neutral feeling (*upekkhā-vedanā*). In these jhāna mental processes there are millions and millions of successive jhāna impulses (*appanā-jhāna-javana*). We will start by describing the very first jhāna consciousness mind-moment in each jhāna mental process.

The preceding mental aggregates are the change of lineage mental aggregates (*gotrabhu*). The succeeding mental aggregates are the very first jhāna mind-moment mental aggregates in each jhāna mental process. The preceding mental aggregates give support to the succeeding very first jhāna mind-moment mental aggregates by way of :

**C.1) proximity condition** (*anantara-paccaya*)

**C.2) contiguity condition** (*samanantara-paccaya*)

**C.3) decisive support condition** (*upanissaya-paccaya*)

**C.4) repetition condition** (*āsevana-paccaya*)

**C.5) absence condition** (*natthi-paccaya*)

**C.6) disappearance condition** (*vigata-paccaya*)

### **(D) Group - jhānas associated with upekkhā; additional cascading mind-moments**

In a jhāna mental process, each preceding jhāna consciousness is the proximity condition for the succeeding jhāna consciousness. We are describing the situation where the preceding jhāna mind-moment and succeeding jhāna mind-moment are in a same jhāna mental process, not in different mental processes.

If the preceding jhāna mind-moment is fifth fine-material jhāna, then the succeeding mind-moment is also fifth fine-material jhāna. If the preceding jhāna mind-moment is the boundless space jhāna, then the succeeding mind-moment is also the boundless space jhāna , etc.

The mental aggregates of each preceding jhāna mind-moment give support to the mental aggregates of the succeeding jhāna mind-moment by way of:

**D.1) proximity condition** (*anantara-paccaya*)

**D.2) contiguity condition** (*samanantara-paccaya*)

**D.3) decisive support condition** (*upanissaya-paccaya*)

**D.4) repetition condition** (*āsevana-paccaya*)

**D.5) absence condition** (*natthi-paccaya*)

**D.6) disappearance condition** (*vigata-paccaya*)

#### **IV. 5 types of base condition** (*vatthu-paccaya*)

In this case, there are 4 groups. We would like to discuss them one by one.

##### **(A) Group - the very first jhāna mind-moment in the first through fourth jhānas**

This group describes the mental aggregates of the very first mind-moment in the first, second, third, and fourth jhāna impulses which are accompanied by the happy feeling. The preceding mental aggregates of these jhāna mind-moments are the change of lineage (*gotrabhu*) mental aggregates which are also accompanied by happy feeling. The heart-base which arises together with the preceding change of lineage mental aggregates gives support to the succeeding mental aggregates of the very first jhāna mind-moment by way of:

**A.1) support condition** (*nissaya-paccaya*)

**A.2) pre-nascence condition** (*purejāta-paccaya*)

**A.3) dissociation condition** (*vippayutta-paccaya*)

**A.4) presence condition** (*atthi-paccaya*)

**A.5) non-disappearance condition** (*avigata-paccaya*)

##### **(B) Group - succeeding jhāna mind-moments in the first four jhānas**

After the very first mind-moment the mental aggregates of all succeeding jhāna mind-moments arise dependent on the heart-base which arose together with preceding jhāna mind-moment. This is true for the first, second, third, and fourth jhānas all of which are accompanied by the happy feeling.

This heart-base which arises together with the preceding jhāna mental aggregates, which have already ceased, gives support to the succeeding jhāna mental aggregates by way of:

**B.1) support condition** (*nissaya-paccaya*)

**B.2) pre-nascence condition** (*purejāta-paccaya*)

**B.3) dissociation condition** (*vippayutta-paccaya*)

**B.4) presence condition** (*atthi-paccaya*)

**B.5) non-disappearance condition** (*avigata-paccaya*)

##### **(C) Group - jhānas associated with upekkhā; the first mind-moment**

In this group, there are five types of jhāna; the fine-material fifth jhāna and the four types of immaterial jhāna all of which are accompanied by neutral feeling (*upekkhā-vedanā*). In these jhāna mental processes there are millions and millions of successive jhāna impulses (*appanā-jhāna-javana*). We will start by describing the very first jhāna consciousness mind-moment in each jhāna mental process. This first mind-moment arises dependent on the heart-base which arises together with the preceding mind-moment. Therefore, the very first mind-moment of all these jhānas arises dependent on the heart-base which arises together with preceding change of lineage (*gotrabhu*) mind-moment. That heart-base gives support to the mental aggregates of the first jhāna impulse by way of:

**C.1) support condition** (*nissaya-paccaya*)

**C.2) pre-nascence condition** (*purejāta-paccaya*)

**C.3) dissociation condition** (*vippayutta-paccaya*)

**C.4) presence condition** (*atthi-paccaya*)

**C.5) non-disappearance condition** (*avigata-paccaya*)



**(D) Group - jhānas associated with upekkhā; additional cascading mind-moments**

In a jhāna mental process, each succeeding jhāna consciousness arises dependent on the heart-base which arose together with the preceding jhāna mind-moment. We are describing the situation where the preceding jhāna and succeeding jhāna are in the same jhāna mental process, not in different mental processes. That heart-base gives support to the succeeding mental aggregates by way of:

- D.1) support condition** (*nissaya-paccaya*)
- D.2) prenascence condition** (*purejāta-paccaya*)
- D.3) dissociation condition** (*vippayutta-paccaya*)
- D.4) presence condition** (*atthi-paccaya*)
- D.5) non-disappearance condition** (*avigata-paccaya*)

**V 1 type of Decisive Support condition** (*upanissaya-paccaya*)

87 types of consciousness (*citta*) [excepting the Arahant Path and Fruition consciousness (*Arahatta-magga-and Arahatta-phala*)], 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*), and also some concepts, all of a very strong and powerful nature, give support to the mental aggregates by way of the natural decisive support condition (*pakatūpanissaya-paccaya*).

All together there are 26 supporting conditions for these wholesome jhāna mental aggregates . Dependent on these conditions the mental aggregates will arise.

## Sublime functional jhāna impulses (*mahaggata-kiriya-jhāna-javana*)

If you try hard for the attainment of Arahant hood, one day you may become an Arahant in this very life or in a future existence. At that time, you can discern the conditions of functional jhāna impulse mental aggregates. For now we will describe them.

The nine types of sublime functional jhāna impulse mental aggregate arise dependent on support by the following 26 conditions.

- I 13 types of conscence-condition** (*sahajāta-paccaya*)
  - II 1 types of object condition** (*ārammaṇa-paccaya*)
  - III 6 types of proximity condition** (*anantara-paccaya*)
  - IV 5 types of base condition** (*vatthu-paccaya*)
  - V 1 type of decisive support condition** (*upanissaya-paccaya*)
- 26 all together

**I. 13 types of conscence-condition** (*sahajāta-paccaya*)

The nine types of sublime functional impulse mental aggregate arise because they support each other respectively and appropriately (one aggregate gives support to the remaining three aggregates, these three aggregates give support to the one aggregate, and two aggregates each support the remaining two aggregates) by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) association condition** (*sampayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)
- 7) root condition** (*hetu-paccaya*): The three associated root mental factors; non-greed (*a-lobha*),

non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).

- 8) predominance condition** (*adhipati-paccaya*): One of the associated predominant mental factors; desire (*chanda*), effort (*vīriya*), consciousness (*citta*), or investigation/ wisdom (*vimarṣa*) gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) conascence Kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) nutriment condition** (*āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*vīriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'i'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/ neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*): If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).
- These jhāna factors support their own associated impulsion mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) Path condition** (*magga-paccaya*): If it is the first jhāna, there are five associated Path factors; wisdom, application, effort, mindfulness and one pointedness;  
If it is one of remaining eight types of jhāna (2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> fine-material jhānas and 4 types of immaterial jhānas), there are four associated Path factors; wisdom, effort, mindfulness and one-pointedness;  
These Path factors support their own associated impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 type of Object condition (*ārammaṇa-paccaya*)

There is a different array of objects associated with the different jhānas as well as with different mind-moments. We will therefore show them in four different groups, A through D.

[Please see Appendix C - "five-fold jhāna system" for an explanation of the jhāna numbering used here.]

### (A) Group - first jhāna

If these fine-material wholesome impulsion mental aggregates are first jhāna mental aggregates, they will be supported by one of the following 25 samatha meditation objects, which are concepts (*paññātti*), by way of **object condition** (*ārammaṇa-paccaya*).

- A.1)** 10 types of kasiṇa (*kaṣiṇa*)  
**A.2)** 10 types of foulness (*asubha*)  
**A.3)** mindfulness of 32 parts of body as foulness (*kāyagatā-sati*)

- A.4)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
  - A.5)** “all beings” of the loving kindness meditation (*mettā-jhāna-ārammaṇa*)
  - A.6)** “all beings” of the compassion meditation (*karuṇā-jhāna-ārammaṇa*)
  - A.7)** “all beings” of the sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)
- 25 all together.

One of these objects gives support to the first jhāna mental aggregates by way of **object condition** (*ārammaṇa-paccaya*).

### **(B) Group - second, third, fourth jhānas**

If these jhāna impulsion mental aggregates are the mental aggregates of the second, third, or fourth jhāna [which are fine-material jhānas according to five-fold system (*pañcaka-naya*)], one of the following 14 samatha meditation objects gives support to those impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

These fourteen samatha meditation objects are:

- B.1)** 10 types of kasiṇa (*kasiṇa*),
  - B.2)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
  - B.3)** all happy and unhappy beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
  - B.4)** all unhappy beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
  - B.5)** all happy beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)
- 14 all together.

One of these objects gives support to those jhāna impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(C) Group - fifth fine-material jhāna**

If these impulsion mental aggregates are the four mental aggregates of fine-material fifth jhāna according to five-fold system (*pañcaka-naya*), one of the following twelve types of samatha objects give support to them by way of the **object condition** (*ārammaṇa-paccaya*).

these twelve samatha meditation objects are:

- C.1)** 10 types of kasiṇa (*kasiṇa*)
  - C.2)** ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
  - C.3)** all happy and unhappy beings of equanimity sublime abiding meditation (*upekkhā-brahma-vihāra-jhāna-ārammaṇa*) which is the fifth jhāna according to five-fold system (*pañcaka-naya*)
- 12 all together.

One of these samatha meditation objects gives support to those jhāna impulsion mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(D) Group - immaterial jhāna**

- D.1)** If the jhāna is the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*), the boundless space object gives support to the base of boundless space jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

[The meditator sees this boundless space object by removing one of the nine kasiṇas. These nine are from the earth kasiṇa (*paṭhavi-kasiṇa*) to the light kasiṇa (*aloka-kasiṇa*). This boundless space is one type of concept (*paññātti*).]

- D.2)** If the jhāna is the base of boundless consciousness jhāna (*viññānañcāyatana-jhāna*), the past four mental aggregates of the base of boundless space jhāna (*ākāsānañcāyatana-jhāna*) give support to the base of boundless consciousness jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

[The base of boundless consciousness functional jhāna (*viññānañcāyatana-kiriya-jhāna*) pays

attention to the consciousness (*viññāṇa*) of the base of boundless space functional jhāna (*ākāsāṇañcāyatana-kiriya-jhāna*). But the base of boundless space functional jhāna consciousness (*ākāsāṇañcāyatana-kiriya-jhāna-viññāṇa*) alone cannot arise without associated mental factors. For this reason, the past four mental aggregates of the base of boundless space functional jhāna (*ākāsāṇañcāyatana-kiriya-jhāna*) are the object of the base of boundless consciousness functional jhāna (*viññāṇañcāyatana-kiriya-jhāna*).

Occasionally, Arahants also practice jhāna to dwell with jhāna for enjoying presently effective jhāna happiness (*ditṭha-dhamma-sukha-vihāra*). At that time, the object of the base of boundless consciousness functional jhāna is one of two types of the past base of boundless space jhāna consciousness. It can be either the base of boundless space wholesome jhāna consciousness /mental aggregates or the base of boundless space functional jhāna consciousness/mental aggregates. Before the attainment of Arahant hood, they may practice the base of boundless space jhāna which is wholesome in this very life or in one of previous existences. If Arahants practice to attain the base of boundless consciousness functional jhāna taking that past wholesome boundless space jhāna consciousness as object, they can attain the base of boundless consciousness functional jhāna. Again, if they practice jhāna after becoming Arahants, then their recently past base of boundless space functional jhāna consciousness also can be the object of their base of boundless consciousness functional jhāna.]

**D.3)** If the jhāna is the base of nothingness jhāna (*ākīñcaññāyatana-jhāna*), the object of the jhāna is the absence of the base of boundless space jhāna (*ākāsāṇañcāyatana-jhāna*) which is called an **absence object** and is also called **nothingness**. This is one type of concept (*abhāva-paññatti*). That nothingness object gives support to the base of nothingness jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

**D4)** If the jhāna is the base of neither perception nor non-perception jhāna (*nevasaññā-nāsaññāyatana-jhāna*), the object of the jhāna is the consciousness of the third immaterial jhāna, the base of nothingness jhāna (*ākīñcaññāyatana-jhāna*). This base of nothingness object gives support to the base of neither perception nor non-perception jhāna mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### III. 6 types of Proximity condition (*anantara-paccaya*)

In this case, there are four groups. We would like to discuss them one by one.

#### (A) Group - the very first jhāna mind-moment in the first through fourth jhānas

In a jhāna attainment mental process (jhāna samāpatti vīthi) there are several jhāna mind-moments. Among those, we would like to discuss the very first jhāna mind-moment in any somanassa-jhāna from first jhāna to fourth jhāna according to five-fold system (pañcaka method).

If the jhāna is the very first fine-material sublime jhāna wholesome javana impulses mind-moment accompanied by somanassa vedanā, the preceding mental aggregates are the change of lineage mental aggregates (*gotrabhu*) accompanied by a happy feeling (somanassa vedanā). These preceding mental aggregates give support to succeeding first mind-moment of the fine-material functional jhāna mental aggregates by way of:

- A.1) Proximity condition** (*anantara-paccaya*)
- A.2) Contiguity condition** (*samanantara-paccaya*)
- A.3) Decisive support condition** (*upanissaya-paccaya*)
- A.4) Repetition condition** (*āsevana-paccaya*)
- A.5) Absence condition** (*natthi-paccaya*)
- A.6) Disappearance condition** (*vigata-paccaya*)

#### (B) Group - succeeding jhāna mind-moments in the first four jhānas

If fine-material sublime jhāna wholesome javana impulses mind-moment mind-moment is a mind-moment coming after the very first mind-moment, and is accompanied by somanassa vedanā, then the preceding mind-moment is a similar mind-moment from the same jhāna, also accompanied by somanassa vedanā.

If the preceding jhāna mind-moment is second jhāna, then the succeeding mind-moment is also second

jhāna. If the preceding jhāna mind-moment is the third jhāna, then the succeeding mind-moment is also third jhāna, etc.

Preceding jhāna mental aggregates give support to succeeding jhāna mental aggregates by way of:

- B.1) Proximity condition** (*anantara-paccaya*)
- B.2) Contiguity condition** (*samanantara-paccaya*)
- B.3) Decisive support condition** (*upanissaya-paccaya*)
- B.4) Repetition condition** (*āsevana-paccaya*)
- B.5) Absence condition** (*natthi-paccaya*)
- B.6) Disappearance condition** (*vigata-paccaya*)

### **(C) Group - jhānas associated with upekkhā; the first mind-moment**

In this group, there are five types of sublime jhāna; the fine-material fifth jhāna and the four types of immaterial jhāna all of which are accompanied by neutral feeling (*upekkhā-vedanā*). In these jhāna mental processes there are millions and millions of successive jhāna impulses (*appanā-jhāna-javana*) We will start by describing the very first jhāna consciousness mind-moment in each jhāna mental process.

The preceding mental aggregates are the change of lineage mental aggregates (*gotrabhu*). The succeeding mental aggregates are the very first jhāna mind-moment mental aggregates in each jhāna mental process. The preceding mental aggregates give support to the succeeding very first jhāna mind-moment mental aggregates by way of :

- C.1) Proximity condition** (*anantara-paccaya*)
- C.2) Contiguity condition** (*samanantara-paccaya*)
- C.3) Decisive support condition** (*upanissaya-paccaya*)
- C.4) Repetition condition** (*āsevana-paccaya*)
- C.5) Absence condition** (*natthi-paccaya*)
- C.6) Disappearance condition** (*vigata-paccaya*)

### **(D) Group - jhānas associated with upekkhā; additional cascading mind-moments**

In a sublime functional jhāna mental process, each preceding jhāna consciousness is the proximity condition for the succeeding jhāna consciousness. We are describing the situation where the preceding jhāna mind-moment and succeeding jhāna mind-moment are in a same jhāna mental process, not in different mental processes.

If the preceding jhāna mind-moment is fifth fine-material jhāna, then the succeeding mind-moment is also fifth fine-material jhāna. If the preceding jhāna mind-moment is the boundless space jhāna, then the succeeding mind-moment is also the boundless space jhāna , etc.

The mental aggregates of each preceding jhāna mind-moment give support to the mental aggregates of the succeeding jhāna mind-moment by way of:

- D.1) Proximity condition** (*anantara-paccaya*)
- D.2) Contiguity condition** (*samanantara-paccaya*)
- D.3) Decisive support condition** (*upanissaya-paccaya*)
- D.4) Repetition condition** (*āsevana-paccaya*)
- D.5) Absence condition** (*natthi-paccaya*)
- D.6) Disappearance condition** (*vigata-paccaya*)

## **IV. 5 types of Base condition** (*vatthu-paccaya*)

In this case, there are 4 groups. We would like to discuss them one by one.

### **(A) Group - the very first jhāna mind-moment in the first through fourth jhānas**

This group describes the mental aggregates of the very first mind-moment in the first, second, third, and fourth sublime functional jhāna impulses which are accompanied by the happy feeling. The preceding

mental aggregates of these jhāna mind-moments are the change of lineage (*gotrabhu*) mental aggregates which are also accompanied by happy feeling. The heart-base which arises together with the preceding change of lineage mental aggregates gives support to the succeeding mental aggregates of the very first jhāna mind-moment by way of:

- A.1) support condition** (*nissaya-paccaya*)
- A.2) prenatal condition** (*purejāta-paccaya*)
- A.3) dissociation condition** (*vippayutta-paccaya*)
- A.4) presence condition** (*atthi-paccaya*)
- A.5) non-disappearance condition** (*avigata-paccaya*)

### **(B) Group - succeeding jhāna mind-moments in the first four jhānas**

After the very first mind-moment the mental aggregates of all succeeding jhāna mind-moments arise dependent on the heart-base which arose together with preceding jhāna mind-moment. This is true for the first, second, third, and fourth jhānas all of which are accompanied by the happy feeling.

This heart-base which arises together with the preceding jhāna mental aggregates, which have already ceased, gives support to the succeeding sublime functional jhāna mental aggregates by way of:

- B.1) support condition** (*nissaya-paccaya*)
- B.2) prenatal condition** (*purejāta-paccaya*)
- B.3) dissociation condition** (*vippayutta-paccaya*)
- B.4) presence condition** (*atthi-paccaya*)
- B.5) non-disappearance condition** (*avigata-paccaya*)

### **(C) Group - jhānas associated with upekkhā; the first mind-moment**

In this group, there are five types of sublime functional jhāna; the fine-material fifth jhāna and the four types of immaterial jhāna all of which are accompanied by neutral feeling (*upekkhā-vedanā*). In these jhāna mental processes there are millions and millions of successive jhāna impulses (*appanā-jhāna-javana*). We will start by describing the very first jhāna consciousness mind-moment in each jhāna mental process. This first mind-moment arises dependent on the heart-base which arises together with the preceding mind-moment. Therefore, the very first mind-moment of all these jhānas arises dependent on the heart-base which arises together with preceding change of lineage (*gotrabhu*) mind-moment. That heart-base gives support to the mental aggregates of the first jhāna impulse by way of:

- C.1) support condition** (*nissaya-paccaya*)
- C.2) prenatal condition** (*purejāta-paccaya*)
- C.3) dissociation condition** (*vippayutta-paccaya*)
- C.4) presence condition** (*atthi-paccaya*)
- C.5) non-disappearance condition** (*avigata-paccaya*)

### **(D) Group - jhānas associated with upekkhā; additional cascading mind-moments**

In this sublime functional jhāna mental process, each succeeding jhāna consciousness arises dependent on the heart-base which arose together with the preceding jhāna mind-moment. We are describing the situation where the preceding jhāna and succeeding jhāna are in a same jhāna mental process, not in different mental processes. That heart-base gives support to the succeeding mental aggregates by way of:

- D.1) support condition** (*nissaya-paccaya*)
- D.2) prenatal condition** (*purejāta-paccaya*)
- D.3) dissociation condition** (*vippayutta-paccaya*)
- D.4) presence condition** (*atthi-paccaya*)
- D.5) non-disappearance condition** (*avigata-paccaya*)

### **V. 1 type of decisive support condition** (*upanissaya-paccaya*)

89 types of consciousness (*citta*), 52 types of mental factor (*cetasika*), 28 types of materiality (*rūpa*),

and also some concepts (such as ānāpāna counterpart sign while practicing ānāpāna meditation), all of a very strong and powerful nature, give support to the mental aggregates by way of the **decisive support** condition (*pakatū'panissaya-paccaya*).

All together there are 26 conditions. Those functional jhāna mental aggregates can arise when these conditions support to them.

## Sublime (*mahaggata*) functional jhāna impulses

All together there are 26 supporting conditions for the mental aggregates at the sublime functional jhāna impulses mind-moment. Dependent on these conditions the mental aggregates will arise.

### Noble Path impulse (*ariya-magga-javana*)

#### **Noble path impulse**

#### **Mental aggregates**

#### *(ariya-magga-javana-nāmakkhanda)*

One day, if you practice samatha and vipassanā or Noble Eightfold Path diligently, you may become a Noble One in this very life or in one of future existences. At that time, you can discern these conditions.

There are 4 types of Noble Path and Noble Fruition mind-moments. In brief they are:

- 1) Stream-Winner Path (*sotapātti-magga*) and Stream-Winner Fruition (*sotapātti-phala*)
- 2) Once-Returner Path (*sakadāgāmi-magga*) and Once-Returner Fruition (*sakadāgāmi-phala*)
- 3) Non-Returner Path (*anāgāmi-magga*) and Non-Returner Fruition (*anāgāmi-phala*)
- 4) Arahant Path (*Arahatta-magga*) and Arahant Fruition (*Arahatta-phala*)

Again in each Path and Fruition, there are there are five additional types:

- 1) first jhāna Stream Winner Path, and first jhāna Stream Winner Fruition,
- 2) second jhāna Stream Winner Path, and second jhāna Stream Winner Fruition,
- 3) third jhāna Stream Winner Path, and third jhāna Stream Winner Fruition,
- 4) fourth jhāna Stream Winner Path, and fourth jhāna Stream Winner Fruition,
- 5) fifth jhāna Stream Winner Path, and fifth jhāna Stream Winner Fruition.

Therefore, all together there are 40 types of supramundane consciousness (*lokuttara-citta*). There are eight types of supramundane consciousness in a brief way [ four stages x (path + fruition) ] and 40 types of supramundane consciousness in wider way [ four stages x five jhānas x (path + fruition) ].

We will discuss the mental aggregates of the twenty types of path mind-moment (four stages x five jhānas).

### **20 types of Noble Path impulse**

#### **Four mental aggregates**

These Path mind-moments arise dependent on being supported simultaneously and appropriately by way of the following 28 conditions:

- |            |           |                                                                         |
|------------|-----------|-------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of conascence-condition</b> ( <i>sahajāta-paccaya</i> )        |
| <b>II</b>  | <b>3</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )            |
| <b>III</b> | <b>6</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )         |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                |
| <b>V</b>   | <b>1</b>  | <b>type of decisive support condition</b> ( <i>upanissaya-paccaya</i> ) |

28 all together

## I. 13 types of conascence-condition (*sahajāta-paccaya*)

The mental aggregates of the Path Consciousness support each other respectively and appropriately by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **association condition** (*sampayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)
- 7) **root condition** (*hetu-paccaya*): The three associated root mental factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 8) **predominance condition** (*adhipati-paccaya*): One of the associated predominant mental factors; [desire (*chanda*), effort (*viriya*), consciousness (*citta*), or investigation/wisdom (*vimarṣa*)] gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 9) **conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 10) **nutriment condition** (*āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 11) **faculty condition** (*indriya-paccaya*): The eight associated mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) **Jhāna condition** (*jhāna-paccaya*): If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
 If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
 These jhāna factors give support to the associated impulsion mental aggregate by way of **jhāna condition** (*jhāna-paccaya*).
- 13) **Path condition** (*magga-paccaya*): If it is the first jhāna, there are eight associated Path factors; Right View (*sammā-ditṭhi*), Right Application (*sammā-sankappa*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);  
 If it is the second, third, fourth or fifth fine-material jhāna or one of the four types of immaterial jhānas, there are seven associated Path factors; Right View (*sammā-ditṭhi*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);  
 These Path factors give support to the associated Path impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).



**II. 3 types of Object condition** (*ārammaṇa-paccaya*)

All supramundane Path and Fruition mind-moments take Nibbāna as object. Therefore, the Nibbāna object gives support to four associated mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **predominance condition** (*adhipati-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)

**III. 6 types of Proximity condition** (*anantara-paccaya*)

The preceding mental aggregates for the sixteen types of Path consciousness accompanied by the happy feeling (four stages on Noble Path x four jhānas) are either the wholesome change of lineage (*gotrabhu*) or the wholesome knowledge of purity (*vodāna*) mental aggregates accompanied by the happy feeling. These preceding mental aggregates give support to one of succeeding sixteen types of Noble Path mental aggregate by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **repetition condition** (*āsevana-paccaya*)
- 5) **absence condition** (*natthi-paccaya*)
- 6) **disappearance condition** (*vigata-paccaya*)

**IV. 5 types of base condition** (*vatthu-paccaya*)

The preceding mental aggregates for the sixteen types of Path consciousness accompanied by the happy feeling (four stages on Noble Path x four jhānas) are either the wholesome change of lineage (*gotrabhu*) or the wholesome knowledge of purity (*vodāna*) mental aggregates accompanied by the happy feeling. The heart-base which arises together with these preceding mental aggregates gives support to one of succeeding sixteen types of Noble Path mental aggregate by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenasence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**V 1 type of decisive support condition** (*upanissaya-paccaya*)

In this case, there are 4 groups. We would like to discuss them one by one.

There are twenty types of Noble Path consciousness. Among these, sixteen types of Noble Path consciousness are accompanied by the happy feeling and four types of Noble Path consciousness are accompanied by a neutral feeling. The four types of Stream-Winner Path moments accompanied by happy feeling are the first jhāna Stream-Winner Path, the second jhāna Stream-Winner Path, the third jhāna Stream-Winner Path. and the fourth jhāna Stream-Winner Path. It should be similarly understood for Once-Returner Path, Non-Returner Path and Arahant Path. This yields four times four for sixteen types associated with the happy feeling.

There are five types of fifth jhāna Path consciousness all of which are accompanied by a neutral feeling. These are the fifth fine-material jhāna Path consciousness and the four types of immaterial jhāna Path consciousness. Although altogether there are five types of fifth jhāna, they are all referred to as the fifth jhāna Path consciousness because of the similarity of jhāna factors; neutral feeling (*upekkh-vedanā*) and one-pointedness (*ekaggatā*). We therefore say that that because of the four stages this is four types of Path consciousness.

Meditators sometimes practice vipassanā, especially at Formations- Equanimity-Knowledge stage (*sarikhārū-pekkhā-ñāṇa*), emphasizing the fifth fine-material jhāna dhammas and contemplate them as impermanent,

suffering and non-self. At that time, if they realize Nibbāna as their object of consciousness by the Stream-Winner Path Knowledge, then their Stream-Winner Path consciousness is also called fifth jhāna Stream-Winner Path consciousness.

One can become a Stream-Winner while contemplating the fifth fine-material jhāna dhammas or one of the four types of immaterial jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) or non-self (*anatta*). The jhāna dhammas in these are the same so whichever it is, only one type of jhāna dhamma is the last object of the Formations-Equanimity-Knowledge (*sarikhārū-pekkhā-ñāna*); which is the last stage of vipassanā. After that knowledge, the Path mental process arises, taking Nibbāna as object. This Path consciousness is fifth jhāna Path consciousness because it is also associated with two jhāna factors; neutral feeling (*upekkhā-vedanā*) and one-pointedness (*ekaggatā*). Therefore, there are four types of Path-consciousness accompanied by neutral feeling as well as four types of Fruition-consciousness accompanied by neutral feeling. Altogether there are twenty types of Path-consciousness and twenty types of Fruition-consciousness. (16+4 = 20)

### (A) Group

There are five types of Stream-Winner Path mental aggregate. These mental aggregates arise dependent on being supported by the 81 types of mundane consciousness, 52 types of associated mental factor, 28 types of materiality and some concepts (such as ānāpāna counterpart sign etc), all of a very strong and powerful nature, by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

### (B) Group

There are five types of Once-Returner Path mental aggregates. These mental aggregates arise dependent on being supported by the 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, 52 types of associated mental factor, 28 types of materiality and some concepts (such as ānāpāna counterpart sign etc), all of a very strong and powerful nature, by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

### (C) Group

There are five types of Non-Returner Path mental aggregates. These mental aggregates arise dependent on being supported by the 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, 52 types of associated mental factor, 28 types of materiality and some concepts (such as ānāpāna counterpart sign etc), all of a very strong and powerful nature, by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

### (D) Group

There are five types of Arahant Path mental aggregates. These mental aggregates arise dependent on being supported by the 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, Non-Returner Path consciousness, Non-Returner Fruition consciousness, 52 types of associated mental factor, 28 types of materiality and some concepts (such as ānāpāna counterpart sign etc), all of a very strong and powerful nature, by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 28 supporting conditions for the mental aggregates of 20 types of Noble Path impulses. Dependent on these conditions the mental aggregates will arise.

## Fruition attainment mental process (*phala-samāpatti-vīthi*)

There are two types of Fruition attainment mental process. One of these is the Path-Proximity Fruition attainment (*maggānantara-phala-samāpatti*). This Fruition mind-moment immediately follows the preceding Path mind-moment within the same Path mental process (*maggā-vīthi*). In this Path mental process, there are only two or three Fruition mind-moments. The other type of Fruition attainment is Natural-Fruition attainment. After becoming one of the Noble Ones, a Noble One may want to enter into his own Fruition attainment again in order to enjoy the peaceful happiness (*santi-sukha*) of Nibbāna. This type of Fruition attainment is the Natural-Fruition attainment. In this Fruition attainment mental process there are millions and millions of Fruition mind-moments. Through this attainment one may enjoy the peaceful happiness of Nibbāna for one hour, two hours, etc.

**Path-proximity-Fruition attainment**  
**Mental aggregates**  
*(Maggānantara-Phala-samāpatti-vīthi)*

This explanation is for the mental aggregates in the first mind-moment of a Fruition mental process (*magga-vīthi*) that immediately follows a Path moment. There is no intervening mind-moment between Path and Fruition (*magga and phala*); but in the Fruition mental process, there might be two or three Fruition mind-moments. These second and third Fruition mind-moment mental aggregates will be the same as those in the Natural Fruition attainment (*phala-samāpatti*) mind-moment which we will be discussing later (page 138).

First, we will discuss the Path-Proximity (the very first Fruition mind-moment in a Fruition mental process) Fruition mind-moment mental aggregates. They arise dependent on support from the following 29 types of conditions:

- I. 14 types of conascence-condition** (*sahajāta-paccaya*)
- II. 3 types of object condition** (*ārammaṇa-paccaya*)
- III. 6 types of proximity condition** (*anantara-paccaya*)
- IV. 5 types of base condition** (*vatthu-paccaya*)
- V. 1 type of decisive support condition** (*upanissaya-paccaya*)

29 all together

**I. 14 types of conascence-condition** (*sahajāta-paccaya*)

The Path-Proximity Fruition mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root mental factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) predominance condition** (*adhipati-paccaya*): One of associated predominant mental factors; desire (*chanda*), effort (*viriya*), consciousness (*citta*), or investigation/ wisdom (*vimamsa*) gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 10) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 11) nutriment condition** (*āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 12) faculty condition** (*indriya-paccaya*): Eight associated mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasurefeeling/ neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 13) jhāna condition** (*jhāna-paccaya*): If it is the first jhāna, in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*),

happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the associated impulsion mental aggregate by way of **jhāna condition** (*jhāna-paccaya*).

**14) Path condition** (*magga-paccaya*): If it is the first jhāna Fruition, there are eight associated Path factors; Right View (*sammā-ditṭhi*), Right Application (*sammā-sankappa*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);

If it is the second, third, fourth or fifth fine-material jhāna or one of the four types of immaterial jhānas, there are seven associated Path factors; Right View (*sammā-ditṭhi*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);

These Path factors give support to the associated Path impulsion mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 3 types of object condition (*ārammaṇa-paccaya*)

All supramundane Path and Fruition mind-moments take Nibbāna as object. Therefore, the Nibbāna object gives support to the four associated mental aggregates by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **predominance condition** (*adhipati-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)

## III. 6 types of proximity condition (*anantara-paccaya*)

The preceding mental aggregates for the sixteen types of Fruition consciousness accompanied by the happy feeling are the Path consciousness mental aggregates accompanied by the happy feeling. These preceding mental aggregates give support to one of the succeeding sixteen types of Noble Fruition mental aggregate by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)
- 4) **kamma condition** (*kamma-paccaya*)
- 5) **absence condition** (*natthi-paccaya*)
- 6) **disappearance condition** (*vigata-paccaya*)

[The Path kamma mentioned above is immediately effective kamma. There is no intervening mind-moment between Path and Fruition (*magga and phala*). But in this mental process, there might be one or two additional Fruition mind-moments. The conditions of the second and third Fruition mind-moment mental aggregates will be the same conditions as the Fruition mind-moment mental aggregates in the Natural Fruition attainment (*phala-samāpatti*) which we will be discussing next. (page 138) This current explanation of Fruition mental aggregates is only for the very first Fruition mind-moment in a Path mental process (*magga-vīthi*).]

## IV. 5 types of Base condition (*vatthu-paccaya*)

The preceding mental aggregates for the sixteen types of Fruition consciousness accompanied by the happy

feeling (four stages on Noble Path x four jhānas) [which are resultant mind (*vipāka-citta*)], are the mental aggregates of the sixteen types of Path impulsion consciousness accompanied by happy feeling. They support the succeeding mental aggregates in the following ways:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **presence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V 1 type of Decisive Support condition (*upanissaya-paccaya*)

There are both the four stages of the Noble Fruition as well as the five jhānas. This yields four groups each with five members. We would like to discuss them one by one.

All together there are twenty types of Noble Fruition consciousness (5 x 4). When viewed by jhāna there are sixteen types of Noble Fruition consciousness accompanied by the happy feeling and four types of Noble Fruition consciousness accompanied by a neutral feeling. When these sixteen are further divided we have four types of Stream-Winner Fruition moments accompanied by a happy feeling. These are the first jhāna Stream-Winner Fruition, the second jhāna Stream-Winner Fruition, the third jhāna Stream-Winner Fruition, and the fourth jhāna Stream-Winner Fruition. It should be similarly understood for Once-Returner Fruition, Non-Returner Fruition and Arahant Fruition. This yields four times four for sixteen types associated with the happy feeling.

There are five types of fifth jhāna Fruition consciousness all of which are accompanied by a neutral feeling. These are the fifth fine-material jhāna Fruition consciousness and the four types of immaterial jhāna Fruition consciousness. These five are all referred to as the fifth jhāna Fruition consciousness because of the similarity of their jhāna factors; neutral feeling (*upekkh-vedanā*) and one-pointedness (*ekaggatā*).

One can become a Stream-Winner while contemplating fifth fine-material jhāna dhammas or one of the four types of immaterial jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) or non-self (*anatta*).

Among all these types of jhāna dhamma, only one type of jhāna dhamma is the last object of the Formations-Equanimity-Knowledge (*sarikhārū-pekkhā-ñāṇa*), which is the last stage of vipassanā. After that knowledge, the Path mental process arises taking Nibbāna as object. Fruition consciousness then arises immediately as that first mental process after Path consciousness. That Fruition consciousness is associated with one of the 5 types of jhāna. The Fruition consciousness therefor will be associated with the number of jhāna factors that are associated with the jhāna out of which it arose.

### A) Group - Stream-Winner Fruition

There are 5 types of Stream-Winner Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, 52 types of associated mental factors, and 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc)

by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

### B) Group - Once-Returner Fruition

There are 5 types of Once-Returner Fruition mental aggregates. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

### C) Group - Non-Returner Fruition

There are 5 types of Non-Returner Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, Non-Returner Path consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

## D) Group - Arahant Fruition

There are 5 types Arahant Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, Non-Returner Path consciousness, Non-Returner Fruition consciousness, Arahant Path consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 29 types of condition. The four mental aggregates of the twenty types of Noble Fruition impulsion arise dependent on being supported by these conditions.

### **Natural-Fruition attainment** **Mental aggregates** (*Phala-samāpatti-vīthi*)

After becoming one of the Noble Ones, a Noble One may want to enter into Fruition attainment in order to enjoy the peaceful happiness (*santi-sukha*) of Nibbāna. This type of Fruition attainment is the Natural-Fruition attainment.

There are 4 types of Fruition attainment:

- 1) Stream-Winner Fruition attainment (*sotāpatti-phala-samāpatti*)
- 2) Once-Returner Fruition attainment (*sakadāgāmi-phala-samāpatti*)
- 3) Non-Returner Fruition attainment (*anāgāmi-phala-samāpatti*)
- 4) Arahant Fruition attainment (*Arahatta-phala-samāpatti*)

In the natural Fruition attainment mental process there are is Path consciousness, only Fruition consciousnesses which occur after three or four types of knowledge of purity (*vodāna-ñāṇa*). Therefore in a Fruition attainment mental process there are only three types of mind-moment.

- 1) mind-door adverting consciousness (*mano-dvār'āvajjana*),
- 2) 3 or 4 times of knowledge of purity consciousness (*vodāna-ñāṇa*),
- 3) 1 type of Fruition consciousness which arise million and million times

The knowledge of purity consciousness (*vodāna-citta*) is a type of sense-sphere access concentration always associated with wisdom. When coming before Stream-Winner, Once-Returner, and Non-Returner Fruition mind-moments, these access concentration mind-moments are always a great wholesome consciousness associated with the wisdom faculty and accompanied by the happy or neutral feeling. When coming before Arahant Fruition mind-moments these access concentration mind-moments are always a great functional consciousness associated with the wisdom faculty and accompanied by happy feeling or neutral feeling.

Stream-Winner Noble Ones may only enter into the Stream-Winner Fruition attainment to enjoy peaceful happiness of Nibbāna. In this same way, Once-Returner Noble Ones may only enter into the the Once-Returner Fruition attainment, Non-Returner Noble Ones may only enter into the Non-Returner Fruition attainment, and Arahants may only enter into the Arahant Fruition attainment to enjoy the peaceful happiness of Nibbāna. The lower Noble Ones cannot enter into higher Fruition attainments because they have not yet attained those higher Paths and Fruitions. Higher Noble Ones do not enter into the lower Fruition attainments because they have already overcome these stages and they have removed the attachments of the lower Fruitions.

The four mental aggregates in each Natural-Fruition attainment mind-moment arise dependent on support by the following 30 types of conditions:

- |           |           |                                                                  |
|-----------|-----------|------------------------------------------------------------------|
| <b>I</b>  | <b>14</b> | <b>types of conscience-condition</b> ( <i>sahajāta-paccaya</i> ) |
| <b>II</b> | <b>3</b>  | <b>types of object condition</b> ( <i>ārammaṇa-paccaya</i> )     |

- III 5 types of proximity condition** (*anantara-paccaya*)  
**IV 5 types of base condition** (*vatthu-paccaya*)  
**V 2 types of asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)  
**VI 1 type of decisive support condition** (*upanissaya-paccaya*)  
 30 all together

**I. 14 types of conascence-condition** (*sahajāta-paccaya*)

The Fruition mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root mental factors; non-greed (*a-lobha*), non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) predominance condition** (*adhipati-paccaya*): One of the associated predominant mental factors; desire (*chanda*), effort (*vīriya*), consciousness (*citta*), or investigation/ wisdom (*vimarśa*) gives support to the mental aggregates by way of the **predominance condition** (*adhipati-paccaya*).
- 10) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*).
- 11) nutriment condition** (*āhāra-paccaya*): three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*).
- 12) faculty condition** (*indriya-paccaya*): Eight associated mental faculties; faith faculty (*saddhi'ndriya*), effort faculty (*vīriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), wisdom faculty (*paññi'ndriya*), life-faculty (*jīvit'i'ndriya*), consciousness/mind faculty (*mani'ndriya*), and pleasure feeling/ neutral feeling faculty (*somanassi'ndriya/ upekkhi'ndriya*), give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 13) jhāna condition** (*jhāna-paccaya*): If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);  
 If it is one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
 These jhāna factors give support to the associated impulsion mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).
- 14) Path condition** (*magga-paccaya*): If it is the first jhāna Fruition, there are eight associated Path

factors; Right View (*sammā-diṭṭhi*), Right Application (*sammā-sankappa*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);

If it is one of remaining eight types of jhāna (second, third, fourth, or fifth fine-material jhāna, and one of the 4 types of immaterial jhāna), there are seven associated Path factors; Right View (*sammā-diṭṭhi*), Right Speech (*sammā-vācā*), Right Action (*sammā-kammanta*), Right Livelihood (*sammā-ājīva*), Right Effort (*sammā-vāyāma*), Right Mindfulness (*sammā-sati*) and Right Concentration (*sammā-samādhi*);

These Path factors support their own associated Fruition mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 3 types of Object condition (*ārammaṇa-paccaya*)

Every supramundane Path and Fruition consciousness always takes Nibbāna as its object. Therefore, it is the Nibbāna object that gives support to four mental aggregates of the four types of Fruition by way of:

- 1) **object condition** (*ārammaṇa-paccaya*)
- 2) **predominance condition** (*adhipati-paccaya*)
- 3) **decisive support condition** (*upanissaya-paccaya*)

## III. 5 types of proximity condition (*anantara-paccaya*)

The preceding mental aggregates for these sixteen types of Fruition consciousness accompanied by the happy feeling (four stages on Noble Path X four jhānas) are the preceding Fruition mental aggregates accompanied by the happy feeling. These preceding mental aggregates give support to one of succeeding sixteen types of Noble Fruition mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive Support condition** (*upanissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of Base condition (*vatthu-paccaya*)

The preceding mental aggregates for the sixteen types of Fruition consciousness accompanied by happy feeling (four stages on Noble Path X four jhānas) are the mental aggregates of the sixteen types of Fruition impulsion consciousness accompanied by happy feeling. They support the succeeding mental aggregates in the following ways:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **pre-nasence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 types of Asynchronic Kamma condition (*upanissaya-paccaya*)

The Path kamma (*magga-kamma*) gives support to the mental aggregates in all of the many Fruition mind-moments in a Fruition attainment mental process including the Natural-Fruition attainment by way of:

- 1) **Asynchronic Kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

[In the case of Natural-Fruition attainment, Path kamma or Path consciousness and its resulting Fruition consciousness are not preceding and succeeding mind-moments. In the Path mental process the interval between Path consciousness and Fruition consciousness is one or two mind-moments. In the Natural-Fruition attainment, on the other hand, the fruition mind-moments take place at a latter time and may be far removed from their corresponding path moment. The Natural-fruition



consciousness will also include millions and millions of Fruition mind-moments, each separated even further from the path moment. Because the Path consciousness and the Fruition consciousnesses in these mental processes are very far apart there are millions and millions of intervening mind-moments between Path kamma and its result.]

## 2) Natural Decisive Support condition (*pakatū'panissaya-paccaya*)

### VI. 1 type of Decisive Support condition (*upanissaya-paccaya*)

There are both the four stages of the Noble Fruition as well as the five jhānas. This yields four groups each with five members. We would like to discuss them one by one.

All together there are twenty types of Noble Fruition consciousness (5 x 4). When viewed by jhāna there are sixteen types of Noble Fruition consciousness accompanied by the happy feeling and four types of Noble Fruition consciousness accompanied by a neutral feeling. When these sixteen are further divided we have four types of Stream-Winner Fruition moments accompanied by a happy feeling. These are the first jhāna Stream-Winner Fruition, the second jhāna Stream-Winner Fruition, the third jhāna Stream-Winner Fruition, and the fourth jhāna Stream-Winner Fruition. It should be similarly understood for Once-Returner Fruition, Non-Returner Fruition and Arahant Fruition. This yields four times four for sixteen types associated with the happy feeling.

There are five types of fifth jhāna Fruition consciousness all of which are accompanied by a neutral feeling. These are the fifth fine-material jhāna Fruition consciousness and the four types of immaterial jhāna Fruition consciousness. These five are all referred to as the fifth jhāna Fruition consciousness because of the similarity of their jhāna factors; neutral feeling (*upekkh-vedanā*) and one-pointedness (*ekaggatā*).

One can become a Stream-Winner while contemplating fifth fine-material jhāna dhammas or one of the four types of immaterial jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) or non-self (*anatta*).

Among all these types of jhāna dhamma, only one type of jhāna dhamma is the last object of the Formations-Equanimity-Knowledge (*sarikhārū-pekkhā-ñāṇa*) which is the last stage of vipassanā. After that knowledge, the Path mental process arises taking Nibbāna as object. In that first mental process after the Path consciousness, Fruition consciousness arises immediately. That Fruition consciousness is associated with one of the 5 types of jhāna. The Fruition consciousness will be associated with the number of jhāna factors associated with the jhāna out of which it arose. The natural-fruition attainment, which happens at a later time, is also associated with this same number of jhāna factors.

#### A) Group - Stream-Winner Fruition

There are 5 types of Stream-Winner Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, 52 types of associated mental factors, and 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc)

by way of the **natural decisive support condition** (*pakatū'panissaya-paccaya*).

#### B) Group - Once-Returner Fruition

There are 5 types of Once-Returner Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

#### C) Group - Non-Returner Fruition

There are 5 types of Non-Returner Fruition mental aggregate. These mental aggregates arise dependent on the very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, Non-Returner Path consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

#### D) Group - Arahant Fruition

There are 5 types Arahant Fruition mental aggregate. These mental aggregates arise dependent on the

very strong and powerful support by 81 types of mundane consciousness, Stream-Winner Path consciousness, Stream-Winner Fruition consciousness, Once-Returner Path consciousness, Once-Returner Fruition consciousness, Non-Returner Path consciousness, Non-Returner Fruition consciousness, Arahant Path consciousness, Arahant Fruition consciousness, 52 types of associated mental factor, 28 types of materiality, and some concepts (such as ānāpāna counterpart sign etc) by way of **natural decisive support condition** (*pakatū'panissaya-paccaya*).

All together there are 30 types of condition. The four mental aggregates of the twenty types of Noble Fruition impulsion arise dependent on being supported by these conditions.

## Perceiving paccaya - other planes of existence

### Throughout round of rebirth

(*saṃsāra-magga*)

We have already explained the paccaya conditions as far as we can throughout one life from the birth-linking mind-moment to death consciousness mind-moment. We have discussed the five aggregates of different types of mind-moment according to mental process and process-free. We have discussed the five aggregates of many mind-moments, but, we can not discuss every single mind-moment within a life. Dependent on the explanations please continue to discern the conditions of the five aggregates in every mind-moment in six types of mental process, and three types of process-free mind-moment; birth-linking mind-moment, bhavaṅga mind-moments, and death consciousness mind-moment.

Throughout the round of rebirths, some meditators have occasionally been reborn in one of the woeful states and occasionally they had been reborn in one of the higher planes such as the human plane, the deva planes, and the brahma planes. You may also have had the same experience. In these other planes of existence you will be able to discern the different conditions of the five aggregates at the birth-linking mind-moment, in a bhavaṅga mind-moment, and in the death consciousness mind-moment. We will now describe those five aggregates one by one.

### Rootless birth-linking

(*a-hetuka-paṭisandhi*)

There are two types of rootless birth-linking consciousness (*a-hetuka-paṭisandhi-citta*):

- 1) Rootless-wholesome-resultant-investigating consciousness accompanied by a neutral feeling (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*)
- 2) Rootless-unwholesome-resultant-investigating consciousness accompanied by a neutral feeling (*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*)

**Rootless-wholesome-resultant-investigating consciousness accompanied by neutral feeling** (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*) is the birth-linking consciousness of the following types of human beings as well as some lesser deities:

In human world there are some beings who are deficient in faculties such as,

- a) Born blind beings (*jaccandha*),
- b) Born deaf beings (*jaccabadhira*),
- c) Beings who are born with no sense faculty of smell (*jaccaghānaka*)
- d) Beings who are born dumb (*jaccamūga*)
- e) Beings who are born dull and stupid (*jaccajala*)
- f) Beings who are born mad (*jaccummattaka*)
- g) Eunuchs (*paṇḍaka*)

There are 5 types of *paṇḍaka*. They are: [This translation may be not accurate.]

(g.1) *āsittakapaṇḍaka*: A man who gains satisfaction from performing oral sex on another man and from ingesting his semen, or who only becomes sexually aroused after ingesting another man's semen.

(g.2) *ussuyapaṇḍaka*: A voyeur, a man who gains sexual satisfaction from watching a man and a woman having sex.

(g.3) *opakkamikapaṇḍaka*: Eunuchs, that is, castrated men lacking complete sexual organs. Unlike the other four types described by pandaka Bunmi, these men attain their condition after birth and are not born as pandaka.

Leonard Zwilling (1992:204) does not call this type of *pandaka* a eunuch but rather says the term describes a man who "attains ejaculation through some special effort or artifice".

Bunmi's description of *opakkamika* as eunuchs appears to follow a sixth type of pandaka that Zwilling says is identified by Yas'omitra, the *lunapaṇḍaka*, which denotes a man who has been intentionally castrated.

(g.4) *pakkhapaṇḍaka*: People who become sexually aroused in parallel with the phases of the moon, either becoming aroused during the fortnight of the waning moon (Pali: *kālapakkha*) and ceasing to be aroused during the fortnight of the waxing moon (Pali: *juṇhapakkha*) or, conversely, becoming sexually aroused during the period of the waxing moon and ceasing to be aroused during the period of the waning moon.

Zwilling cites the early commentator, Buddhaghosa, as saying that a *pakkhapaṇḍaka* "becomes temporarily impotent for fourteen 'black days' of the month but regains his potency during the fourteen 'white days', that is, from the new to the full moon".

(g.5) *napuṃsakapaṇḍaka* (also sometimes called simply *napuṃsaka*): A person with no clearly defined genitals, whether male or female, having only a urinary tract. Another definition of a *napuṃsaka* given by Bunmi (1986:239) is 'a [>male] person who is not able to engage in activities like a man'. Elsewhere, Bunmi adds that *napuṃsakapaṇḍaka* are born without any genital organs as punishment.]

h) Those born with neither male nor female sexual organs (*napuṃsaka* or *napuṃsakapaṇḍaka*) [The meaning is mentioned above at (g.5)]

i) Hermaphrodites (*Ubhatobyañjanaka*)

[One type of sex is clear, the other one is not clear. There are two types of *ubhatobyañjanaka*: male-*ubhatobyañjanaka* (*purisa-ubhatobyañjanaka*) and female *ubhatobyañjanaka* (*iṭṭhi-ubhatobyañjanaka*). For male-*ubhatobyañjanaka* (*purisa-ubhatobyañjanaka*), male sexual organ is very clear, but female sexual organ is not clear. For female *ubhatobyañjanaka* (*iṭṭhi-ubhatobyañjanaka*), female sexual organ is very clear, but male sexual organ is not clear. When they have attachment to a woman, at that time male sexual organ is very clear but female sexual organ is not clear. Again when they have attachment to a man, female sexual organ is very clear, but male sexual organ is not clear.]

j) Beings who are born stammering (*mamma*)

All the above mentioned beings are human beings. Their birth-linking consciousness is a rootless wholesome resultant consciousness accompanied by neutral feeling, one type of investigating consciousness accompanied by neutral feeling (*upekkhā-santīraṇa*) which is the result of one type of inferior two-rooted great wholesome kamma. When they accumulated a great wholesome kamma in one of their past existences, their wholesome mind was not associated with wisdom faculty and was surrounded by different types of unwholesome mind such as greed, hatred, delusion, jealousy, envy etc. For this reason their wholesome kamma is two-rooted inferior wholesome kamma. Such types of wholesome kamma produce such types of inferior birth-linking aggregates.

The following one type of being is not a human being but a type of lesser deity.

k) Lesser deity (*vinipātikāsura*) who has no property, no proper place and has to seek refuge from great earth-bound devas (*bhummata-deva*).

**Rootless-unwholesome-resultant-investigating consciousness accompanied by neutral feeling** (*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*) which is a birth-linking consciousness in the four woeful states (*apāya*).

1) Rootless wholesome resultant consciousness accompanied by neutral feeling (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*)

OR

2) Rootless-unwholesome-resultant-investigating consciousness accompanied by neutral feeling (*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*)

These two types of consciousness are the birth-linking consciousness, the bhavaṅga consciousness and the death consciousness of all the above mentioned beings. We will discuss their conditions together.

## Rootless birth-linking material aggregates

The material aggregate at the rootless birth-linking mind-moment should be discerned based on previous methods mentioned in the five-door adverting consciousness mind-moment (*pañcadvārā'vajjana*). [page 56]

## Rootless birth-linking mental aggregates (*a-hetuka-paṭisandhi-nāmakkhanda*)

Two types of rootless birth-linking mental aggregate arise because they are supported simultaneously and appropriately by the following 25 types of conditions:

- I 11 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)
  - II 6 types of material conscence-condition** (*rūpa-sahajāta-paccaya*)
  - III 1 type of object condition** (*ārammaṇa-paccaya*)
  - IV 5 types of proximity condition** (*anantara-paccaya*)
  - V 2 types of asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 25 all together

### I. 11 types of Mental conscence-condition (*nāma-sahajāta-paccaya*)

The two types of rootless birth-linking mental aggregate which consist of one type of consciousness, seven types of universal mental factor, and three types of sundry; [application (*vitakka*), sustainment (*vicāra*) and decision (*adhimokkha*)], arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*)
- 9) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 10) faculty condition** (*indriya-paccaya*): Three associated mental faculties: life-faculty (*jīvitindriya*), consciousness/ mind faculty (*manindriya*), and neutral feeling faculty (*upekkhindriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 11) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

### II. 6 types of material conscence-condition (*rūpa-sahajāta-paccaya*)

The heart-base which arises together with the birth-linking mind-moment gives support to the birth-linking mental aggregates by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)

- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **dissociation condition** (*vippayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)

### III. 1 type of object condition (*ārammaṇa-paccaya*)

One of three signs: kamma (*kamma*), kamma sign (*kamma-nimitta*), and destination sign (*gati-nimitta*) which appeared at the moment of the death proximate impulses (*maraṇā-sanna-javana*) gives support to the birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

### IV. 5 types of proximity condition (*anantara-paccaya*)

The four mental aggregates of the death consciousness of the preceding existence give support to the birth-linking mental aggregates in this current life by way of;

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

[According to Buddha's Teaching, there is no intervening mind-moment between the past death consciousness and the present birth-linking consciousness. Because of this, the past death consciousness is a proximity condition (*anantara-paccaya*) for the present birth-linking consciousness although they are in different existences.]

### V. 2 types of Asynchronic Kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

The four mental aggregates of the rootless-unwholesome-resultant-investigating consciousness accompanied by neutral feeling (*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*) arise dependent on being supported by one of 11 types of past unwholesome kamma by way of:

- 1) **Asynchronic Kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **Natural Decisive Support condition** (*pakatū'panissaya-paccaya*)

[Please Note: There are 12 types of unwholesome kamma because there are 12 types of unwholesome consciousness (*akusala-citta*). There are two types of delusion-rooted kamma; one is associated with restlessness (*uddhacca*) and the other is associated with skepticism (*vichikicchā*). The delusion-rooted kamma associated with restlessness has no power to produce birth-linking mental aggregates (*paṭisandhi-nāmakkhanda*), but it has the power to produce bad results in the course of existence (*pavatti*). Therefore, there are only eleven types of unwholesome kamma which have the power to produce birth-linking mental aggregates, bhavaṅga mental aggregates and death consciousness mental aggregates.]

The four mental aggregates of the rootless wholesome resultant consciousness accompanied by neutral feeling (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*) arise because they are supported by one of the four types of two-rooted inferior past wholesome kamma by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive supporting condition** (*pakatū'panissaya-paccaya*)

All together there are 25 conditions. 2 types of rootless birth-linking mental aggregate arise because they are supported by these 25 conditions.

## Rootless bhavaṅga mental aggregates (*a-hetuka-bhavaṅga-nāmakkhanda*)

Two types of rootless bhavaṅga mental aggregates arise dependent on being supported simultaneously and appropriately by the following 24 types of condition. They are:

- I. 11 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)
  - II 1 type of object condition** (*ārammaṇa-paccaya*)
  - III 5 types of proximity condition** (*anantara-paccaya*)
  - IV 5 types of base condition** (*vatthu-paccaya*)
  - V 2 types of asynchronic kamma condition** (*nānā-kkhaṇika-paccaya*)
- 24 all together

### **I. 11 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The two types of rootless bhavaṅga mental aggregate which consist of one type of consciousness, seven types of universal mental factor, and three types of sundry; [application (*vitakka*), sustainment (*vicāra*) and decision (*adhimokkha*)] arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 9) mental nutriment condition** (*nāma-āhāra-paccaya*): three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 10) faculty condition** (*indriya-paccaya*): three associated mental faculties: life-faculty (*jīvitindriya*), consciousness/ mind faculty (*manindriya*) and neutral feeling faculty (*upekkhindriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 11) jhāna condition** (*jhāna-paccaya*): four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

### **II. 1 type of object condition** (*ārammaṇa-paccaya*)

One of three signs: kamma (*kamma*), kamma sign (*kamma-nimitta*), and destination sign (*gati-nimitta*) which appeared at the moment of the death proximate impulsions (*maraṇā-sanna-javana*) gives support to the birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

[The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature. ]

### **III. 5 types of proximity condition** (*anantara-paccaya*)

There are five types of proximity for the bhavaṅga mind-moment.

III.1) After the birth-linking mental aggregates the bhavaṅga mental aggregates arise. This bhavaṅga mind-moment is the first bhavaṅga mind moment (*pathama-bhavaṅga*) in a life. The preceding

mind-moment for this bhavaṅga is the birth-linking mind-moment. These preceding birth-linking mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding first bhavaṅga mind-moment.

III.2) Some bhavaṅgas arise after another bhavaṅga. In this case the preceding bhavaṅga mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.3) Some bhavaṅgas arise after a determining mind-moment (*voṭṭhabbana-viññāṇa*). The preceding determining mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.4) Some bhavaṅgas arise after an impulsion (*javana*) mind-moment. The preceding impulsion mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates. [Usually, sense-sphere impulsions arise seven times in a mental process. If there is bhavaṅga after the seventh impulsion, then that seventh impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. Occasionally, sense-sphere impulsions arise five times in the death-proximate mental process, reflecting impulsion mental process (*paccavakkhaṇa-vīthi*) etc. In this case the fifth impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. After a jhāna attainment mental process, there are uncountable jhāna impulsions. The last jhāna impulsion is the **proximity condition** (*anantara-paccaya*) for succeeding the bhavaṅga.]

III.5) Some bhavaṅgas arise after a registration (*tadārammaṇa*) mind-moment. The preceding registration mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

The above mentioned five types of preceding mental aggregate give support to the succeeding bhavaṅga mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

#### IV. 5 types of base condition (*vatthu-paccaya*)

IV.1) The heart-base which arises simultaneously with the preceding rootless birth-linking mind-moment (*a-hetuka-paṭisandhi*) is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.2) The heart-base which arises simultaneously with the preceding bhavaṅga mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.3) The heart-base which arises simultaneously with the preceding determining (*voṭṭhabbana-viññāṇa*) mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.4) The heart-base which arises simultaneously with the preceding impulsion (*javana*) mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.5) The heart-base which arises simultaneously with the preceding registration (*tadārammaṇa*) mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.6) Occasionally, for some beings at death-proximate time there are many many bhavaṅga mind-moments. Usually, such beings became unconscious at the near death moment. At that time, the heart-base which arises together with the preceding seventeenth mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

There are six types of heart-base. The above mentioned six types of heart-base which arise together with the preceding mental aggregates give support to the succeeding bhavaṅga mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)

**4) presence condition** (*atthi-paccaya*)

**5) non-disappearance condition** (*avigata-paccaya*)

**V. 2 types of asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

The bhavaṅga mental aggregates of beings in the woeful states are the four mental aggregates of a rootless-unwholesome-resultant-investigating consciousness accompanied by a neutral feeling (*a-hetuka-akusala-vipāka-upekkhā-santīraṇa*). These bhavaṅga mental aggregates arise dependent on being supported by one of the eleven types of past unwholesome kamma by way of:

**1) asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

**2) natural decisive support condition** (*pakatū'panissaya-paccaya*)

The bhavaṅga mental aggregates of inferior human beings and lesser deities, as mentioned above [page 142], are the mental aggregates of a rootless-wholesome-resultant-investigating consciousness accompanied by neutral feeling (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*). These bhavaṅga mental aggregates arise dependent on being supported by one type of inferior two-rooted great wholesome past kamma by way of:

**1) asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

**2) natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 24 supporting conditions for the Rootless bhavaṅga mental aggregates. Dependent on these conditions the mental aggregates will arise.

## Rootless death mental aggregates (*a-hetuka-cutī-nāmakkhanda*)

Two types of rootless death mental aggregates arise dependent on being supported simultaneously and appropriately by way of the following 24 conditions:

**I 11 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

**II 1 type of object condition** (*ārammaṇa-paccaya*)

**III 5 types of proximity condition** (*anantara-paccaya*)

**IV 5 types of base condition** (*vatthu-paccaya*)

**V 2 types of asynchronous kamma condition** (*nānā-kkhaṇika-paccaya*)

24 all together

**I. 11 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The two types of rootless bhavaṅga mental aggregate [which consist of one type of consciousness, seven types of universal mental factor, and three types of sundry; application (*vitakka*), sustenance (*vicāra*) and decision (*adhimokkha*)] arise dependent on being supported by each other reciprocally and appropriately by way of:

**1) conascence-condition** (*sahajāta-paccaya*)

**2) mutuality condition** (*aññamañña-paccaya*)

**3) support condition** (*nissaya-paccaya*)

**4) result condition** (*vipāka-paccaya*)

**5) association condition** (*sampayutta-paccaya*)

**6) presence condition** (*atthi-paccaya*)

**7) non-disappearance condition** (*avigata-paccaya*)

**8) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-*



*kamma-paccaya*)

**9) mental nutriment condition** (*nāma-āhāra-paccaya*): three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)

**10) faculty condition** (*indriya-paccaya*): three associated mental faculties: life-faculty (*jīvitindriya*), consciousness/ mind faculty (*manindriya*), and neutral feeling faculty (*upekkhindriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**11) jhāna condition** (*jhāna-paccaya*): Four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

## II. 1 type of object condition (*ārammaṇa-paccaya*)

One of three signs: kamma (*kamma*), kamma sign (*kamma-nimitta*), and destination sign (*gati-nimitta*) which appeared at the moment of the death proximate impulses (*maraṇā-sanna-javana*) gives support to the birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

[The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature. ]

## III. 5 types of Proximity condition (*anantara-paccaya*)

There are three types of death mind-moment.

III.1) Occasionally death consciousness arises after an impulsion (*javana*) mind-moment in a death proximate-impulsion-mental-process (*maraṇā-sanna-javana-vīthi*). The preceding last impulsion mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding death mental aggregates.

III.2) Occasionally death consciousness arises after a registration (*tadārammaṇa*) mind-moment in a death proximate-impulsion-mental-process (*maraṇā-sanna-javana-vīthi*). The preceding second registration mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding death mental aggregates.

III.3) Occasionally death consciousness arises after a bhavaṅga mind-moment or bhavaṅga mind-moments. This bhavaṅga mind-moment or these bhavaṅga mind-moments arise after the death-proximate-impulsion mind-moment or the second registration mind-moment in a death proximate-impulsion-mental-process (*maraṇā-sanna-javana-vīthi*).

One of these three preceding mental aggregates give support to the succeeding death mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

## IV. 5 types of base condition (*vatthu-paccaya*)

The Heart-base which arises together with the seventeenth mind-moment before death consciousness gives support to the death mental aggregates by way of;

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

## V. 2 types of asynchronic kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

The rootless unwholesome resultant death mental aggregates arise dependent on support by one of eleven types of past unwholesome kamma by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

Rootless wholesome resultant death mental aggregates of inferior human beings and lesser deities, as mentioned above [page 142], are the four mental aggregates of a rootless-wholesome-resultant-investigating consciousness accompanied by neutral feeling (*a-hetuka-kusala-vipāka-upekkhā-santīraṇa*). These death mental aggregates arise dependent on support by one type of inferior two-rooted great wholesome past kamma by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 24 supporting conditions for the Rootless death mental aggregates. Dependent on these conditions the mental aggregates will arise.

## The two-rooted mental aggregates (*dvi-hetuka-nāmakkhanda*)

If you were a two-rooted being in one of your previous existences, then you can discern the two-rooted birth-linking mental aggregates, two-rooted bhavaṅga mental aggregates, and two-rooted death mental aggregates.

## Two-rooted birth-linking mental aggregates (*dvi-hetuka-paṭisandhi-nāmakkhanda*)

The two-rooted birth-linking mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of the following 27 types of conditions (*paccayadhamma*):

- |            |           |                                                                                    |
|------------|-----------|------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )        |
| <b>II</b>  | <b>6</b>  | <b>types of material conscence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> )      |
| <b>III</b> | <b>1</b>  | <b>type of object condition</b> ( <i>ārammaṇa-paccaya</i> )                        |
| <b>IV</b>  | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                    |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
- 27 all together

If the birth-linking mind-moment is accompanied by a pleasant feeling there are 33 associated mental formations. They are; a great resultant consciousness, seven universal mental factors, six sundries and nineteen beautiful mental factors. If it is accompanied by neutral feeling there will be 32 associated mental formations. This is excepting joy (*pīṭi*), and with a neutral feeling (*upekkhā-vedanā*) instead of a happy feeling.

### **I. 13 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The two-rooted birth-linking mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) **conscence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññaṃañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)

- 4) **result condition** (*vipāka-paccaya*)
- 5) **association condition** (*sampayutta-paccaya*)
- 6) **presence condition** (*atthi-paccaya*)
- 7) **non-disappearance condition** (*avigata-paccaya*)
- 8) **root condition** (*hetu-paccaya*): The two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) **Conascence Kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) **mental nutriment condition** (*nāma-āhāra-paccaya*): The three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) **faculty condition** (*indriya-paccaya*): The seven associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriyī'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) **jhāna condition** (*jhāna-paccaya*): If the birth-linking consciousness is associated with a happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If it is associated with a neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) **Path Condition** (*magga-paccaya*): The four associated Path factors; application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **Path condition** (*magga-paccaya*).

## II. 6 types of material conascence-condition (*rūpa-sahajāta-paccaya*)

The heart-base, which arises simultaneously with birth-linking mind-moment, gives support to the birth-linking mental aggregates by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **dissociation condition** (*vippayutta-paccaya*)
- 5) **presence condition** (*atthi-paccaya*)
- 6) **non-disappearance condition** (*avigata-paccaya*)

## III. 1 type of object condition (*ārammaṇa-paccaya*)

One of three signs, which appear as the object of consciousness at the moment of the death proximate impulses, gives support to the birth-linking mental aggregates by way of **object condition** (*ārammaṇa-paccaya*). These three are: kamma (*kamma*), kamma sign (*kamma-nimitta*), or destination sign (*gati-nimitta*). The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

## IV. 5 types of Proximity condition (*anantara-paccaya*)

The four preceding mental aggregates, which are the death consciousness of the preceding existence, give support to birth-linking mental aggregates in this current life by way of;

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

According to Buddha's Teaching, there is no intervening mind-moment between the death consciousness of the most recent past life and the birth-linking consciousness of the present life. For this reason, past death consciousness is a proximity condition (*anantara-paccaya*) for the present life birth-linking consciousness even though they are in different existences.

**V. 2 types of Asynchronic Kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

One of the three-rooted inferior great wholesome past kammās (*ti-hetuka-omaka-kamma*) and one of the two-rooted supreme great wholesome past kammās (*dvi-hetuka-ukkāṭha-kamma*) gives support to the birth-linking mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 27 conditions. The four mental aggregates of the two-rooted birth-linking mind-moment arise dependent on being supported by these conditions.

## Two-rooted bhavaṅga mental aggregates (*dvi-hetuka-bhavaṅga-nāmakkhanda*)

The two-rooted bhavaṅga mental aggregates arise because of being supported simultaneously and appropriately by the following 26 types of condition (*paccaya-dhamma*):

- |                 |           |                                                                              |
|-----------------|-----------|------------------------------------------------------------------------------|
| <b>I</b>        | <b>13</b> | <b>types of mental conascence-condition</b> ( <i>nāma-sahajāta-paccaya</i> ) |
| <b>II</b>       | <b>1</b>  | <b>type of object condition</b> ( <i>ārammaṇa-paccaya</i> )                  |
| <b>III</b>      | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )              |
| <b>IV</b>       | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                     |
| <b>V</b>        | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-paccaya</i> ) |
| 26 all together |           |                                                                              |

**I. 13 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The two-rooted bhavaṅga mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **result condition** (*vipāka-paccaya*)
- 5) **association condition** (*sampayutta-paccaya*)
- 6) **presence condition** (*atthi-paccaya*)
- 7) **non-disappearance condition** (*avigata-paccaya*)
- 8) **root condition** (*hetu-paccaya*): The two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*), give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) **conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) **mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment

factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)

**11) faculty condition** (*indriya-paccaya*): Seven associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*): If the bhavaṅga consciousness is associated with happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīṭi*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is associated with neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*): Four associated path factors; application (*vitakka*), effort (*viriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 type of Object condition (*ārammaṇa-paccaya*)

One of three signs, which appear as the object of consciousness at the moment of the death proximate impulses, gives support to the two-rooted bhavaṅga mental aggregates by way of **object condition** (*ārammaṇa-paccaya*). These three are: kamma (*kamma*), kamma sign (*kamma-nimitta*), or destination sign (*gati-nimitta*).

The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

## III. 5 types of Proximity condition (*anantara-paccaya*)

There are five types of bhavaṅga mind-moment.

III.1) After the birth-linking mental aggregates the bhavaṅga mental aggregates arise. This bhavaṅga mind-moment is the first bhavaṅga mind moment (*pathama-bhavaṅga*) in a life. The preceding mind-moment for this bhavaṅga is the birth-linking mind-moment. These preceding birth-linking mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding first bhavaṅga mind-moment.

III.2) Some bhavaṅgas arise after another bhavaṅga. In this case the preceding bhavaṅga mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.3) Some bhavaṅgas arise after a determining mind-moment (*voṭṭhabbana-viññāṇa*). The preceding determining mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

III.4) Some bhavaṅgas arise after an impulsion (*javana*) mind-moment. The preceding impulsion mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates. [Usually, sense-sphere impulses arise seven times in a mental process. If there is bhavaṅga after the seventh impulsion, then that seventh impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. Occasionally, sense-sphere impulses arise five times in the death-proximate mental process, reflecting impulsion mental process (*paccavakkhana-vithi*) etc. In this case the fifth impulsion is the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga. After a jhāna attainment mental process, there are uncountable jhāna impulses. The last jhāna impulsion is the **proximity condition** (*anantara-paccaya*) for succeeding the bhavaṅga.]

III.5) Some bhavaṅgas arise after a registration (*tadārammaṇa*) mind-moment. The preceding registration mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding bhavaṅga mental aggregates.

The above mentioned five types of preceding mental aggregate give support to the succeeding bhavaṅga mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

According to Buddha's Teaching, there is no intervening mind-moment between the death consciousness of the most recent past life and the birth-linking consciousness of the present life. For this reason, past death consciousness is a proximity condition (*anantara-paccaya*) for the present life bhavaṅga consciousness even though they are in different existences.

#### IV. 5 types of Base condition (*vatthu-paccaya*)

IV.1) The heart-base which arises simultaneously with the preceding two-rooted birth-linking mind-moment (*dvi-hetuka-paṭisandhi*) is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.2) Heart-base which arises together with the preceding bhavaṅga mind-moment is **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.3) Heart-base which arises together with the preceding determining (*voṭṭhabbana-viññāṇa*) mind-moment is **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.4) Heart-base which arises together with the preceding impulsion (*javana*) mind-moment is **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.5) Heart-base which arises together with the preceding registration (*tadārammaṇa*) mind-moment is **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

IV.6) Occasionally, for some beings at death-proximate time there are many many bhavaṅga mind-moments. Usually, such beings became unconscious at the near death moment. At that time, the heart-base which arises together with the preceding seventeenth mind-moment is the **base condition** (*vatthu-paccaya*) for the succeeding bhavaṅga mental aggregates.

There are six types of heart-base. The above mentioned six types of heart-base which arise together with the preceding mental aggregates give support to the succeeding bhavaṅga mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

#### V. 2 types of Asynchronic Kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of the three-rooted inferior great wholesome past kammās (*ti-hetuka-omaka-kamma*) and one of the two-rooted supreme great wholesome past kammās (*dvi-hetuka-ukkaṭṭha-kamma*) give support to the bhavaṅga mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 26 conditions. Two-rooted bhavaṅga mental aggregates arise dependent on being supported by these 26 conditions.

## Two-rooted death mental aggregates (*dvi-hetuka-cutī-nāmakkhanda*)

The two-rooted death mental aggregates arise dependent on being supported simultaneously and appropriately by the following 26 types of condition:

- i **13 types of mental consanescence-condition** (*nāma-sahajāta-paccaya*)
- ii **1 type of object condition** (*ārammaṇa-paccaya*)
- iii **5 types of proximity condition** (*anantara-paccaya*)
- iv **5 types of base condition** (*vatthu-paccaya*)
- v **2 types of asynchronic kamma condition** (*nānā-kkhaṇika-paccaya*)  
26 all together

### I. **13 types of mental consanescence-condition** (*nāma-sahajāta-paccaya*)

The two-rooted death mental aggregates arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) consanescence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The two associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*), give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) consanescence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the way of **consanescence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty condition** (*indriya-paccaya*): Seven associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*): If the bhavaṅga consciousness is associated with a happy feeling, there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).  
If it is associated with a neutral feeling, there are four associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) Path Condition** (*magga-paccaya*): Four associated Path factors; application (*vitakka*), effort (*viriya*), mindfulness (*sati*), and one-pointedness (*ekaggatā*) give support to the mental aggregates by way of the **path condition** (*magga-paccaya*).

### II. **1 type of object condition** (*ārammaṇa-paccaya*)

One of three signs: kamma (*kamma*), kamma sign (*kamma-nimitta*), and destination sign (*gati-nimitta*) which appeared at the moment of the death proximate impulsions (*maraṇā-sanna-javana*) gives support to the two-rooted death mental aggregate by way of the **object condition** (*ārammaṇa-paccaya*).

The meditator must determine which type of sign was present at the near death moment and if it was a kamma sign its exact nature.

### iii. **5 types of proximity condition** (*anantara-paccaya*)

The preceding mental aggregates are of the following three types:

III.1) Occasionally, death mental aggregates arise after a death proximate impulsion (*maraṇā-sanna-javana*) mind-moment. The preceding death proximate impulsion mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding death mental aggregates.

III.2) Occasionally, death mental aggregates arise after a registration (*tadārammaṇa*) mind-moment of death-proximate-mental process (*maraṇā-sanna-vīthi*). The preceding registration mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding death mental aggregates.

III.3) Occasionally, death mental aggregates arise after a bhavaṅga mind-moment near death moment. The preceding bhavaṅga mental aggregates are the **proximity condition** (*anantara-paccaya*) for the succeeding death mental aggregates.

There are three types of preceding mind-moments before death consciousness. One of these three preceding mental aggregates gives support to the succeeding death mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

#### IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base which arises simultaneously with the preceding seventeenth mind-moment before death consciousness gives support to the death mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenascence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

#### V. 2 types of asynchronous kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of the three-rooted inferior great wholesome past kammās (*ti-hetuka-omaka-kamma*) and one of the two-rooted supreme great wholesome past kammās (*dvi-hetuka-ukkāṭha-kamma*) gives support to the death mental aggregates by way of:

- 1) **asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

All together there are 26 conditions. The two-rooted death mental aggregates arise dependent on being supported by these 26 conditions.

## Fine-material birth-linking mental aggregates (*rūpāvacara-pāṭisandhi-nāmakkhanda*)

Throughout the round of rebirth, occasionally you might have been reborn into one of the fine-material brahma planes. If you see such an existence you can discern the following conditions.

There are five types of fine-material birth-linking mental aggregate:

- 1) First jhāna fine-material birth-linking mental aggregates. These mental aggregates include 34 types of mental formation: One type of resultant first jhāna consciousness, seven universals, six sundries, nineteen beautiful mental factors, and the wisdom faculty. Occasionally, if it is a karuṇā jhāna resultant mind, there are 35 types of mental formation, together with compassion (*karuṇā*). Occasionally, if it is mudita jhāna resultant mind, there are 35 types of mental formation, together with sympathetic joy (*mudita*). It should be similarly understood for second jhāna and third jhāna.)



- 2) Second jhāna fine-material birth-linking mental aggregates. These mental aggregates include 33 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*). If it is the second jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 34 types of mental formations.
- 3) Third jhāna fine-material birth-linking mental aggregates. All together there are 32 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*) and sustainment (*vicāra*). If it is the third jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 33 types of mental formation.
- 4) Fourth jhāna fine-material birth-linking mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*), sustainment (*vicāra*), and joy (*pīti*). If it is the fourth jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 32 types of mental formation.)
- 5) Fifth jhāna fine-material birth-linking mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation excluding application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), but instead of the happy feeling (*sukha*) it associates with the neutral feeling (*upekkhā-vedanā*).

In each jhāna birth-linking mind-moment there are four mental aggregates. These mental aggregates arise dependent on being supported by the following 27 types of condition.

- |     |           |                                                                                     |
|-----|-----------|-------------------------------------------------------------------------------------|
| i   | <b>13</b> | <b>types of mental conascence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )        |
| ii  | <b>6</b>  | <b>types of material conascence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> )      |
| iii | <b>1</b>  | <b>type of object condition</b> ( <i>ārammaṇa-paccaya</i> )                         |
| iv  | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                     |
| v   | <b>2</b>  | <b>types of asynchronous kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
- 27 all together

#### I. **13 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The fine-material birth-linking mental aggregates arise because they support each other respectively and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): Three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*viriyi'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīviti'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*):

If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is one of the fifth jhānas there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to their own associated mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*):

If it is the first jhāna birth-linking consciousness, there are five associated Path factors; application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

If it is the second jhāna birth-linking consciousness or third jhāna birth-linking consciousness or fourth jhāna birth-linking consciousness or fifth jhāna birth-linking consciousness, there are four associated Path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

These associated Path factors give support to the mental aggregates by way of the **Path condition** (*magga-paccaya*).

**II. 6 types of Material consciousness-condition** (*rūpa-sahajāta-paccaya*)

The heart-base which arises together with the birth-linking mind-moment gives support to the birth-linking mental aggregates by way of:

- 1) consciousness-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) dissociation condition** (*vippayutta-paccaya*)
- 5) presence condition** (*atthi-paccaya*)
- 6) non-disappearance condition** (*avigata-paccaya*)

**III. 1 type of object condition** (*ārammaṇa-paccaya*)

In this case, there are different types of jhānas and the object of different jhānas is also different in some cases. Therefore, we would like to show them in different groups such as (A) group, (B) group etc.

**(A) Group - first jhāna**

If these fine-material birth-linking mental aggregates are first jhāna resultant mental aggregates, then one of the 25 samatha meditation objects, which are concepts, give support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The 25 samatha meditation objects are:

- A.1)** ten types of kasīṇa (*kasīṇa*)
- A.2)** ten types of foulness (*asubha*)
- A.3)** Mindfulness of 32 parts of body as foulness (*kāyagatā-sati*)

- A.4)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- A.5)** All beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
- A.6)** All beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
- A.7)** All beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

25 all together.

One of these objects gives support to the first jhāna birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(B) Group - second, third, or fourth jhāna,**

If these fine-material birth-linking mental aggregates are the mental aggregates of second, third, or fourth jhāna, one of fourteen samatha meditation objects give support to these fine-material birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The fourteen samatha meditation objects are:

- B.1)** ten types of kasiṇa (*kasiṇa*),
- B.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- B.3)** All happy and unhappy beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
- B.4)** All unhappy beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
- B.5)** All happy beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

14 all together.

One of these objects gives support to the second, third, or fourth jhāna birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(C) Group - fine-material fifth jhāna**

If these fine-material birth-linking mental aggregates are the four mental aggregates of fine-material fifth jhāna according to five-fold system (*pañcaka-naya*), one of twelve samatha meditation objects gives support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The twelve types of samatha objects are:

- C.1)** ten types of kasiṇa (*kasiṇa*)
- C.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- C.3)** All happy and unhappy beings of equanimity sublime abiding meditation (*upekkhā-brahma-vihāra-jhāna-ārammaṇa*) which is fifth jhāna according to five-fold system (*pañcaka-naya*)

12 all together.

One of these objects gives support to the fifth jhāna birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

#### **iv. 5 types of proximity condition** (*anantara-paccaya*)

The four preceding mental aggregates, which are the death consciousness of the preceding existence, give support to fine-material birth-linking mental aggregates in this current life by way of;

- 1) proximity condition** (*anantara-paccaya*)
- 2) contiguity condition** (*samanantara-paccaya*)
- 3) decisive support condition** (*upnissaya-paccaya*)
- 4) absence condition** (*natthi-paccaya*)
- 5) disappearance condition** (*vigata-paccaya*)

According to Buddha's Teaching, there is no intervening mind-moment between past death consciousness and present birth-linking consciousness. For this reason the past death consciousness is a proximity condition (*anantara-paccaya*) for the present birth-linking consciousness although they are different

existences. There are nine types of three-rooted five aggregate-sphere death consciousness (*ti-hetuka-pañcavokāra-cuti*). They are four types of great wholesome resultant death consciousness, and five types of fine-material resultant death consciousness. One of these nine types of death consciousness is the preceding mental aggregate. These preceding mental aggregates are a proximity condition for the succeeding fine-material birth-linking mental aggregates.

#### **V. 2 types of asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

One of five types of fine-material wholesome jhāna kamma give support simultaneously and appropriately to the associated fine-material birth-linking mental aggregates by way of:

- 1) asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) natural decisive support condition** (*pakatū'panissaya-paccaya*)

First jhāna wholesome kamma, which had been accumulated in a preceding existence gives support to the first fine-material birth-linking mental aggregates in this current life and second jhāna wholesome kamma gives support to second fine-material birth-linking mental aggregates, and so on.

All together there are 27 conditions. 5 types of fine-material birth-linking mental aggregate arise because of being supported by these 27 conditions.

## Fine-material bhavaṅga mental aggregates

(*rūpāvacara-bhavaṅga-nāmakkhanda*)

There are five types of fine-material bhavaṅga mental aggregate:

- 1) First jhāna fine-material bhavaṅga mental aggregates. These mental aggregates include 34 types of mental formation: One type of resultant first jhāna consciousness, seven universals, six sundries, nineteen beautiful mental factors, and the wisdom faculty. Occasionally, if it is karuṇā jhāna resultant mind, there are 35 types of mental formation, together with compassion (*karuṇā*). Occasionally, if it is mudita jhāna resultant mind, there are 35 types of mental formation, together with sympathetic joy (*mudita*). It should be similarly understood for second jhāna and third jhāna.)
- 2) Second jhāna fine-material bhavaṅga mental aggregates. These mental aggregates include 33 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*). If it is the second jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 34 types of mental formations.
- 3) Third jhāna fine-material bhavaṅga mental aggregates. These mental aggregates include 32 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*) and sustainment (*vicāra*). If it is the third jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 33 types of mental formation.
- 4) Fourth jhāna fine-material bhavaṅga mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*), sustainment (*vicāra*), and joy (*pīti*). If it is the fourth jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 32 types of mental formation.)
- 5) Fifth jhāna fine-material bhavaṅga mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation excluding application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), but instead of the happy feeling (*sukha*) it associates with the neutral feeling (*upekkhā-vedanā*).

In each fine-material bhavaṅga mind-moment there are four mental aggregates. These mental aggregates arise dependent on being supported by the following 26 types of condition.

- I 13 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)
- II 1 type of object condition** (*ārammaṇa-paccaya*)

- III 5 types of proximity condition** (*anantara-paccaya*)  
**IV 5 types of base condition** (*vatthu-paccaya*)  
**V 2 types of asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)  
 26 all together

**I. 13 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The five types of fine-material bhavaṅga mental aggregate arise dependent on being supported by each other by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāna*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*):
 

If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is one of the fifth jhānas there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to their own associated mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*):

If it is the first jhāna bhavaṅga consciousness, there are five associated Path factors; application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

If it is the second jhāna bhavaṅga consciousness or third jhāna bhavaṅga consciousness or fourth jhāna bhavaṅga consciousness or fifth jhāna bhavaṅga consciousness, there are four

associated Path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

These associated Path factors give support to the mental aggregates by way of the **path condition** (*maggā-paccaya*).

## II. 1 type of object condition (*ārammaṇa-paccaya*)

In this case, there are different types of jhānas. The object of different jhānas is also different in some cases. Therefore, we will describe them in three groups.

### (A) Group - first jhāna

If these fine-material bhavaṅga mental aggregates are first jhāna bhavaṅga mental aggregates, then one of the 25 samatha meditation objects, which are concepts, give support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The 25 samatha meditation objects are:

- A.1)** ten types of kasiṇa (*kasiṇa*)
- A.2)** ten types of foulness (*asubha*)
- A.3)** Mindfulness of 32 parts of body as foulness (*kāyagatā-sati*)
- A.4)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- A.5)** All beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
- A.6)** All beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
- A.7)** All beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

25 all together.

One of these objects gives support to the first jhāna bhavaṅga mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### (B) Group - second, third, or fourth jhāna,

If these fine-material bhavaṅga mental aggregates are the mental aggregates of the second, third, or fourth jhāna, one of fourteen samatha meditation objects gives support to these fine-material bhavaṅga mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The fourteen samatha meditation objects are:

- B.1)** ten types of kasiṇa (*kasiṇa*),
- B.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- B.3)** All happy and unhappy beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)
- B.4)** All unhappy beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)
- B.5)** All happy beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

14 all together.

One of these objects gives support to the second, third, or fourth jhāna bhavaṅga mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### (C) Group - fine-material fifth jhāna

If these fine-material bhavaṅga mental aggregates are the four mental aggregates of fine-material fifth jhāna according to five-fold system (*pañcaka-naya*), one of twelve samatha meditation objects gives support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The twelve types of samatha objects are:

- C.1)** ten types of kasiṇa (*kasiṇa*)
- C.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)
- C.3)** All happy and unhappy beings of equanimity sublime abiding meditation (*upekkhā-brahma-vihāra-jhāna-ārammaṇa*) which is fifth jhāna according to five-fold system (*pañcaka-naya*)

12 all together.

One of these objects gives support to the fifth jhāna bhavaṅga mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### III. 5 types of proximity condition (*anantara-paccaya*)

The four preceding mental aggregates are the proximity condition for the succeeding fine-material bhavaṅga mental aggregates. These preceding mental aggregates are of the following four types:

III-1) Some bhavaṅga mental aggregates arise immediately after the birth-linking mental aggregates. Then the preceding fine-material birth-linking mental aggregates are the proximity condition for the succeeding fine-material bhavaṅga mental aggregates.

III-2) Some bhavaṅga mental aggregates arise immediately after preceding bhavaṅga mind-moment mental aggregates. Then the preceding fine-material bhavaṅga mental aggregates are the proximity condition for the succeeding fine-material bhavaṅga mental aggregates.

III-3) Some bhavaṅga mental aggregates arise immediately after a determining (*voṭṭhabbana-viññāṇa*) mind-moment. Then the preceding determining (*voṭṭhabbana-viññāṇa*) mental aggregates are the proximity condition for the succeeding fine-material bhavaṅga mental aggregates.

[Sometimes, Brahmas visit The Buddha to listen to Dhamma. At that time, they pay homage to The Buddha. When they do this an eye-door mental process and an ear-door mental process arise in them. But in the fine-material Brahma realm registration mental aggregates do not arise. They arise only in sense-sphere planes (*kāmāvacara*). For this reason, the determining (*voṭṭhabbana-viññāṇa*) mind-moment is the last mind-moment in the mental process.]

III-4) Some bhavaṅga mental aggregates arise immediately after impulsion (*javana*) mental aggregates. Then the preceding impulsion (*javana*) mental aggregates are the proximity condition for the succeeding fine-material bhavaṅga mental aggregates.

One of these four sets of mental aggregates are the preceding mental aggregates that give support to the succeeding fine-material bhavaṅga mental aggregates by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

### IV. 5 type of base condition (*vatthu-paccaya*)

The heart-base which arises together with one of the sets of aggregates just listed under proximity condition gives support to the succeeding fine-material bhavaṅga mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **pre-nasence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

### V. 2 types of asynchronous kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of the five types of fine-material wholesome jhāna kamma gives support simultaneously and appropriately to its own fine-material bhavaṅga mental aggregates by way of:

- 1) **asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

First jhāna wholesome kamma, which had been accumulated in a preceding existence, gives support to first bhavaṅga mental aggregates in this current life and second jhāna wholesome kamma gives support to

second bhavaṅga mental aggregates, and so on.

All together there are 26 conditions. The five fine-material bhavaṅga mental aggregates arise dependent on being supported by these 26 conditions.

## Fine-material death mental aggregates

(*rūpāvacara-cutī-nāmakkhanda*)

There are five types of fine-material death mental aggregate:

- 1) First jhāna fine-material death mental aggregates. These mental aggregates include 34 types of mental formation: One type of resultant first jhāna consciousness, seven universals, six sundries, nineteen beautiful mental factors, and the wisdom faculty. Occasionally, if it is a karuṇā jhāna resultant mind, there are 35 types of mental formation, together with compassion (*karuṇā*). Occasionally, if it is a mudita jhāna resultant mind, there are 35 types of mental formation, together with sympathetic joy (*mudita*). It should be similarly understood for the second jhāna and third jhāna.)
- 2) Second jhāna fine-material death mental aggregates. These mental aggregates include 33 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*). If it is the second jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 34 types of mental formations.
- 3) Third jhāna fine-material death mental aggregates. These mental aggregates include 32 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*) and sustainment (*vicāra*). If it is the third jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 33 types of mental formation.
- 4) Fourth jhāna fine-material death mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation, excluding application (*vitakka*), sustainment (*vicāra*), and joy (*pīti*). If it is the fourth jhāna, and is associated with compassion (*karuṇā*) or sympathetic joy (*mudita*), there will be 32 types of mental formation.)
- 5) Fifth jhāna fine-material death mental aggregates. These mental aggregates include 31 types of mental formation: The above mentioned 34 types of mental formation excluding application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), but instead of the happy feeling (*sukha*) it associates with the neutral feeling (*upekkhā-vedanā*).

In each jhāna death mind-moment there are four mental aggregates. These mental aggregates arise dependent on being supported by the following 26 types of condition.

- |            |           |                                                                                    |
|------------|-----------|------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of mental conascence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )       |
| <b>II</b>  | <b>1</b>  | <b>type of object condition</b> ( <i>ārammaṇa-paccaya</i> )                        |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                    |
| <b>IV</b>  | <b>5</b>  | <b>types of base condition</b> ( <i>vatthu-paccaya</i> )                           |
| <b>V</b>   | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
- 26 all together

### **I. 13 types of mental conascence-condition** (*nāma-sahajāta-paccaya*)

The four types of fine-material death mental aggregate arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conascence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)



**7) non-disappearance condition** (*avigata-paccaya*)

**8) root condition** (*hetu-paccaya*): The three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).

**9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)

**10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)

**11) faculty condition** (*indriya-paccaya*): eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriyī'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññī'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*):

If it is the first jhāna in the Abidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

If it is the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

If it is one of the fifth jhānas there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to their own associated mental aggregates by way of **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*):

If it is the first jhāna death consciousness, there are five associated Path factors; application (*vitakka*), effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

If it is the second jhāna, or third jhāna, or fourth jhāna, or fifth jhāna death consciousness, there are four associated Path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)

These associated Path factors give support to the mental aggregates by way of the **path condition** (*magga-paccaya*).

**II. 1 type of Object condition** (*ārammaṇa-paccaya*)

In this case, there are different types of jhānas and the object of different jhānas is also different in some cases.

**(A) Group - first jhāna**

If these fine-material death mental aggregates are first jhāna resultant mental aggregates, then one of the 25 samatha meditation objects, which are concepts, give support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The 25 samatha meditation objects are:

**A.1)** ten types of kasiṇa (*kasiṇa*)

**A.2)** ten types of foulness (*asubha*)

**A.3)** Mindfulness of 32 parts of body as foulness (*kāyagatā-sati*)

**A.4)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)

**A.5)** All beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)

**A.6)** All beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)

**A.7)** All beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

25 all together.

One of these objects gives support to the first fine-material birth-linking mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(B) Group - second, third, or fourth jhāna,**

If these fine-material death mental aggregates are the resultant mental aggregates of second, third, or fourth jhāna, one of fourteen samatha meditation objects give support to these fine-material death mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

The fourteen samatha meditation objects are:

**B.1)** ten types of kasiṇa (*kasiṇa*),

**B.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)

**B.3)** All happy and unhappy beings of loving kindness meditation (*mettā-jhāna-ārammaṇa*)

**B.4)** All unhappy beings of compassion meditation (*karuṇā-jhāna-ārammaṇa*)

**B.5)** All happy beings of sympathetic joy meditation (*mudita-jhāna-ārammaṇa*)

14 all together.

One of these objects gives support to the second, third, or fourth jhāna fine-material death mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **(C) Group - fine-material fifth jhāna**

If these fine-material death mental aggregates are the resultant four mental aggregates of fine-material fifth jhāna according to five-fold system (*pañcaka-naya*), one of twelve samatha meditation objects gives support to them by way of the **object condition** (*ārammaṇa-paccaya*).

The twelve types of samatha objects are:

**C.1)** ten types of kasiṇa (*kasiṇa*)

**C.2)** Ānāpāna counterpart sign which is the object of mindfulness of breathing (*ānāpāna-sati*)

**C.3)** All happy and unhappy beings of equanimity sublime abiding meditation (*upekkhā-brahma-vihāra-jhāna-ārammaṇa*) which is fifth jhāna according to five-fold system (*pañcaka-naya*)

12 all together.

One of these objects gives support to the fifth jhāna fine-material death mental aggregates by way of the **object condition** (*ārammaṇa-paccaya*).

### **iii. 5 types of proximity condition**(*anantara-paccaya*)

There are two types of preceding mental aggregates which are the proximity condition for succeeding fine-material death mental aggregates.:

III-1) Some death mental aggregates arise after a death proximate impulsion (*maraṇā-sanna-javana*) mental aggregates. In this case the preceding death proximate impulsion (*maraṇā-sanna-javana*) mental aggregates are proximity condition for the succeeding fine-material death mental aggregates.

III-2) Some death mental aggregates arise after preceding bhavaṅga mental aggregates. In this case the preceding fine-material bhavaṅga mental aggregates are the proximity condition for the succeeding fine-material death mental aggregates.

One of these types of preceding mental aggregate supports the succeeding fine-material death mental aggregates by way of:

**1) proximity condition** (*anantara-paccaya*)

- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

#### IV. 5 types of base condition (*vatthu-paccaya*)

The heart-base which arises simultaneously with the seventeenth mental aggregates before the death consciousness mental aggregates gives supports to the fine-material death mental aggregates by way of:

- 1) **support condition** (*nissaya-paccaya*)
- 2) **prenasence condition** (*purejāta-paccaya*)
- 3) **dissociation condition** (*vippayutta-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

#### V. 2 types of asynchronous kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of five types of fine-material wholesome jhāna kamma give support simultaneously and appropriately to the associated fine-material birth-linking mental aggregates by way of:

- 1) **asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

First jhāna wholesome kamma, which had been accumulated in a preceding existence gives support to first fine-material birth-linking mental aggregates in this current life and second jhāna wholesome kamma gives support to second fine-material birth-linking mental aggregates, and so on.

All together there are 26 conditions. 5 types of fine-material birth-linking mental aggregate arise because of being supported by these 26 conditions.

## Immaterial birth-linking mental aggregates (*arūpa-paṭisandhi-nāmakkhanda*)

Throughout the round of rebirth, occasionally you might have been reborn into one of the immaterial brahma planes. If you see such an existence you can discern the following conditions.

There are four types of immaterial birth-linking mental aggregate:

- 1) The base of boundless space (*ākāśāṇāñcāyatana-jhāna*) birth-linking mental aggregates. These mental aggregates include 31 types of mental formation: one resultant base of boundless space consciousness, seven universals, three sundries (excluding application (*vitakka*), sustainment (*vicāra*), joy (*piṭṭi*)), nineteen beautiful mental factors, and the wisdom faculty.
- 2) The base of boundless consciousness (*viññāṇaṇcāyatana-jhāna*) birth-linking mental aggregates. These mental aggregates include the 31 above mentioned types of mental formation.
- 3) The base of nothingness (*ākāśāṇāñcāyatana-jhāna*) birth-linking mental aggregates. These mental aggregates include the 31 above mentioned types of mental formation.
- 4) The base of neither perception nor non-perception (*nevasaññā-nāsaññā-yatana-jhāna*) birth-linking mental aggregates. These mental aggregates include the 31 above mentioned types of mental formation.

In each jhāna birth-linking mind-moment, there are four mental aggregates. These mental aggregates arise dependent on being supported simultaneously and appropriately by way of the following 21 types of condition.

- I 13 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)  
**II 1 type of object condition** (*ārammaṇa-paccaya*)  
**III 5 types of proximity condition** (*anantara-paccaya*)  
**IV 2 types of asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)  
 21 all together

**I. 13 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The four types of immaterial birth-linking mental aggregate arise dependent on being supported by each other by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*):  
 The four types of immaterial birth-linking consciousness mental aggregates mentioned above [page 167] are fifth jhāna resultant birth-linking jhāna consciousness. There are two associated jhāna factors in each birth-linking mind-moment; neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
 These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) Path Condition** (*maggā-paccaya*):  
 There are four associated Path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*).  
 These associated Path factors give support to the mental aggregates by way of the **path condition** (*maggā-paccaya*).

**II. 1 type of object condition** (*ārammaṇa-paccaya*)

II.1) If it is a base of boundless space resultant birth-linking consciousness, the object of the birth-linking mental aggregates is the boundless space which is perceived after having removed one of the nine kasiṇa objects, such as the earth kasiṇa, or light kasiṇa. This boundless space object is a type of concept

which is a kamma-sign (*kamma-nimitta*) object.

II.2) If it is a base of boundless consciousness resultant birth-linking consciousness, the object of the birth-linking mental aggregates is the past base of boundless space jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).

II.3) If it is a base of nothingness resultant birth-linking consciousness, the object of the birth-linking mental aggregates is the absence of boundless space jhāna consciousness. This is a type of concept called "nothingness (*natthi-bhava-paññatti*)" which is a kamma sign (*kamma-nimitta*) object.

II.4) If it is a base of neither perception nor non-perception resultant birth-linking consciousness, the object of the birth-linking mental aggregates is the past base of nothingness jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).

One of these objects gives support to its own immaterial birth-linking mental aggregates by way of **object condition** (*ārammaṇa-paccaya*).

### III. 5 types of proximity condition (*anantara-paccaya*)

III.1) If they are base of boundless space birth-linking mental aggregates, the preceding mental aggregates are one of nine types of death mental aggregate; four types of three-rooted sense-sphere death mental aggregate, five types of fine-material death mental aggregate and base of boundless space death mental aggregates. Altogether there are ten possible types of preceding death mental aggregate. One of these sets of death mental aggregates is the proximity condition for the base of boundless space birth-linking mental aggregates.

III.2) If they are base of boundless consciousness birth-linking mental aggregates, the preceding mental aggregates are one of the above mentioned ten types of preceding death mental aggregates or the boundless consciousness death mental aggregates. Altogether there are eleven types of preceding death mental aggregate. One of these preceding death mental aggregates is the proximity condition for the base of boundless consciousness birth-linking mental aggregates.

III.3) If they are base of nothingness birth-linking mental aggregates, the preceding mental aggregates are one of the above mentioned eleven types of preceding death mental aggregates, or the base of nothingness death mental aggregates. Altogether there are twelve types of preceding death mental aggregate. One of these preceding death mental aggregates is the proximity condition for the base of nothingness birth-linking mental aggregates.

III.4) If they are base of neither perception nor non-perception birth-linking mental aggregates, the preceding mental aggregates are one of the above mentioned twelve types of preceding death mental aggregate, or the base of neither perception nor non-perception death mental aggregates. Altogether there are thirteen types of preceding death mental aggregates. One type of these preceding death mental aggregates is the proximity condition for the base of neither perception nor non-perception birth-linking mental aggregates.

One of the above listed preceding mental aggregates, which are the death consciousness of a preceding existence, gives support to the immaterial birth-linking mental aggregates in this current life by way of:

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

### V. 2 types of asynchronic kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of four types of immaterial wholesome jhāna kamma gives support simultaneously and appropriately to its own immaterial birth-linking mental aggregates by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

The base of boundless space jhāna wholesome kamma which had been accumulated in a preceding

existence supports the base of boundless space birth-linking mental aggregates in this current life, the base of boundless consciousness jhāna wholesome kamma supports the base of boundless consciousness birth-linking mental aggregates, base of nothingness jhāna wholesome kamma supports the base of nothingness birth-linking mental aggregates and base of neither perception nor non-perception jhāna wholesome kamma supports the base of neither perception nor non-perception birth-linking mental aggregates.

All together there are 21 conditions. The immaterial birth-linking mental aggregates arise dependent on being supported by these 21 conditions.

## Immaterial bhavaṅga mental aggregates (*arūpa-bhavaṅga-nāmakkhanda*)

There are four types of immaterial bhavaṅga mental aggregate:

- 1) The base of boundless space bhavaṅga mental aggregates. All together these have 31 types of mental formation: one resultant base of boundless space consciousness, seven universals, three sundries (excluding application (*vitakka*), sustainment (*vicāra*), joy (*pīṭi*)), nineteen beautiful mental factors, and the wisdom faculty.
- 2) The base of boundless consciousness bhavaṅga mental aggregates. All together these have the 31 above mentioned types of mental formation.
- 3) The base of nothingness bhavaṅga mental aggregates. All together these have the 31 above mentioned types of mental formation.
- 4) The base of neither perception nor non-perception bhavaṅga mental aggregates. All together these have the 31 above mentioned types of mental formation.

In each jhāna birth-linking mind-moment, there are four mental aggregates. These mental aggregates arise dependent on being supported by the following 21 types of condition.

- |            |           |                                                                                    |
|------------|-----------|------------------------------------------------------------------------------------|
| <b>I</b>   | <b>13</b> | <b>types of mental conscence-condition</b> ( <i>nāma-sahajāta-paccaya</i> )        |
| <b>II</b>  | <b>1</b>  | <b>type of object condition</b> ( <i>ārammaṇa-paccaya</i> )                        |
| <b>III</b> | <b>5</b>  | <b>types of proximity condition</b> ( <i>anantara-paccaya</i> )                    |
| <b>IV</b>  | <b>2</b>  | <b>types of asynchronic kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
|            |           | 21 all together                                                                    |

### **I. 13 types of mental conscence-condition** (*nāma-sahajāta-paccaya*)

The four types of immaterial bhavaṅga mental aggregate arise dependent on being supported by each other reciprocally and appropriately by way of:

- 1) conscence-condition** (*sahajāta-paccaya*)
- 2) mutuality condition** (*aññamañña-paccaya*)
- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conscence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conscence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment

factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)

**11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriyī'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvitī'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññī'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).

**12) jhāna condition** (*jhāna-paccaya*):

These four types of immaterial bhavaṅga resultant jhāna consciousness are all based on the fifth jhāna. Therefor there are two associated jhāna factors in each bhavaṅga mind-moment: the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).

**13) Path Condition** (*magga-paccaya*):

There are four associated Path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*).

These associated Path factors give support to the mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 type of object condition (*ārammaṇa-paccaya*)

II.1) If it is a base of boundless space (*ākāśāṇāñcāyatana-jhāna*) bhavaṅga consciousness, the object of the bhavaṅga mental aggregates is the boundless space which is perceived after having removed one of the nine kasiṇa objects, such as the earth kasiṇa, or light kasiṇa. This boundless space object is a type of concept which is a kamma-sign (*kamma-nimitta*) object.

II.2) If it is a base of boundless consciousness (*viññāṇāñcāyatana-jhāna*) bhavaṅga consciousness, the object of the bhavaṅga mental aggregates is the past base of boundless space jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).

II.3) If it is a base of nothingness (*ākāśāññāyatana-jhāna*) bhavaṅga consciousness, the object of the bhavaṅga mental aggregates is the absence of boundless space jhāna consciousness. This is a type of concept called "nothingness (*natthi-bhava-paññatti*)" which is a kamma sign (*kamma-nimitta*) object.

II.4) If it is a base of neither perception nor non-perception (*nevasaññā-nāsaññā-yatana-jhāna*) bhavaṅga consciousness, the object of the bhavaṅga mental aggregates is the past base of nothingness jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).

One of these objects gives support to its own immaterial bhavaṅga mental aggregates by way of **object condition** (*ārammaṇa-paccaya*).

## III. 5 types of proximity condition (*anantara-paccaya*)

III.1) Some bhavaṅga mental aggregates arise after birth-linking mental aggregates. Then the preceding immaterial birth-linking mental aggregates are proximity condition for the succeeding immaterial bhavaṅga mental aggregates.

III.2) Some bhavaṅga mental aggregates arise after preceding bhavaṅga mental aggregates. Then the preceding immaterial bhavaṅga mental aggregates are proximity condition for the succeeding immaterial bhavaṅga mental aggregates.

III.3) Some bhavaṅga mental aggregates arise after impulsion (*javana*) mental aggregates. Then the preceding impulsion (*javana*) mental aggregates are proximity condition for the succeeding immaterial bhavaṅga mental aggregates.

One of the above mentioned preceding mental aggregates gives support to the immaterial bhavaṅga mental aggregates in this current life by way of;

**1) proximity condition** (*anantara-paccaya*)

**2) contiguity condition** (*samanantara-paccaya*)

**3) decisive support condition** (*upnissaya-paccaya*)

**4) absence condition** (*natthi-paccaya*)

**5) disappearance condition** (*vigata-paccaya*)

**V. 2 types of asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

One of the four types of immaterial wholesome jhāna kamma give support simultaneously and appropriately to its own immaterial bhavaṅga mental aggregates by way of:

**1) asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

**2) natural decisive support condition** (*pakatū'panissaya-paccaya*)

The base of boundless space jhāna wholesome kamma which had been accumulated in a preceding existence supports the base of boundless space bhavaṅga mental aggregates in the current life, the base of boundless consciousness jhāna wholesome kamma supports the base of boundless consciousness bhavaṅga mental aggregates, base of nothingness jhāna wholesome kamma supports the base of nothingness bhavaṅga mental aggregates and base of neither perception nor non-perception jhāna wholesome kamma supports the base of neither perception nor non-perception bhavaṅga mental aggregates.]

All together there are 21 conditions. The immaterial bhavaṅga mental aggregates arise dependent on being supported by these 21 conditions.

## Immaterial death mental aggregates

(*arūpa-cuti-nāmakkhanda*)

There are four types of immaterial death mental aggregate:

- 1) The base of boundless space death mental aggregates. All together there are 31 types of mental formation: one resultant base of boundless space consciousness, seven universals, three sundries [excluding application (*vitakka*), sustainment (*vicāra*), joy (*pīṭi*)], nineteen beautiful mental factors, and the wisdom faculty.
- 2) The base of boundless consciousness death mental aggregates. All together there are the 31 above mentioned types of mental formation.
- 3) The base of nothingness death mental aggregates. All together there are the 31 above mentioned types of mental formation.
- 4) The base of neither perception nor non-perception death mental aggregates. All together there are the 31 above mentioned types of mental formation.

In each death mind-moment, there are four mental aggregates. These mental aggregates arise dependent on being supported by the following 21 types of condition.

**I 13 types of mental conscience-condition** (*nāma-sahajāta-paccaya*)

**II 1 type of object condition** (*ārammaṇa-paccaya*)

**III 5 types of proximity condition** (*anantara-paccaya*)

**IV 2 types of asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

21 all together

**I. 13 types of mental conscience-condition** (*nāma-sahajāta-paccaya*)

The four types of immaterial death mental aggregate arise dependent on being supported by each other reciprocally and appropriately by way of:

**1) conscience-condition** (*sahajāta-paccaya*)

**2) mutuality condition** (*aññamañña-paccaya*)



- 3) support condition** (*nissaya-paccaya*)
- 4) result condition** (*vipāka-paccaya*)
- 5) association condition** (*sampayutta-paccaya*)
- 6) presence condition** (*atthi-paccaya*)
- 7) non-disappearance condition** (*avigata-paccaya*)
- 8) root condition** (*hetu-paccaya*): The three associated root factors; non-greed (*a-lobha*) and non-hatred (*a-dosa*) and non-delusion (*a-moha*) give support to the mental aggregates by way of the **root condition** (*hetu-paccaya*).
- 9) conascence kamma condition** (*sahajāta-kamma-paccaya*): The associated volition (*cetanā*) gives support to the mental aggregates by way of the **conascence kamma condition** (*sahajāta-kamma-paccaya*)
- 10) mental nutriment condition** (*nāma-āhāra-paccaya*): Three associated mental nutriment factors; contact (*phassa*), volition (*cetanā*), and consciousness (*viññāṇa*) give support to the mental aggregates by way of the **mental nutriment condition** (*nāma-āhāra-paccaya*)
- 11) faculty condition** (*indriya-paccaya*): Eight associated mental faculties: faith faculty (*saddhi'ndriya*), effort faculty (*vīriy'ndriya*), mindfulness faculty (*sati'ndriya*), one-pointedness faculty (*samādhi'ndriya*), life-faculty (*jīvit'ndriya*), consciousness/ mind faculty (*mani'ndriya*), and pleasure feeling faculty (*somanassi'ndriya*) and wisdom faculty (*paññi'ndriya*) give support to the mental aggregates by way of the **faculty condition** (*indriya-paccaya*).
- 12) jhāna condition** (*jhāna-paccaya*):  
All four types of immaterial death jhāna consciousness are fifth jhāna resultant death consciousnesses. There are two associated jhāna factors in each death mind-moment; neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).  
These jhāna factors give support to the mental aggregates by way of the **jhāna condition** (*jhāna-paccaya*).
- 13) Path Condition** (*magga-paccaya*):  
There are four associated path factors; effort (*vīriya*), mindfulness (*sati*), wisdom (*paññā*) and one-pointedness (*ekaggatā*)  
These associated Path factors give support to the mental aggregates by way of the **path condition** (*magga-paccaya*).

## II. 1 type of Object condition (*ārammaṇa-paccaya*)

- II.1) If it is a base of boundless space (*ākāśānañcāyatana-jhāna*) consciousness,, the object of the death mental aggregates is the boundless space which is perceived after having removed one of boundless kasiṇa objects, such as the earth kasiṇa, or light kasiṇa. This boundless space object is a type of concept which is a kamma-sign (*kamma-nimitta*) object.
- II.2) If it is a base of boundless consciousness (*viññānañcāyatana-jhāna*) consciousness, the object of the death mental aggregates is the past base of boundless space jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).
- II.3) If it is a base of nothingness (*ākāśānañcāyatana-jhāna*) , the object of the death mental aggregates is the absence of boundless space jhāna consciousness. This is a type of concept called "nothingness (*natthi-bhava-paññatti*)" which is a kamma sign (*kamma-nimitta*) object.
- II.4) If it is a base of neither perception nor non-perception (*nevasaññā-nāsaññā-yatana-jhāna*) death consciousness, the object of the death mental aggregates is the past base of nothingness jhāna consciousness. This is a sublime kamma object (*mahaggata-kamma*).

One of these objects gives support to its own immaterial death mental aggregates by way of **object condition** (*ārammaṇa-paccaya*).

## III. 5 types of Proximity condition (*anantara-paccaya*)

- III.1) Some death mental aggregates arise immediately after death proximate impulsion (*maraṇā-*

*sanna-javana*) mental aggregates. In this case the preceding impulsion (*maraṇā-sanna-javana*) mental aggregates are a proximity condition for the succeeding immaterial death mental aggregates.

III.2) Some bhavaṅga mental aggregates arise immediately after preceding bhavaṅga mental aggregates. In this case the preceding immaterial bhavaṅga mental aggregates are a proximity condition for the succeeding immaterial bhavaṅga mental aggregates.

One of the above mentioned preceding mental aggregates gives support to the immaterial death mental aggregates in this current life by way of;

- 1) **proximity condition** (*anantara-paccaya*)
- 2) **contiguity condition** (*samanantara-paccaya*)
- 3) **decisive support condition** (*upnissaya-paccaya*)
- 4) **absence condition** (*natthi-paccaya*)
- 5) **disappearance condition** (*vigata-paccaya*)

#### V. 2 types of asynchronous kamma condition (*nānā-kkhaṇika-kamma-paccaya*)

One of the four types of immaterial wholesome jhāna kamma gives support simultaneously and appropriately to its own immaterial death mental aggregates by way of:

- 1) **asynchronous kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)
- 2) **natural decisive support condition** (*pakatū'panissaya-paccaya*)

The base of boundless space jhāna wholesome kamma which had been accumulated in a preceding existence gives support to the base of boundless space death mental aggregates in this current life, the base of boundless consciousness jhāna wholesome kamma gives support to the base of boundless consciousness death mental aggregates, base of nothingness jhāna wholesome kamma gives support to the base of nothingness death mental aggregates and base of neither perception nor non-perception jhāna wholesome kamma gives support to the base of neither perception nor non-perception death mental aggregates.

All together there are 21 conditions. The immaterial death mental aggregates arise dependent on being supported by these 21 conditions.

## Non-perception kamma-born materiality

(*asaññasattā-kammaja-rūpa*)

According to Abhidhamma, there is only one type of kamma-born kalāpa, which is a life-nonad kalāpa (*jīvita-navaka-kalāpa*).

[According to some Abhidhamma scholar's view, there are also temperature-born kalāpas which are produced by the fire-element (*tejo-dhātu*) of a life-nonad kalāpa.]

We will now discuss the conditions of kamma-born life-nonad kalāpas.

These kamma-born materialities arise dependent on being supported by the following nine types of condition:

- |            |          |                                                                                    |
|------------|----------|------------------------------------------------------------------------------------|
| <b>I</b>   | <b>5</b> | <b>types of material conascence-condition</b> ( <i>rūpa-sahajāta-paccaya</i> )     |
| <b>II</b>  | <b>1</b> | <b>type of asynchronous kamma condition</b> ( <i>nānā-kkhaṇika-kamma-paccaya</i> ) |
| <b>III</b> | <b>3</b> | <b>types of material life faculty</b> ( <i>rūpa-jīvitī'ndriya-paccaya</i> )        |
|            |          | 9 all together                                                                     |

**I. 5 types of material conascence-condition** (*rūpa-sahajāta-paccaya*)

The four great elements in a life-nonad kalāpa give support to the concomitant materialities within that same kalāpa appropriately and simultaneously by way of:

- 1) **conascence-condition** (*sahajāta-paccaya*)
- 2) **mutuality condition** (*aññamañña-paccaya*)
- 3) **support condition** (*nissaya-paccaya*)
- 4) **presence condition** (*atthi-paccaya*)
- 5) **non-disappearance condition** (*avigata-paccaya*)

**II. 1 type of asynchronic kamma condition**

Past fifth fine-material jhāna wholesome kamma which was accumulated in a preceding existence gives support to the kamma-born materialities by way of:

- 1) **asynchronic kamma condition** (*nānā-kkhaṇika-kamma-paccaya*)

**III. 3 types of material life faculty condition**

The life-faculty in a life-nonad kalāpa gives support to the concomitant materialities within that same kalāpa by way of:

- 1) **material life faculty condition** (*rūpa-jīvitī'ndriya-paccaya*)
- 2) **material life faculty presence condition** (*rūpa-jīvitī'ndriyatthi-paccaya*)
- 3) **material life faculty non-disappearance condition** (*rūpa-jīvitī'ndriya-avigata-paccaya*)

All together there are nine conditions. These kamma-born materialities arise dependent on being supported by these nine conditions.

## Appendix A - paccaya glossary

The Paṭṭhāna lists 24 paccaya conditional relationships. The original list can be seen on page 2 of this manual. Following that list is a chart showing the conditional causes (*paccaya-dhammas*) and the potential results (*paccayu'ppanna-dhamma*) of each paccaya relationship. That same list of conditions in the same order has been restated many times over the 2600 years of the Buddha sāsaṇa. The basic list has also been reformulated in different ways for the purposes of teaching. The Paṭṭhāna used the list of paccaya to explain all the many relationships between all the states (all the Paramattha-dhammas) listed in Dhammasaṅghani, the first book of the Abhidhamma. The Visuddhimagga uses the paccaya conditions to explain the connection between each of the steps in the twelve-fold dependent origination. Ācariya Anuruddha, in the Abhidhammattha-Saṅgaha presents the paccaya conditions as a way of investigating the support mentality gives to mentality, mentality to materiality, materiality to mentality, and materiality to materiality.

The objective of the current manual is instruction in the direct perception of the paccaya conditional relationships in the arising and passing away of mentality and materiality. To help facilitate this the original twenty-four paccaya, and their sub-types, have been organized into groups in a slightly different way. This system is from the book Brief Extract On Paṭṭhāna, composed by Masoyein Sayadaw. In this system the paccaya conditions are grouped together based on similarity of the conditional cause (*paccaya-dhamma*), of the potential results (*paccayu'ppanna-dhamma*), and of the conditioning method (*paccaya-satti*). These groupings are explained later in this appendix. It is important to remember that these different formulations are all simply different ways of presenting the original teaching of the Buddha. It is also important to remember that the Buddha did not invent these paccaya relationships. They exist as dhammas, as fundamental truths. As the texts say, "Whether Buddhas come into existence or not these truths exist."

It is essential to keep in mind that each paccaya relationship has three salient parts. First, is the conditioning agent (*paccaya-dhamma*). This can be either the arising, or the continued existence, or the cessation of a material or mental state. It can arise in either the present or the past. The second is that which is conditioned, or influenced (*paccayu'ppanna-dhamma*). This manual often refers to these as the potential result. This is also the arising or maintenance of a mentality or materiality. Third is the potential conditional influence itself, the *paccaya-satti*. This is usually either assistance in arising or in continued existence. All the paccaya have a formulation based on these three elements.

The paccaya relationship is unlike the familiar cause and effect relationship – "if A then B". It is both much more subtle and also more complex than this familiar causal relationship. The most important difference is that it is conditional, not causal. Unlike a causal relationship, where A automatically causes B, in the paccaya relationship the connection between A and B is not automatic. It is a conditional relationship. If A exists, but the conditions are not correct or sufficient, B will not come into existence. There can be A without B.

It is the "conditions" that change, not the paccaya relationship itself. The paccaya relationship is a constant, but the outcome may change depending on the situation. This can be seen as similar to the way Euro-American science treats gravity. The force of gravity is a constant which never changes, but the situation can change its expression. Sometimes the rock rolls down the hill and sometimes it does not.

A second difference from the conventional causal relationship is that all the connections in the Paṭṭhāna paccaya system are multiplex. If A then B is treated as existing in isolation. In the paccaya system there are always other sources of conditional support in addition to A for the arising of B. For this reason there can also be B without the existence of A.

An important consideration to remember, but one which is hard to grasp, is that this system contains no "things" in the way Euro-Americans tend to think of them. Mentality is obviously insubstantial. Since our perception of materiality is entirely through the arising and passing away of its characteristics, such as heaviness, movement, or warmth, materiality can also be considered to be an insubstantial process. So what we have in the paccaya conditions is a system describing the processes through which one process has influence over another process. This is a system of multiple complex interactions which is always in a constant state of flux.

Because these kinds of relationships are not a common part of Euro-American thinking describing them in English is often cumbersome. They can best be understood by coming to understand the descriptions of them in the original Pali. Fortunately, their Pali name is a summary of this description. When grasped, the meaning of each Pali word in these names provides us a window through which we can begin to see the underlying concepts. By understanding their names we can better understand the processes. Toward this understanding we now present the following glossary.

This glossary is a list of English "translations" that have been derived from the Pali words that are used in the Tripitaka to name and define the paccaya. It is essential to understand that the Abhidhamma does not use these words as poetic descriptions, it uses them as extremely precise technical terms. For instance the word "preceding", *anantara*, does not mean, as in English, something that generally comes before. It means very specifically the earlier of a pair of consecutive connected states or events. The later one is termed the "succeeding" state, *pacchājāta*, and there is never an intervening state between them. In English the word association can refer to a number of different kinds of connection. In contrast to this, the Pali word *sampayutta*, which is translated as "association", has an extremely precise meaning that is described below. If one learns the meanings of this list of Pali technical terms the nature of a paccaya condition can easily be inferred from its name.

### Paccaya Key Word Glossary

absence - *natthi*

Not present - One state, through its absence, gives the opportunity for another state to immediately arise. The same process as disappearance-condition (*vigata*) but stated from a slightly different perspective. This pair, absence-condition (*natthi*) and disappearance-condition (*vigata*), are very similar to the pair of proximity-condition (*anantar*) and contiguity-condition (*samanantara*).

association - *sampayutta*

A collection is in association when its members satisfy all of these four specific conditions - 1) They have arisen together, 2) they cease together, 3) they have the same object (as per this list), 4) they have the same base (as per this list). *Sampayutta* is not only the name of one of the paccaya conditions but is also a very frequently used criteria of classifying phenomena.

asynchronous - *nānā-kkhanika*

not synchronized - This term means there is a temporal gap between a pair of states or events connected by a paccaya condition. This gap can be as small as no intervening time, or it can be many lifetimes or many aeons.

base - *vatthu*

The six physical organs upon which mental processes are based. These are the five physical sense organs and the heart-base (*hadaya-vatthu*).

conscience - *sahajāta*

simultaneous arising - The conditional-cause and potential result always arise simultaneously.

contiguity - *samanantara*

being contiguous - The conditioning state supports the arising of the conditioned state immediately after the conditioning state has ceased and in conformity with the strict order of mental processes (*citta-vīthi*). This is the same process as proximity-condition (*anantara-paccaya*) but stated from a slightly different perspective. This pair, proximity-condition (*anantar*) and contiguity-condition (*samanantara*), are very similar to the pair of absence-condition (*natthi*) and disappearance-condition (*vigata*).

decisive-support - *upanissaya*

strong support - There are three kinds: 1) object decisive support - the object of consciousness is seen as particularly important or desirable. 2) proximity decisive support - same as proximity-condition but the arising states are more strongly dependent on the ceasing of the preceding states. 3) natural decisive support - the conditioning states are very strongly efficacious in the arising of the conditioned states.

disappearance - *vigata*

having disappeared - One state, through its absence, gives the opportunity for another state to immediately arise. The same process as absence-condition (*natthi*) but stated from a slightly different perspective. This pair, absence-condition (*natthi*) and disappearance-condition (*vigata*), are very similar to the pair of proximity-condition (*anantar*) and contiguity-condition (*samanantara*).

dissociation - *vippayutta*

not in association - To be in association a collection must satisfy all of these four specific conditions - 1) They have arisen together, 2) they cease together, 3) they have the same object (as per this list), 4) they have the same base (as per this list). Dissociation" is having a simultaneous existence but not sharing either the same moment of arising, or ceasing, or the same basis, or object.

faculty - *indriya*

involves phenomena that exercise control over their respective domains - There are altogether twenty-two faculties including the sense faculties, material and mental life faculties, and the immaterial faculties like the mind faculty, which is consciousness (*citta*), and the five feeling faculties such as the pleasant feeling and the unpleasant feeling.

jhāna - *jhāna*

The jhānas are states of samādhi but in this Abhidhamma context jhāna does not necessarily refer to *appanā samādhi*. It simply refers to the five jhāna factors. In a jhāna-paccaya the jhāna factors are the conditioning agents and the associated mental aggregates are that which is conditioned to a closer contemplation of an object.

kamma-condition - *kamma-paccaya*

The mechanism whereby the influence of kamma is transferred from *cetanā* to the resultant aggregates. This can be an asynchronous influence from a preceding time or a *conascent* influence wherein *cetanā* acts upon the cittas, cetasikas, and material phenomena with which it has arisen.

mutuality - *aññamañña*

reciprocity - similar to the conascence-condition but the condition and potential result not only arise together they also give each other mutual support. Each is both the conditional cause (*paccaya-dhammas*) and also the potential result (*paccayu'ppanna-dhamma*) for the other. This is like the legs of a tripod where no leg can stand without the equal support of the others.

natural - *pakatūpa*

strongly efficacious - the conditioning mental or material phenomena are very strongly efficacious in the arising of the conditioned states.

non-disappearance - *avigata*

both still present - All phenomena have three states - arising (*uppāda*), standing (*atthi*), and vanishing (*bhaṅga*) - those that have not yet vanished (*bhaṅga*) are still present (*atthi*). In the non-disappearance-condition both the conditioning agent (*paccaya-dhamma*) and that which is conditioned (*paccayu'ppanna-dhamma*) must be in the standing state (*atthi*) simultaneously. They need not arise nor cease at the same time

nutriment - *āhāra / oja*

sustenance - The essential function of nutriment is the supporting or reinforcing, just as a post supports an old house, of arising or existing resulting effects. (*paccayu'ppanna-dhamma*). The four kinds of nutriment are: 1) material sustenance (*bāhira-āhāra*), 2) sense impressions (*phassa*), 3) volition (*mano-saṅcetanā*), and consciousness (*viññāṇa*).

object - *ārammaṇa*

an object of consciousness - These objects may be either material, such as the various types of materiality (*rūpa*), or they may be mental-objects such as the mental factors (*cetasika*), or they could be concepts (*paññatti*) such as earth kasiṇa and the ānāpāna counterpart sign

path - *magga*

In the Abhidhamma the word path refers not just to the Noble Eight-fold Path but to any kammic path, including the mundane and woeful paths. So a "path consciousness" can include noble factors such as wisdom (*paññā*) for a noble path, but also factors such as wrong view (*micchā-ditṭhi*) which leads to a woeful path.

postnascence - *purejāta*

The conditioned states (*paccayu'ppanna-dhamma*) arise first - The conditioning states (*paccaya-dhamma*) support or maintain the conditioned states that have arisen before them.

preceding - *anantara or purejāta*

In a pair of connected states or phenomena this is the one which comes first, immediately before the one termed succeeding. This relationship figures prominently in the descriptions of the paccaya

predominance - *adhipati*

The conditioning states dominate the states which they support or bring into existence.

prenascence - *purejāt*

the conditioning states arise first - Dependent on a the continued existence (*thiti*) of a conditioning state (*paccaya-dhamma*) a later state which receives its support (*paccayu'ppanna-dhamma*) will arise after it.

presence - *atthi*

simultaneously present - All phenomena have three states - arising (*uppāda*), standing (*atthi*), vanishing (*bhaṅga*). In the presence-condition both the conditioning agent (*paccaya-dhamma*) and that which is conditioned (*paccayu'ppanna-dhamma*) must be in the standing state (*atthi*) simultaneously. They need not arise nor cease at the same time. The same process as non-disappearance-condition (*avigata*) but stated from a slightly different perspective.

proximity - *anantar*

being proximal or nearby - The conditioning state supports the arising of the conditioned state immediately after the conditioning state has ceased so that no other state can intervene. "Ability to cause the occurrence of an appropriate conscious arising proximate (next) to itself" (Vis XVII-83) The same process as contiguity-condition (*samanantara*) but stated from a slightly different perspective. This pair, proximity-condition (*anantar*) and contiguity-condition (*samanantara*), are very similar to the pair of absence-condition (*natthi*) and disappearance-condition (*vigata*).

repetition - *āsevana*

repeating javanas - The conditioning agent and that which is conditioned are always the mental phenomena (*cetasika*) in a javana mind-moment. Each successive javana, through repetition, causes the succeeding javana to be stronger.

result - *vipāka*

make quiescent or passive - The conditioning states are kamma resultant *cittas* and *cetasikas* which are always passive because they are the result of maturing kamma. That which is conditioned are the *conascent* aggregates, which are made passive through this potential conditioning.

root - *hetu*

firm fixed foundation - The conditioning states provide foundation and stability for the resulting mental states (*paccayu'ppanna-dhamma*); just as its roots provide a foundation and support for a tree.

succeeding - *pacchājāta*

In a pair of connected states or phenomena the one which comes second, immediately following the one termed preceding. This relationship figures strongly in the descriptions of the paccaya.

support - *nissaya*

foundation - The conditioning state serves as a foundation for the potential result; as the Earth is the foundation for a tree or a canvas for a painting. This is always mutual support.

### The basis of the Paccaya groupings used in this manual.

The basic 24 paccaya conditions listed in the Paṭṭhāna never change but they have been organized in different ways over the years to facilitate their use in specific tasks. The system used in this manual is based on one proposed by Masoyein Sayadaw in his book Brief Extract On Paṭṭhāna. In this system the paccaya are collected into nine groups. The organization of these groups is designed specifically to help facilitate the perception of paccaya during meditation practice. The groupings are based on the paccaya in each group sharing some similarity of conditional cause (*paccaya-dhamma*), potential result (*paccayuppanna-dhamma*), or conditioning method (*paccaya-satti*). The nine groups are listed below with a short summary statement of their organizing principle. This is a much condensed, easy to remember, rendition of the verbose explanation found on page 16 of this manual and the briefer version found on page 30.

#### 1. **conascence-condition (*sahajāta-paccaya*) group** - 15 paccaya relationships

Conascence (*sahajāta*) means simultaneous arising. In this grouping all the paccaya relationships have a conditional cause (*paccaya-dhamma*) and a potential result (*paccayuppanna-dhamma*) which arise simultaneously. They also support each other reciprocally.

#### 2. **object-condition (*ārammaṇa-paccaya*) group** - 8/11 paccaya relationships

An "object" (*ārammaṇa*) is an object of consciousness. These objects may be either materiality (*rūpa*), mental-factors (*cetasika*), or concepts (*paññatti*) such as Nibbāna. In this grouping all the paccaya have an "object" (*ārammaṇa*) as the conditional cause (*paccaya-dhamma*) and the four mental aggregates as potential result (*paccayuppanna-dhamma*).

#### 3. **proximity-condition (*anantara-paccaya*) group** - 7 paccaya relationships

This is a grouping of paccaya in which the potential result (*paccayuppanna-dhamma*) always immediately follows the cessation of the conditioning state (*paccaya-dhamma*) with no intervening states. In all these paccaya relationships both the conditioning state (*paccaya-dhamma*) and the potential result (*paccayuppanna-dhamma*) are always either a type of consciousness (*viññāṇa*) or mental-factor (*cetasika*).

#### 4. **base-condition (*vatthu-paccaya*) group** - 6 paccaya relationships

The paccaya in this grouping all have one of the six bases (*vatthu*) as a conditional cause (*paccaya-dhamma*). The potential result is always a type of consciousness (*viññāṇa*) and its associated mental factors (*sampayutta-cetasika*).

#### 5. **postnascence-condition (*pacchājāta-paccaya*) group** - 4 paccaya relationships

In these four paccaya relationships the states which are conditioned (*paccayuppanna-dhamma*) arise before the states which condition them (*paccaya-dhamma*). In all of these relationships some type of consciousness (*viññāṇa*) and its associated mental-factors (*sampayutta-cetasika*) give support to previously arisen materialities.

#### 6. **asynchronic-kamma-condition (*nānākkhaṇika-paccaya*) group** - 6 paccaya relationships

In these paccaya relationships the conditioning states (*paccaya-dhamma*) always arise and cease before the potential result (*paccayuppanna-dhamma*). Sometimes one may immediately follow the other or the time separating them could be eons long. The conditioning state is always volition (*cetenā*). Kamma born materialities (*kammaja-rūpa*) or resultant consciousness (*vipāka-citta*) and associated mental factors (*sampayutta-cetasika*) are the potential result.

#### 7. **material-nutrient-condition (*rūpa-āhāra-paccaya*) group** - 3 paccaya relationships

In these paccaya relationships the material nutritive essence (oja) in a kalāpa gives support to that kalāpa's other dhatus as well as the materialities in other kalāpas.



8. **material-life-faculty-condition (*rūpa-indriya-paccaya*) group** - 3 paccaya relationships

In these paccaya relationships the material-life-faculty (*jīvitindriya-dhātu*) found in a kamma-born kalāpa (*kammaja-kalāpa*) gives support to the other materialities in that same kalāpa.

9. **natural-decisive-support-condition (*pakatū'panissaya-paccaya*)** - 1 paccaya relationship

Natural-decisive-support has the meaning of very strong and powerful support. In this paccaya relationship a preceding (*purejāta*) state is the conditioning state (*paccaya-dhamma*) which gives this strong powerful support to a succeeding state (*pacchājāta*).

## Appendix B - a typology of consciousnesses

### **An Abhidhamma typology of consciousnesses**

In the Abhidhamma consciousness (*citta*) is not a preexistent state or thing, it is dependent on the act of cognizing an object. Consciousness is a process and without an object there is no consciousness. We are always conscious. Even when we are asleep we are conscious. Even when we are unconscious we are conscious.

The Abhidhamma enumerates a total of 89 different types of consciousness. (It sometimes uses a finer system of reckoning dividing these 89 into 121 types.) The Abhidhamma then explains and puts in context these various types of consciousness based on a number of different overlapping classification systems. The first of these classification systems is the sphere (*bhūmi*) of the consciousness. There are four spheres of consciousness which correspond to four planes of existence. These are the sense-sphere, the fine-material-sphere, the immaterial-sphere, and the supramundane (*lokuttara*). The spheres are classifications of consciousness, and the corresponding planes are realms into which beings are born and exist. These types of consciousness have these names because they tend to occur in their respective planes, but are not limited to only that one plane.

A second, overlapping, classification system used by the Abhidhamma is that of the nature or type (*jāti*) of consciousness. This classification has four categories. These are, wholesome, unwholesome, resultant, and functional. Wholesome consciousness (*kusalacitta*) is always accompanied by the wholesome roots, generosity, loving-friendliness, and wisdom. They are productive of positive results. Unwholesome consciousnesses (*akusalacitta*) are accompanied by the the unwholesome roots, greed, hatred, and delusion. Unwholesome consciousness is productive of negative results. Wholesome and unwholesome consciousness are both volitional and are the basis of kamma.

The third category of *jāti* is resultant (*vipāka*) consciousness, which is the result of the ripening of kamma. This includes the result of both wholesome and unwholesome consciousness. The fourth category is called functional (*kiriya*). These functional consciousnesses are neither the result of the ripening of kamma nor the basis of further kamma. Resultant and functional consciousnesses are classified as "indeterminate" (*abyākata*) because they can not be assigned to either the wholesome or unwholesome category.

The Abhidhamma then further divides these four categories (*jāti*) of consciousness into smaller constituent groups based on their most prominent root (*hetu, mūla*). They are accompanied by these roots in a paccaya relationship, not directly caused by them. The roots of unwholesome consciousness are greed (*lobha*), hatred (*dosa*), and delusion (*moha*). The Abhidhamma states that greed and hatred are mutually exclusive so they can not be found together in the same consciousness. It also says that delusion is present in all unwholesome consciousness so, while it can stand alone, it is always found as a secondary root to greed and hatred.

This typology, based on root, introduces another category called rootless (*ahetuka*). The eighteen *cittas* in the rootless category fall into three groups. These are wholesome-resultants, unwholesome-resultants, and functional (*kiriya*). Though the first two are the result of wholesome or unwholesome kamma they are "indeterminate" (*abyākata*) because they are rootless and do not themselves have a wholesome or unwholesome root. (It gets a bit confusing here if you don't understand paccaya relationships.) Being associated with a root is different from being associated with inherited kamma. An example of these *cittas* are the sense consciousnesses. These are based on the sensitive matter (*pasāda*) in the eye, ear, nose, tongue, and body which are kamma-born materialities (*kammaja-rūpa*). These sense consciousnesses are often called "the two sets of fivefold sense consciousnesses". The functional consciousnesses are neither kamma resultant nor are they productive of future kamma. They simply preform some function, like the five-sense-door adverting consciousness (*pañca-dvārā'vajjana-citta*) which preforms the task of turning the cognitive process toward the object to be cognized.

There are further criteria of classification appropriate to some of the specific categories of consciousness created by the above groupings. These include: accompanied by a pleasant, unpleasant, or neutral feeling (*vedanā*), prompted or unprompted, associated with restlessness or with aversion.

It is beyond the scope of this appendix to outline a comprehensive system descriptive of all consciousnesses. Instead a few examples will be given of how the above criteria are applied.

### the eight great resultant consciousnesses (*mahāvīpāka-citta*)

An example of how these further criteria can combine with the more fundamental ones mentioned above can be found in the eight great resultant consciousnesses (*mahāvīpāka-citta*) which are all rooted registration mind-moments.

All together there are four types. Each of the four types is further differentiated into two sub-types, either prompted (*sasaṅkhārika*) or unprompted (*asaṅkhārika*). Therefore, there will be eight types of great wholesome resultant registration mind-moments (*kusala-vīpāka-tadārammaṇa*). There is no difference between the associated mental factors in the prompted and unprompted, therefore we usually classify them as 4 groups.

- 33 associated mental factors - These are 7 universals, 6 sundries, 19 beautiful mental factors and wisdom faculty. This registration consciousness is accompanied by pleasure feeling (*somanassa-sahagāta*) hence joy (*pīti*) is associated with it and it is associated with wisdom (*ñāṇa-sampayutta*). It can be either prompted or unprompted.
- 32 associated mental factors - These are 7 universals, 6 sundries and 19 beautiful mental factors. This registration consciousness is accompanied by pleasure feeling (*somanassa-sahagāta*) hence joy (*pīti*) is associated with it but it is not associated with wisdom (*ñāṇa-vippayutta*). It can be either prompted or unprompted.
- 32 associated mental factors - These are 7 universals, 5 sundries excluding joy (*pīti*), 19 beautiful mental factors and wisdom faculty. This registration consciousness is accompanied by neutral feeling (*upekkhā-sahagāta*) and associated with wisdom (*ñāṇa-sampayutta*). It can be either prompted or unprompted.
- 31 associated mental factors - These are 7 universals, 5 sundries excluding joy (*pīti*), and 19 beautiful mental factors. This registration consciousness is accompanied by neutral feeling (*upekkhā-sahagāta*) and is not associated with wisdom. (*ñāṇa-vippayutta*). It can be either prompted or unprompted.

### the three-rooted birth-linking mind-moment (*ti-hetuka-paṭisandhi-kammaja-rūpa*)

The three-rooted birth-linking mind-moments are another similar example of the elegant specificity of this system.

There are four types of superior three-rooted great-wholesome kamma (*tihetuka-ukkaṭṭha-kusala-kamma*).

If a three-rooted birth-linking mind-moment is accompanied by the pleasant feeling (*somanassa-vedanā*) there are 34 associated mental formations. These are; 1 type of great resultant consciousness, 7 universal mental factors, 6 sundries, 19 beautiful mental factors and wisdom faculty.

If a three-rooted birth-linking mind-moment is accompanied by neutral feeling (*upekkhā-vedanā*) there will be 33 associated mental formations because joy (*pīti*) is excluded.

If it is two-rooted birth-linking mind-moment accompanied by pleasant feeling (*somanassa-vedanā*) there will be 33 mental formations because wisdom faculty (*paññī'ndriya*) is excluded.

If a two-rooted birth-linking mind-moment is accompanied by the neutral feeling there will be 32 mental formations because joy (*pīti*) and wisdom faculty (*paññī'ndriya*) faculty are excluded.

The 34 mental-formations (*citta and cetasikas*) which comprise the four mental-aggregates at the three-rooted birth-linking mind-moment also arise together. They arise at the same moment as the material aggregate. For a human being these mental formations are:

- one great-resultant birth-linking consciousness, associated with wisdom faculty, accompanied by happy feeling
- seven universal mental-factors

- six miscellaneous mental-factors
- 19 beautiful universal mental-factors
- one wisdom faculty

These 34 mental-formations are arranged into the four mental aggregates thus:

1. the happy feeling (*somanassa-vedanā*) is the feeling-aggregate as object of clinging (*vedanu'pādāna-kkhandha*)
2. perception (*saññā*) is the perception-aggregate as object of clinging (*saññu'pādāna-kkhandha*)
3. all the remaining 31 mental factors are the formations-aggregate as object of clinging (*sarikhāru'pādāna-kkhandha*)
4. birth-linking consciousness is the consciousness-aggregate as object of clinging (*viññāṇu'pādāna-kkhandha*)

### the three types of investigating consciousness

Here is an example of similar, but different, consciousnesses from within the *citta-vīthi*.

There are three types of investigating consciousness; two of these types are wholesome resultant consciousnesses and the other one is an unwholesome resultant consciousness.

If it is unwholesome resultant investigating consciousness, it is always accompanied by neutral feeling and there are 10 types of associated mental factors.

The distinction between the two wholesome resultant consciousnesses is that one is accompanied by a pleasant feeling (*samanassa-vedanā*) and the other is accompanied by a neutral feeling (*upekkhā-vedanā*). If it is accompanied by pleasant feeling, there are 11 types of associated mental factor (*cetasika*). If it is accompanied by neutral feeling, there are 10 types of associated mental factor.

If we calculate these cetasikas together with consciousness, there will be either 12 or 11 mental formations which make up the four mental aggregates.

The 12 types of mental formations are: consciousness, contact, pleasure feeling, perception, volition, one-pointedness, life-faculty, attention, application, sustainment, joy and decision.

The 11 types of mental formations are consciousness, contact, neutral feeling, perception, volition, one-pointedness, life-faculty, attention, application, sustainment and decision.

### twenty types of Noble Path consciousness

Here is an example of a set of consciousnesses that are initially defined by their sphere (*bhūmi*), which is supramundane, and then further divided by criteria specific to that sphere.

There are twenty types of Noble Path consciousness. Among these, sixteen types of Noble Path consciousness are accompanied by the happy feeling and four types of Noble Path consciousness are accompanied by a neutral feeling. The four types of Stream-Winner Path moments accompanied by happy feeling are the first jhāna Stream-Winner Path, the second jhāna Stream-Winner Path, the third jhāna Stream-Winner Path. and the fourth jhāna Stream-Winner Path. It should be similarly understood for Once-Returner Path, Non-Returner Path and Arahant Path. This yields four times four for sixteen types associated with the happy feeling.

There are five types of fifth jhāna Path consciousness all of which are accompanied by a neutral feeling. These are the fifth fine-material jhāna Path consciousness and the four types of immaterial jhāna Path consciousness. Although altogether there are five types of fifth jhāna, they are all referred to as the fifth jhāna Path consciousness because of the similarity of jhāna factors; neutral feeling (*upekkh-vedanā*) and one-pointedness (*ekaggatā*). We therefore say that that because of the four stages this is four types of Path consciousness.

Meditators sometimes practice vipassanā, especially at Formations- Equanimity-Knowledge stage (*sarikhārū-pekkhā-ñāṇa*), emphasizing the fifth fine-material jhāna dhammas and contemplate them as impermanent,

suffering and non-self. At that time, if they realize Nibbāna as their object of consciousness by the Stream-Winner Path Knowledge, then their Stream-Winner Path consciousness is also called fifth jhāna Stream-Winner Path consciousness.

One can become a Stream-Winner while contemplating the fifth fine-material jhāna dhammas or one of the four types of immaterial jhāna dhammas as impermanent (*anicca*), suffering (*dukkha*) or non-self (*anatta*). The jhāna dhammas in these are the same so whichever it is, only one type of jhāna dhamma is the last object of the Formations-Equanimity-Knowledge (*saṅkhārū-pekkhā-ñāṇa*); which is the last stage of vipassanā. After that knowledge, the Path mental process arises, taking Nibbāna as object. This Path consciousness is fifth jhāna Path consciousness because it is also associated with two jhāna factors; neutral feeling (*upekkhā-vedanā*) and one-pointedness (*ekaggatā*). Therefore, there are four types of Path-consciousness accompanied by neutral feeling as well as four types of Fruition-consciousness accompanied by neutral feeling. Altogether there are twenty types of Path-consciousness and twenty types of Fruition-consciousness. (16+4 = 20)

Please see appendix D-charts for a comprehensive chart showing all consciousnesses.

## Appendix C - other considerations

### - On the timing and nature of mentality and materiality

Consciousness (*viññāṇa*) and its associated mental factors (*cetasika*) exist for a single mind-moment. Materiality (*rūpa*) exists for seventeen mind-moments. This has profound implications.

The life-span of one mind-moment is divided into 3 small mind-moments; arising moment (*uppāda-kkhaṇa*) standing moment (*thiti-kkhaṇa*) and perishing moment (*bhavaṅga-kkhaṇa*). They are also called arising stage, standing stage and perishing stage. The life-span of every concrete materiality (*dhatu*) in every *kalāpa* is 17 mind-moments or 51 small mind-moments.

If a five door mental process is of the *ati-mahanta-ārammaṇa* type it has 14 mind-moments starting with the five-door-adverting-consciousness mind-moment and going up to the second registering-mind-moment. [Please refer to the chart "the five-door process" in Appendix-D] These arise out of the continuing background stream made up of many *bhavaṅga*-mind-moments. The last three *bhavaṅgas* before the arising of the five door mental process are called *atīta-bhavaṅga* (past-*bhavaṅga*), *bhavaṅga-calana* (vibrating-*bhavaṅga*), and *bhavaṅga-paccheda* (stopping-*bhavaṅga*). Objects (*ārammaṇa*), for instance the color object (*rūpa-ārammaṇa*), impinge on the sense-door and mind-door simultaneously. When this happens the current *bhavaṅga*-mind-moment begins to vibrate. Before this, "vibrating-*bhavaṅga*" mind-moment there is one or more "past-*bhavaṅga*" mind-moments which have already ceased. The "past-*bhavaṅga*" is called "atīta-*bhavaṅga*". Usually, the eye-consciousness, ear-consciousness, etc. arise dependent on the eye-base, ear-base, nose-base, tongue-base, and body-base which arise simultaneously with the *pathama-atīta-bhavaṅga* mind-moment before the vibrating *bhavaṅga*. The five types of base are *rūpa* so their life span is 17 mind-moments, therefore when eye-consciousness, ear-consciousness, etc. arise these previously arisen bases (*rūpa*) are at the standing stage (*thiti*), also known as presence (*atthi*). These bases do not arise with the supported mental-formations but are still existing from some previous mind-moment. Although these bases have arisen before the eye-consciousness-mind-moment, ear-consciousness-mind-moment etc. they have the power to give support to the arising of eye-consciousness, ear-consciousness etc. Therefore each base gives support to the respective mental-aggregates by way the base-conditions (*vatthu-paccaya*). It is through the five base-conditions that the heart-base (*vatthu*), which arises in a preceding mind-moment, supports the mental aggregates in the subsequent consciousness (*viññāṇa*) mind-moment. The previously arisen heart-base is the dependent conditional cause (*paccaya-dhamma*) and the succeeding mental aggregates are the results (*paccaya'ppanna-dhammas*).

When five-door adverting consciousness (*pañca-dvār'āvajjana-citta*) interrupts the life continuum (*bhavaṅga*), then eye-door mental process cannot stop at the eye-consciousness mind-moment (*cakkhu-viññāṇa*) or at the receiving consciousness mind-moment (*sampaticchana*) or at the investigating consciousness mind-moment (*Santtraṇa*) Even when the colour object is not very clear it must definitely continue to the arising of the determining consciousness mind-moment (*voṭṭhapana*), (*abhi-ṭṭha-1-309*). This is the natural law.

If a colour object (*ārammaṇa*) is clear the mental process will continue to the arising of the seventh impulsion mind-moment (*javana*). If the object (*ārammaṇa*) is vividly clear in the mind-door and one of the five-sense doors, then, following the impulsions, the registration (*tadārammaṇa*) mental aggregates can arise two times (*dutiya-tadārammaṇa*). If the object is not vividly clear, but is just a bit clear, then two registration mental aggregates will not arise. In these cases there may be one registration mind-moment, or none. If it is a desirable object (*iṭṭhārammaṇa*), then the registration mind-moments are wholesome resultant mind-moments. If it is an undesirable object, the registration mind-moments are unwholesome resultant consciousnesses.

There is a natural law that, during the course of a being's existence, all kamma-born materialities will stop arising by the seventeenth mind-moment before the being's last consciousness-moment – the *cuti-citta* (death-consciousness). In this way, the being's kamma-born materialities will cease at the same time as his or her last consciousness-moment. At the time of conception – at the moment of the *paṭisaṅghi-citta* – this

same law requires that a being's lifespan must last for at least 17 mind-moments if kamma-born materialities are to arise at all. The stream of *bhavaṅga* is always launched because it arises immediately after *paṭisandhi-citta*. At that time the kammic force which maintains a being's life span is still functioning. Because of this kammic force, kamma-born materialities will continue to arise and therefore his *cuti-citta* will be much further away than 17 mind-moments. In this manner, a being's first-*bhavaṅga* mental-aggregates (retroactively) support kamma-born materialities at the birth-linking mind-moment by way of the postnascence-condition.

According to Buddha's Teaching, there is no intervening mind-moment between the death consciousness of the most recent past life and the birth-linking consciousness of the present life. For this reason, past death consciousness is a proximity condition (*anantara-paccaya*) for the present life birth-linking consciousness even though they are in different existences.

There are 4 types of materialities (kamma-born, mind-born, temperature-born and nutriment-born materialities) in the arising moment or arising stage of every mind-moment. But in the standing stage and perishing stage, there are only 3 types of materialities (kamma-born, temperature-born and nutriment-born materialities). Except for the two sets of five-fold sense consciousness (*dvipaṇca viññāna*), and the birth-linking consciousness (*paṭisandhi-citta*), all types of consciousness (*citta*) have the power to produce mind-born materialities. But, they can only produce them during the arising stage because it is only during this stage that the power of mind is very strong.

#### **- the repetition condition (*āsevana-paccaya*)**

In the repetition condition both the conditional cause and the result are always impulses (*javana*). Wholesome javanas give support to wholesome javanas, unwholesome javanas give support to unwholesome javanas, and functional javanas give support to functional javanas by way of this repetition condition. Because of the conditional support of the preceding (*purejāta*) impulses each succeeding (*pacchājāta*) impulse has greater strength. It is through this mechanism that the strength of each succeeding impulse increases. For instance, the repetition condition in support of the third impulse mental aggregates is the mental aggregates of the second impulse, that in support of the fourth is the aggregates of the third, etc. For this reason the last impulse of a series is excepted from being a conditional cause (*paccaya-dhamma*) and the first is excepted from being a potential result (*paccayuppanna-dhamma*). There is no impulse following the seventh so it has no succeeding impulse on which to act. The first impulse has no conditional support in the way of repetition condition because there is no impulse before the first impulse, so there is no impulse which can be the basis for the repetition condition.

For this reason the repetition condition is added to the "types of proximity condition (*anantara-paccaya*)" group for all of the succeeding impulses from the second up to the seventh.

#### **- the Abhidhamma's five-fold jhāna system (*pañcaka-naya*)**

In contrast to the four fine material jhānas outlined in the suttas (*catukka-naya*) the Abhidhamma uses a system of five jhānas. This five fold system is used because some meditators, when going from the first to the second jhāna do not remove the two jhāna factors; application (*vitakka*) and sustainment (*vicāra*) simultaneously. They remove them one by one. The first jhāna found in the suttas is divided into two separate jhānas in the Abhidhamma. In this system the second jhāna contains sustainment of thought (*vicāra*) but not application of thought (*vitakka*). In the five-fold system there are nine types of jhāna; five fine-material jhānas and four immaterial jhānas.

- In the first jhāna, in the Abhidhamma's five-fold jhāna system (*pañcaka*), there are five associated jhāna factors; application (*vitakka*), sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

- In the second jhāna, there are four associated jhāna factors; sustainment (*vicāra*), joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*).

- In the third jhāna, there are three associated jhāna factors; joy (*pīti*), happy feeling (*sukha*), and one-pointedness (*ekaggatā*);

- In the fourth jhāna, there are two associated jhāna factors; happy feeling (*sukha*) , and one-pointedness (*ekaggatā*);
- In one of the fifth jhānas (which includes the fine-material fifth jhāna and the four types of immaterial jhāna), there are two associated jhāna factors; the neutral feeling (*upekkhā-vedanā*), and one-pointedness (*ekaggatā*).

### - the Abhidhamma's use of the phrase "jhāna-consciousness"

The word jhāna-consciousness is treated differently in the Suttas and the Abhidhamma. In the suttas jhāna refers to the fine-material-jhāna consciousnesses, immaterial-jhāna consciousnesses, and the supramundane jhānas. In the Abhidhamma a jhāna consciousness refers to any consciousness associated with four or five of the jhāna factors but not necessarily *appanā samādhi* (full absorption-concentration). It also includes upacāra samadhi. A jhāna-consciousness therefore has some degree of penetrating insight but not necessarily at the high level found in the fine-material and immaterial jhānas. Therefore the jhāna-condition (*jhāna-paccaya*) described here is one in which the associated mental factors (*sampayutta-cetasika*) are given support by any four or five of the jhāna factors.

### - the Abhidhamma's use of the phrase "path-consciousness"

The word path-consciousness is treated differently in the Suttas and the Abhidhamma. In the Abhidhamma path refers to either the Noble-eightfold-path or to any of a number of other kammic paths including the woeful paths. Therefore in the Abhidhamma a path-consciousness is a consciousness associated with one or more of the path-factors on either the supramundane noble path leading to Nibbāna, or a path-factor on any of the wholesome noble paths which leads to a good rebirth in a good plane, or a path-factor on a woeful path leading to rebirth in one of the woeful planes. It is for this reason that wrong view (*ditṭhi/micchā-ditṭhi*) as a path factor. A consciousness associated with a path-factor leading generally in the direction of liberation is not necessarily a full path moment. A path consciousness is simply one in which the associated mental factors (*sampayutta-cetasika*) are given support through the path-condition (*magga-paccaya*) by one or more path factors on any of the kammic paths.

In contrast, the suttas use the word path to refer specifically to the Noble-Eightfold-path which can be both mundane or supramundane. In the suttas therefore Path-consciousness refers to one of the four supramundane path consciousnesses (*lokuttara-magga*). While practicing samatha or vipassanā the meditator's experience may include path-moments. This may happen when they contemplate their vipassanā insight as anicca or dukkha or anatta because this vipassanā insight is usually associated with the five path factors; *sammā-ditṭhi* (right view/right understanding of the samatha object or vipassanā object) *Samma-saṅkappa* (right application of the mind to the samatha or vipassanā object), *sammā-vāyāma* (right effort to know the samatha or vipassanā object), *sammā-sati* (right mindfulness of the samatha or vipassanā object), *sammā-samādhi* (right concentration on the samatha or vipassanā object). So all together these are the Noble-eightfold-path. Both of these are the mundane Noble-eight-fold-path. We will now explain the relevance of the three abstinences to the path moment.

### the relevance of the three abstinences to the path moment:

In the mundane Noble-eight-fold-path the three abstinences, (*virati*) arise separately from one another because they do not take the same object. They do not take Nibbāna as their object. For this reason the abstinences are only temporary when they restrain from wrong action, wrong speech, and wrong livelihood. For example, when practicing samatha or vipassanā the meditator must undertake precepts which include the three abstinences and these purify his mind, or, he may spontaneously turn away from defilements which include the three abstinences. At that time his contemplating mind, either a samatha object or vipassanā object mind, may be associated with five path factors; *sammā-ditṭhi* (right view/right understanding of the samatha object or vipassanā object) *sammā-saṅkappa* (right application of the mind to the samatha or vipassanā object), *sammā-vāyāma* (right effort to know the samatha or vipassanā object), *sammā-sati* (right mindfulness of the samatha or vipassanā object), *sammā-samādhi* (right concentration on the samatha or vipassanā object). This is the mundane Noble-eight-fold-path while practicing samatha or vipassanā.



On the other hand Supramundane practice takes Nibbāna as its object. When a supramundane Path-consciousness arises taking Nibbāna as its object, all the supramundane Noble-eight-fold-path factors, including the three abstinences, are associated with this Path-consciousness. They all take Nibbāna as their object. The supramundane path knowledge destroys the underlying defilements, the tendencies/proclivities (*anusaya*), which are the source of wrong-speech, wrong-action, and wrong-livelihood. Therefore the three abstinences right speech, right action, right-livelihood all become present simultaneously at the moment of supramundane path knowledge.

#### **- four types of internal nutritive essence (*ajjhattika-āhāra*)**

External nutritive essence (*bāhira-ojā = bāhira-āhāra*), contained in food, is the necessary fundamental cause for the arising of nutriment-born kalāpas (*āhāraja-rūpa*). Without the assistance of external nutritive essence, the 4 types of internal nutritive essence cannot perform their function properly in this body. Therefore, human beings must take proper external food to maintain their body. How?

There are four types of internal nutritive essence which have the power to support the nutritive essence of four types of kalāpas: kamma-born (*kammaja*), mind-born (*cittaja*), temperature-born (*utuja*), and other internal nutriment-born kalāpas (*ajjhattika-āhāraja*) together with the digestive heat.

(1) Undigested food is nothing but inanimate temperature-born nutritive essence octad-kalāpa (*utuja-ojaṭṭhamaka-kalāpa*). The nutritive essence of those kalāpas is called external nutritive essence (*bāhira-āhāra*). And the body's digestive heat (which is most powerful in the alimentary canal) is just the fire element of life nonad-kalāpas (*jīvita-navaka-kalāpa*) which are kamma-born kalāpas.

When the nutritive essence of the temperature-born nutritive essence octad kalāpas of the newly eaten undigested food in the stomach as well as in alimentary canal meet with the digestive heat, further materiality is produced, namely, nutriment-born nutritive essence octad-kalāpas (*āhāraja-ojaṭṭhamaka-kalāpa*).

In each of those kalāpas there are 8 types of materiality such as earth, water, fire, wind, colour, odour, flavor and nutritive essence. The nutritive essence of those kalāpas are called internal nutritive essence (*ajjhattika-āhāra*).

This is first type of internal nutritive essence (*ajjhattika-āhāra*), which has the power to support other nutritive essences of four types of kalāpas: kamma-born (*kammaja*), mind-born (*cittaja*), temperature-born (*utuja*), and other internal nutriment-born kalāpas (*ajjhattika-āhāraja*) or has the power to produce new nutriment-born kalāpas with the assistance of digestive heat and one of internal nutritive essence of four types of internal nutriment-born kalāpas.

(2) Again, the nutritive essence of a kamma-born kalāpa, when it is supported by nutritive essence of one of the first type of internal nutriment-born kalāpa and digestive fire, can produce other nutriment-born kalāpas. In each of those kalāpas, there are also 8 types of materiality including nutritive essence. This is the second type of internal nutritive essence (*ajjhattika-āhāra*).

The nutritive essence of some of these nutriment-born kalāpas again supports different nutritive essences of other kamma-born, mind-born, temperature-born, and internal nutriment-born kalāpas. But the nutritive essence of some of those nutriment-born kalāpas has the power to produce new nutriment-born kalāpas with the assistance of digestive heat and one of internal nutritive essence of four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

(3) The nutritive essence of a mind-born kalāpa, when it is supported by nutritive essence of one of the first type of internal nutriment-born kalāpa and digestive fire, can produce other nutriment-born kalāpas. In each of those kalāpas, there are also 8 types of materiality including nutritive essence. This is the third type of internal nutritive essence (*ajjhattika-āhāra*).

The nutritive essence of some of these nutriment-born kalāpas supports the nutritive essences of other kamma-born, mind-born, temperature-born, and internal nutriment-born kalāpas. But the nutritive essence of some others of these nutriment-born kalāpas has the power to produce new nutriment-born kalāpas with the assistance of digestive heat and one of internal nutritive essence of four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

(4) The nutritive essence of a temperature-born kalāpa, when it is supported by nutritive essence of one of the first type of internal nutriment-born kalāpa and digestive fire, can produce other nutriment-born kalāpas. In each of those kalāpas, there are also 8 types of materiality including nutritive essence. This is the fourth type of internal nutritive essence (*ajjhattika-āhāra*).

The nutritive essence of some of these nutriment-born kalāpas again supports the nutritive essences of other kamma-born, mind-born, temperature-born, and internal nutriment-born kalāpas. But the nutritive essence of some others of these nutriment-born kalāpas has the power to produce new nutriment-born kalāpas with the assistance of digestive heat and one of internal nutritive essence of four types of internal nutriment-born kalāpas. In this way the body can sustain its strength.

**two further sub-types of internal nutritive essence** - All together there are four types of internal nutritive essence as described above. Each type of nutritive essence can be further divided into two sub-types. These two sub-types are:

- (1) One type has the power, when in combination with digestive fire, to support the nutritive-essence of other internal-nutriment-born kalāpas. This internal nutritive essence does not have the power to produce new nutriment-born kalāpas.
- (2) A second type has the power to produce new kalāpas. The nutritive essence of these nutriment-born kalāpas, with the assistance of the nutritive essence of another internal-nutriment-born kalāpa and the assistance of digestive fire, can produce further generations of nutriment born kalāpas.

Further the fire element of this second type of internal nutriment-born kalāpa can produce other types of kalāpa. In every nutriment-born kalāpa, there is the fire element (*tejo-dhātu*) which is also called temperature (*utu*). This temperature element (*tejo-dhātu*) of every nutriment-born kalāpa can produce up to ten or twelve new generations of temperature-born kalāpa (*utuja -kalāpā*). For this reason as the nutriment-born kalāpas are increasing, the temperature-born kalāpas are also increasing at a tenfold higher rate.

(Parenthetically, since the fire element (*tejo-dhātu*) in kamma-born kalāpas can produce up to four to five or ten to twelve new generations of temperature-born kalāpa there are always many times more temperature-born kalāpa than there are kamma-born kalāpas. In all beings the number of kamma born kalāpas decreases as one becomes older. As the kamma-born kalāpas decrease so do the temperature born kalāpas that they produce. Digestive fire [the fire element (*tejo-dhātu*) of the life nonad-kalāpas (*jīvita-navaka-kalāpas*)] is kamma produced, so as the kamma born materialities decrease the nutriment-born materialities also decrease. The decreasing vitality that occurs with increasing age is due to the decreasing number of all these kalāpas being produced.)

### - Types of asynchronic-kamma (*nānā-kkhaṇika-kamma*)

Each of the asynchronic-kamma-conditions on the following list have a different timing between the conditional cause (*paccaya*) and the result (*paccayu'ppanna*). In each case kamma is volition (*cetanā*) which is a mental factor (*cetasika*).

– preceding and immediately succeeding mind-moments of Noble Path and Noble Fruition

Noble Path is the conditional cause (*paccaya*) and Noble Fruition is the potential result (*paccayu'ppanna*). In this case there is no intervening mind-moment between the conditional cause and result. The Path wholesome kamma is in the "preceding" mind-moment and Fruition resultant consciousness follows immediately in the "succeeding" mind-moment. This Noble- Path-kamma is presently-effective-kamma (*nānā-kkhaṇika kamma*).

– not preceding and succeeding mind-moments

Sometimes a wholesome or an unwholesome kamma becomes effective in the present. It is then called *dittha-dhamma-vedaniya-kamma* (presently effective kamma). There may be many intervening mind-moments between the wholesome or unwholesome kamma, which is the conditional cause (*paccaya*), and resultant aggregates which are effects (*paccayu'ppanna-dhammas*). They are not in immediately preceding and succeeding mind-moments.

– kammās accumulated in the preceding existence

Some wholesome and unwholesome kammās have been accumulated in the existence just preceding this present life. Such kamma produces its result (the five aggregates) in this very life. The kamma accumulated in the preceding existence is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayuppanna*).

– kammās accumulated in the recent past lives

Some wholesome or unwholesome kammās were accumulated in the second past life before the current one, or in many past lives previous to that. Such kamma produces its result (the five aggregates) in this very life. That kamma is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayuppanna*).

– kammās accumulated many aeons ago

Some wholesome or unwholesome kammās were accumulated many aeons ago. Such kamma produces its result (the five aggregates) in this very life. That kamma is the conditional cause (*paccaya*) and the five current aggregates are the result (*paccayuppanna*).



## Appendix D - various charts

THE EIGHTY-NINE TYPES OF CONSCIOUSNESS(CITTA)

| MUNDANE (81)                                                                                       |                                      |                                                  |                                     | SUPRAMUNDANE (8) #                             |                                    |                                        |                                      |                                        |                                      |                                      |                                    |                                        |                                      |                                        |                                      |                                        |                                      |                                |              |                                |                         |                                 |                         |                                               |                      |                                               |                                                                                          |                                                                                                           |                                                                                                 |                     |
|----------------------------------------------------------------------------------------------------|--------------------------------------|--------------------------------------------------|-------------------------------------|------------------------------------------------|------------------------------------|----------------------------------------|--------------------------------------|----------------------------------------|--------------------------------------|--------------------------------------|------------------------------------|----------------------------------------|--------------------------------------|----------------------------------------|--------------------------------------|----------------------------------------|--------------------------------------|--------------------------------|--------------|--------------------------------|-------------------------|---------------------------------|-------------------------|-----------------------------------------------|----------------------|-----------------------------------------------|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|---------------------|
| UNWHOLESOME (12)                                                                                   |                                      | UNROOTED (18)                                    |                                     | SENSUAL-SPHERE BEAUTIFUL (24) ‡                |                                    | FINE-MATERIAL (15)                     |                                      | IMMATERIAL (12)                        |                                      |                                      |                                    |                                        |                                      |                                        |                                      |                                        |                                      |                                |              |                                |                         |                                 |                         |                                               |                      |                                               |                                                                                          |                                                                                                           |                                                                                                 |                     |
| <b>Greed-Rooted</b><br>(lobha-mūla)                                                                |                                      | <b>Unwholesome Resultant</b><br>(akusala-vipāka) |                                     | (Great) <b>Wholesome</b><br>(Mahā-) (kusala)   |                                    | <b>Wholesome</b><br>(kusala)           |                                      | <b>Wholesome</b><br>(kusala)           |                                      | <b>Wholesome</b><br>(kusala)         |                                    |                                        |                                      |                                        |                                      |                                        |                                      |                                |              |                                |                         |                                 |                         |                                               |                      |                                               |                                                                                          |                                                                                                           |                                                                                                 |                     |
| 1) + pleasure + view unprompted                                                                    | 2) + pleasure + view prompted        | 3) + pleasure - view unprompted                  | 4) + pleasure - view prompted       | 5) + equanimity + view unprompted              | 6) + equanimity + view prompted    | 7) + equanimity - view unprompted      | 8) + equanimity - view prompted      | 1) + pleasure + knowledge unprompted   | 2) + pleasure + knowledge prompted   | 3) + pleasure - knowledge unprompted | 4) + pleasure - knowledge prompted | 5) + equanimity + knowledge unprompted | 6) + equanimity + knowledge prompted | 7) + equanimity - knowledge unprompted | 8) + equanimity - knowledge prompted | 1) 1st jhāna                           | 2) 2nd jhāna                         | 3) 3rd jhāna                   | 4) 4th jhāna | 5) 5th jhāna                   | 1) boundless space base | 2) boundless consciousness base | 3) nothingness base     | 4) neither perception nor non-perception base | 1) Stream-Entry Path | 2) Once-Return Path                           | 3) Non-Return Path                                                                       | 4) Arahant Path                                                                                           |                                                                                                 |                     |
| <b>Hatred-Rooted</b><br>(dosa-mūla)                                                                |                                      | <b>Wholesome Resultant</b><br>(kusala-vipāka)    |                                     | (Great) <b>Resultant</b><br>(Mahā-) (vipāka)   |                                    | <b>Resultant</b><br>(vipāka)           |                                      | <b>Resultant</b><br>(vipāka)           |                                      | <b>Resultant</b><br>(vipāka)         |                                    | <b>Resultant</b><br>(vipāka)           |                                      | <b>Resultant</b><br>(vipāka)           |                                      | <b>Resultant</b><br>(vipāka)           |                                      | <b>Resultant</b><br>(vipāka)   |              | <b>Resultant</b><br>(vipāka)   |                         | <b>Resultant</b><br>(vipāka)    |                         | <b>Resultant</b><br>(vipāka)                  |                      | <b>Resultant</b><br>(vipāka)                  |                                                                                          |                                                                                                           |                                                                                                 |                     |
| 1) + displeasure + aversion unprompted                                                             | 2) + displeasure + aversion prompted | 1) + equanimity eye-                             | 2) + equanimity ear-                | 3) + equanimity nose-                          | 4) + equanimity tongue-            | 5) + happiness body-                   | 6) + equanimity receiving-           | 7) + pleasure investigating-           | 8) + equanimity investigating-       | 1) + pleasure + knowledge unprompted | 2) + pleasure + knowledge prompted | 3) + pleasure - knowledge unprompted   | 4) + pleasure - knowledge prompted   | 5) + equanimity + knowledge unprompted | 6) + equanimity + knowledge prompted | 7) + equanimity - knowledge unprompted | 8) + equanimity - knowledge prompted | 1) 1st jhāna                   | 2) 2nd jhāna | 3) 3rd jhāna                   | 4) 4th jhāna            | 5) 5th jhāna                    | 1) boundless space base | 2) boundless consciousness base               | 3) nothingness base  | 4) neither perception nor non-perception base | 1) Stream-Entry Fruition                                                                 | 2) Once-Return Fruition                                                                                   | 3) Non-Return Fruition                                                                          | 4) Arahant Fruition |
| <b>Delusion-Rooted</b><br>(moha-mūla)                                                              |                                      | <b>Functional</b><br>(kriyā)                     |                                     | (Great) <b>Functional</b> ^<br>(Mahā-) (kriyā) |                                    | <b>Functional</b> ^<br>(kriyā)         |                                      | <b>Functional</b> ^<br>(kriyā)         |                                      | <b>Functional</b> ^<br>(kriyā)       |                                    | <b>Functional</b> ^<br>(kriyā)         |                                      | <b>Functional</b> ^<br>(kriyā)         |                                      | <b>Functional</b> ^<br>(kriyā)         |                                      | <b>Functional</b> ^<br>(kriyā) |              | <b>Functional</b> ^<br>(kriyā) |                         | <b>Functional</b> ^<br>(kriyā)  |                         | <b>Functional</b> ^<br>(kriyā)                |                      | <b>Functional</b> ^<br>(kriyā)                |                                                                                          | <b>Functional</b> ^<br>(kriyā)                                                                            |                                                                                                 |                     |
| 1) + equanimity + scepticism                                                                       | 2) + equanimity + restlessness       | 1) + pleasure ^ smile-producing                  | 2) + equanimity five-door adverting | 3) + pleasure - knowledge unprompted           | 4) + pleasure - knowledge prompted | 5) + equanimity + knowledge unprompted | 6) + equanimity + knowledge prompted | 7) + equanimity - knowledge unprompted | 8) + equanimity - knowledge prompted | 1) + pleasure + knowledge unprompted | 2) + pleasure + knowledge prompted | 3) + pleasure - knowledge unprompted   | 4) + pleasure - knowledge prompted   | 5) + equanimity + knowledge unprompted | 6) + equanimity + knowledge prompted | 7) + equanimity - knowledge unprompted | 8) + equanimity - knowledge prompted | 1) 1st jhāna                   | 2) 2nd jhāna | 3) 3rd jhāna                   | 4) 4th jhāna            | 5) 5th jhāna                    | 1) boundless space base | 2) boundless consciousness base               | 3) nothingness base  | 4) neither perception nor non-perception base | # The supramundane types of consciousness (shaded grey) are not the object of vipassanā. | ^ These functional types of consciousness arise in, and are the object of vipassanā for, only an Arahant. | ‡ These are also called the great wholesome (mahā-kusala), great resultants (mahā-vipāka), etc. |                     |
| SUMMARY: unwholesome 12<br>wholesome 21<br>resultant 36<br>functional <u>20</u><br><u>89</u>       |                                      |                                                  |                                     |                                                |                                    |                                        |                                      |                                        |                                      |                                      |                                    |                                        |                                      |                                        |                                      |                                        |                                      |                                |              |                                |                         |                                 |                         |                                               |                      |                                               |                                                                                          |                                                                                                           |                                                                                                 |                     |
| The unwholesome and wholesome are the impulsion consciousnesses in a non-Arahant's mental process. |                                      |                                                  |                                     |                                                |                                    |                                        |                                      |                                        |                                      |                                      |                                    |                                        |                                      |                                        |                                      |                                        |                                      |                                |              |                                |                         |                                 |                         |                                               |                      |                                               |                                                                                          |                                                                                                           |                                                                                                 |                     |

| THE FIFTY-TWO MENTAL FACTORS(cetasika)                         |                                                   |                                 |
|----------------------------------------------------------------|---------------------------------------------------|---------------------------------|
| <b>Seven Universals</b> (sabba·citta·sādhāraṇa)                |                                                   | <b>Six Sundries</b> (pakiṇṇaka) |
| 1) contact(phassa)                                             | 5) one-pointedness(ek·aggatā)                     | 1) application(vitakka)         |
| 2) feeling(vedanā)                                             | 6) life faculty(jīvit·indriya)                    | 2) sustainment(vicāra)          |
| 3) perception(saññā)                                           | 7) attention(manasikāra)                          | 3) decision(adhimokkha)         |
| 4) volition(cetanā)                                            |                                                   | 4) energy(vīriya)               |
|                                                                |                                                   | 5) joy(pīti)                    |
|                                                                |                                                   | 6) desire(chanda)               |
| <b>Fourteen Unwholesome Mental Factors</b> (akusala·cetasika)  |                                                   |                                 |
| 1) delusion <sup>1</sup> (moha)                                | 6) wrong view(diṭṭhi)                             | 11) remorse(kukkuca)            |
| 2) consciencelessness(ahiri)                                   | 7) conceit(māna)                                  | 12) sloth(thina)                |
| 3) shamelessness(anottappa)                                    | 8) hatred(dosa)                                   | 13) torpor(middha)              |
| 4) restlessness(uddhacca)                                      | 9) envy(issā)                                     | 14) scepticism(vicikicchā)      |
| 5) greed(lobha)                                                | 10) possessiveness(macchariya)                    |                                 |
| <b>Twenty-Five Beautiful Mental Factors</b> (sobhana·cetasika) |                                                   |                                 |
| NINETEEN BEAUTIFUL UNIVERSALS(sobhana·sādhāraṇa)               |                                                   |                                 |
| 1) faith(saddhā)                                               | 10) lightness of [mental] body(kāya·lahutā)       |                                 |
| 2) mindfulness(sati)                                           | 11) lightness of consciousness(citta·lahutā)      |                                 |
| 3) conscience(hiri)                                            | 12) flexibility of [mental] body(kāya·mudutā)     |                                 |
| 4) shame(ottappa)                                              | 13) flexibility of consciousness(citta·mudutā)    |                                 |
| 5) non-greed(a·lobha)                                          | 14) wieldiness of [mental] body(kāya·kammaññatā)  |                                 |
| 6) non-hatred(a·dosa)                                          | 15) wieldiness of consciousness(citta·kammaññatā) |                                 |
| 7) ever-evenness(tatra·majjhataṭṭa)                            | 16) proficiency of [mental] body(kāya·pāguññatā)  |                                 |
| 8) tranquillity of [mental] body(kāya·passaddhi)               | 17) proficiency of consciousness(citta·pāguññatā) |                                 |
| 9) tranquillity of consciousness(citta·passaddhi)              | 18) rectitude of [mental] body(kāy·ujukatā)       |                                 |
|                                                                | 19) rectitude of consciousness(citt·ujukatā)      |                                 |
| <b>THREE ABSTINENCES</b> (viratī)                              | <b>TWO IMMEASURABLES</b> (appamaññā)              | <b>NON-DELUSION</b> (a·moha)    |
| 1) Right Speech(Sammā·Vācā)                                    | 1) compassion(karuṇā)                             | 1) wisdom faculty(paññ·indriya) |
| 2) Right Action(Sammā·Kammanta)                                | 2) sympathetic joy(muditā)                        |                                 |
| 3) Right Livelihood(Sammā·Ājīva)                               |                                                   |                                 |
| (7 + 6 + 14 + 19 + 3 + 2 + 1 = 52 mental Factors)              |                                                   |                                 |

A mental factor does not arise alone. It arises always together with consciousness and certain other mental factors. Together with, for example, eye consciousness, there arises only seven mental factors. Together with, for example, supramundane consciousness associated with the first jhāna, there arises as many as thirty-six mental factors.

There are a total of eighty-nine types of consciousness, and they can be classified as either wholesome, unwholesome, or indeterminate. They can also be classified as of the sensual sphere(kām·āvacara), of the fine-material sphere(rūp·āvacara), or of the immaterial sphere(arūp·āvacara). Finally, they can be classified as either mundane(lokiya) or supramundane(lokuttarā). Every type of consciousness, however, knows its own object: that is the characteristic of consciousness. So consciousness alone is, in fact, of one type only. But according to the mental factors associated with consciousness, there are eighty-nine types of consciousness.

<sup>1</sup> The four mental factors that are underlined with a wavy line arise with all unwholesome consciousnesses.

**The Jhāna-Attainment Process** (*Jhāna-Samāpatti-Vitthi*) (the four fine-material jhānas/four immaterial jhānas)\*

| CONSCIOUSNESS MOMENT<br><i>Citta-Kkhana</i> | ⇒                                                                  | ⇒                                                | ⇒                              | ⇒                              | ⇒                                    | ⇒                                                  | ⇒                                                       | ⇒                           | ⇒                                 | (After the mental process)<br>⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒⇒                     |
|---------------------------------------------|--------------------------------------------------------------------|--------------------------------------------------|--------------------------------|--------------------------------|--------------------------------------|----------------------------------------------------|---------------------------------------------------------|-----------------------------|-----------------------------------|--------------------------------------------------------------------|
| OBJECT<br><i>Ārammaṇa</i>                   | Previous life's near-death object                                  | Jhāna Object<br><i>Jhāna-Ārammaṇa</i>            |                                |                                |                                      |                                                    |                                                         |                             |                                   | Previous life's near-death object                                  |
| CONSCIOUSNESS<br><i>Citta</i>               | Life-Continuum<br><i>Bhavaṅga</i>                                  | Mind-Door Adverting<br><i>Mano-Dvār-Āvajjana</i> | 1st Impulsion<br><i>Javana</i> | 2nd Impulsion<br><i>Javana</i> | 3rd Impulsion<br><i>Javana</i>       | 4th Impulsion<br><i>Javana</i>                     | Very Many Thousand Millions Impulsions<br><i>Javana</i> | Absorption<br><i>Appanā</i> | Life-Continuum<br><i>Bhavaṅga</i> | ↑↓                                                                 |
|                                             | ↑↓                                                                 | ↑↓                                               | ↑↓                             | ↑↓                             | ↑↓                                   | ↑↓                                                 | ↑↓                                                      | ↑↓                          | ↑↓                                | ↑↓                                                                 |
|                                             |                                                                    | Preparation<br><i>Parikkamma</i>                 | Access<br><i>Upacāra</i>       | Conformity<br><i>Anuṇiṇa</i>   | Change-of-Lineage<br><i>Gotrabhu</i> | <b>Kamma</b>                                       |                                                         |                             |                                   | Resultant<br><i>Vipāka</i>                                         |
| SPHERE<br><i>Āvacara</i>                    | Sensual-/ Fine-Material-/ Immaterial-<br><i>Kāma-/Rūpa-/Arūpa-</i> | Functional<br><i>Kīriya</i>                      | Sensual-<br><i>Kāma-</i>       |                                |                                      | Fine-Material-/ Immaterial-<br><i>Rūpa-/Arūpa-</i> |                                                         |                             |                                   | Sensual-/ Fine-Material-/ Immaterial-<br><i>Kāma-/Rūpa-/Arūpa-</i> |
| BASE<br><i>Vatthu</i>                       |                                                                    |                                                  | Heart<br><i>Hadaya</i>         |                                |                                      |                                                    |                                                         |                             |                                   |                                                                    |

\* The jhāna-attainment process may take place on any of three planes: the sensual-, fine-material-, or immaterial plane. All details given here are based on VSM.iv.69 *Paṭhama-Jhāna-Kathā* ('Discussion of the First Jhāna') PP.iv.74-78.

| Mental Phenomena of Sublime Consciousness ( <i>mahaggata-citta</i> ) <sup>1</sup> |     |     |     |     |     |    |    |    |  |    |
|-----------------------------------------------------------------------------------|-----|-----|-----|-----|-----|----|----|----|--|----|
| FINE-MATERIAL JHĀNA                                                               | 1st | 2nd | 3rd | 4th | 5th |    |    |    |  |    |
| CONSCIOUSNESS ( <i>citta</i> )                                                    |     |     |     |     |     |    |    |    |  |    |
| MENTAL FACTORS ( <i>cetasika</i> )                                                |     |     |     |     |     |    |    |    |  |    |
| UNIVERSALS ( <i>sabba-citta-sādhāraṇa</i> )                                       |     |     |     |     |     |    |    |    |  |    |
| 1. contact ( <i>phassa</i> )                                                      |     |     |     |     |     |    |    |    |  |    |
| 2. feeling ( <i>vedanā</i> ) <sup>2</sup>                                         |     |     |     |     |     |    |    |    |  |    |
| 3. perception ( <i>saññā</i> )                                                    |     |     |     |     |     |    |    |    |  |    |
| 4. volition ( <i>cetanā</i> )                                                     |     |     |     |     |     |    |    |    |  |    |
| 5. one-pointedness ( <i>ek-aggatā</i> )                                           |     |     |     |     |     |    |    |    |  |    |
| 6. life faculty ( <i>jīvit-indriya</i> )                                          |     |     |     |     |     |    |    |    |  |    |
| 7. attention ( <i>manasikāra</i> )                                                |     |     |     |     |     |    |    |    |  |    |
| SUNDRIES ( <i>pakiṇṇaka</i> )                                                     |     |     |     |     |     |    |    |    |  |    |
| 1. application ( <i>vitakka</i> )                                                 |     |     |     |     |     |    |    |    |  |    |
| 2. sustainment ( <i>vicāra</i> )                                                  |     |     |     |     |     |    |    |    |  |    |
| 3. decision ( <i>adhimokkha</i> )                                                 |     |     |     |     |     |    |    |    |  |    |
| 4. energy ( <i>vīriya</i> )                                                       |     |     |     |     |     |    |    |    |  |    |
| 5. joy ( <i>pīti</i> )                                                            |     |     |     |     |     |    |    |    |  |    |
| 6. desire ( <i>chanda</i> )                                                       |     |     |     |     |     |    |    |    |  |    |
| BEAUTIFUL UNIVERSALS ( <i>sobhana-sādhāraṇa</i> )                                 |     |     |     |     |     |    |    |    |  |    |
| 1. faith ( <i>saddhā</i> )                                                        |     |     |     |     |     |    |    |    |  |    |
| 2. mindfulness ( <i>sati</i> )                                                    |     |     |     |     |     |    |    |    |  |    |
| 3. conscience ( <i>hirika</i> )                                                   |     |     |     |     |     |    |    |    |  |    |
| 4. shame ( <i>ottapa</i> )                                                        |     |     |     |     |     |    |    |    |  |    |
| 5. non-greed ( <i>a-lobha</i> )                                                   |     |     |     |     |     |    |    |    |  |    |
| 6. non-hatred ( <i>a-dosa</i> )                                                   |     |     |     |     |     |    |    |    |  |    |
| 7. ever-evenness ( <i>tatra-majjhataṭṭā</i> )                                     |     |     |     |     |     |    |    |    |  |    |
| 8. tranquillity of [mental] body ( <i>kāya-passaddhi</i> )                        |     |     |     |     |     |    |    |    |  |    |
| 9. tranquillity of consciousness ( <i>citta-passaddhi</i> )                       |     |     |     |     |     |    |    |    |  |    |
| 10. lightness of [mental] body ( <i>kāya-lahutā</i> )                             |     |     |     |     |     |    |    |    |  |    |
| 11. lightness of consciousness ( <i>citta-lahutā</i> )                            |     |     |     |     |     |    |    |    |  |    |
| 12. flexibility of [mental] body ( <i>kāya-mudutā</i> )                           |     |     |     |     |     |    |    |    |  |    |
| 13. flexibility of consciousness ( <i>citta-mudutā</i> )                          |     |     |     |     |     |    |    |    |  |    |
| 14. wieldiness of [mental] body ( <i>kāya-kammaññatā</i> )                        |     |     |     |     |     |    |    |    |  |    |
| 15. wieldiness of consciousness ( <i>citta-kammaññatā</i> )                       |     |     |     |     |     |    |    |    |  |    |
| 16. proficiency of [mental] body ( <i>kāya-pāguññatā</i> )                        |     |     |     |     |     |    |    |    |  |    |
| 17. proficiency of consciousness ( <i>citta-pāguññatā</i> )                       |     |     |     |     |     |    |    |    |  |    |
| 18. rectitude of [mental] body ( <i>kāy-ujjukatā</i> )                            |     |     |     |     |     |    |    |    |  |    |
| 19. rectitude of consciousness ( <i>citt-ujjukatā</i> )                           |     |     |     |     |     |    |    |    |  |    |
| IMMEASURABLES ( <i>a-ppamaññā</i> )                                               |     |     |     |     |     |    |    |    |  |    |
| 1. compassion ( <i>karuṇā</i> )                                                   |     |     |     |     |     |    |    |    |  |    |
| 2. sympathetic joy ( <i>muditā</i> )                                              |     |     |     |     |     |    |    |    |  |    |
| NON-DELUSION ( <i>a-moha</i> )                                                    |     |     |     |     |     |    |    |    |  |    |
| 1. WISDOM FACULTY ( <i>paññ-indriya</i> ) <sup>3</sup>                            |     |     |     |     |     |    |    |    |  |    |
| Total mental formations                                                           | 34  | 35  | 33  | 34  | 32  | 33 | 31 | 32 |  | 31 |

<sup>1</sup> The table has been designed according to the combination system (*sangaha-naya*): all combinations of mental

<sup>2</sup> The five mental factors that are underlined with a wavy line are the five jhāna factors: the feeling is happy feeling (*sukha-vedanā*) for the first four jhānas, and equanimous feeling for the fifth jhāna.

<sup>3</sup> NON-DELUSION: here it is jhāna wisdom (*paññā*).

**Mental Phenomena at the Arising of Jhana Consciousness(jhāna·citta)**

| MENTAL PHENOMENON<br>(nāma·dhamma)                | CONSCIOUSNESS<br>(citta) | MIND-DOOR<br>ADVERTING<br>Mano·Dvār·<br>Āvajjana | FOUR<br>PREPARATORY<br>IMPULSIONS<br>Parikamma·<br>Javana |                             |                                | JHĀNA<br>IMPULSIONS<br>Jhāna·<br>Javana |     |     | FOUR<br>PREPARATORY<br>IMPULSIONS<br>Parikamma·<br>Javana |  |  | JHĀNA<br>IMPULSIONS<br>Jhāna·<br>Javana |     |  |
|---------------------------------------------------|--------------------------|--------------------------------------------------|-----------------------------------------------------------|-----------------------------|--------------------------------|-----------------------------------------|-----|-----|-----------------------------------------------------------|--|--|-----------------------------------------|-----|--|
|                                                   |                          |                                                  |                                                           |                             |                                | 1st                                     | 2nd | 3rd |                                                           |  |  |                                         | 4th |  |
| CONSCIOUSNESS(citta) MENTAL                       |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| FACTORS(cetasika)                                 |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| UNIVERSALS(sabba·citta·sādhāraṇa)                 |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 1. contact(phassa)                                |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 2. feeling(vedanā)                                |                          | <u>equanimity</u><br>(upekkhā)                   | <u>happiness</u><br>(sukha)                               | <u>happiness</u><br>(sukha) | <u>equanimity</u><br>(upekkhā) | <u>equanimity</u><br>(upekkhā)          |     |     |                                                           |  |  |                                         |     |  |
| 3. perception(saññā)                              |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 4. volition(cetanā)                               |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 5. one-pointedness(ek·aggatā)                     |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 6. life faculty(jīvit·indriya)                    |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 7. attention(manasikāra)                          |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| SUNDRIES(pakiṇṇaka)                               |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 1. application(vitakka)                           |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 2. sustainment(vicāra)                            |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 3. decision(adhimokkha)                           |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 4. energy(vīriya)                                 |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 5. joy(pīti)                                      |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 6. desire(chanda)                                 |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| BEAUTIFUL UNIVERSALS(sobhana·sādhāraṇa)           |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 1. faith(saddhā)                                  |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 2. mindfulness(sati)                              |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 3. conscience(hirika)                             |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 4. shame(ottapa)                                  |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 5. non-greed(a·lobha)                             |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 6. non-hatred(a·dosa)                             |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 7. ever-evenness(tatra·majjhataṭṭā)               |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 8. tranquillity of [mental] body(kāya·passaddhi)  |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 9. tranquillity of consciousness(citta·passaddhi) |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 10. lightness of [mental] body(kāya·lahutā)       |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 11. lightness of consciousness(citta·lahutā)      |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 12. flexibility of [mental] body(kāya·mudutā)     |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 13. flexibility of consciousness(citta·mudutā)    |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 14. wieldiness of [mental] body(kāya·kammaññatā)  |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 15. wieldiness of consciousness(citta·kammaññatā) |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 16. proficiency of [mental] body(kāya·pāguññatā)  |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 17. proficiency of consciousness(citta·pāguññatā) |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 18. rectitude of [mental] body(kāy·ujjukatā)      |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 19. rectitude of consciousness(citt·ujjukatā)     |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| NON-DELUSION(a·moha)                              |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| 1. WISDOM FACULTY(paññ·indriya)                   |                          |                                                  |                                                           |                             |                                |                                         |     |     |                                                           |  |  |                                         |     |  |
| Total mental formations                           |                          | 12                                               | 34                                                        | 34                          | 32                             | 31                                      |     |     | 33                                                        |  |  |                                         | 31  |  |

The mental factors that are underlined are the five jhāna factors <see 'The First Jhāna', p.38, and discussion just preceding>



**Mental Phenomena of Jhāna Consciousness(jhāna·citta)**

| CONSCIOUSNESS<br>Citta | Mind-Door<br>Adverting<br>Mano-Dvār·<br>Āvajjana | Preparation<br>Parikamma | Access<br>Upacāra | Conformity<br>Anuloma | Change-of-Lineage<br>Gotrabhu | Very Many Thousand<br>Million Absorption<br>Impulsions<br>Appanā·Javana |
|------------------------|--------------------------------------------------|--------------------------|-------------------|-----------------------|-------------------------------|-------------------------------------------------------------------------|
| 1st Jhāna              | 12                                               | 34                       | 34                | 34                    | 34                            | 34                                                                      |
| 2nd Jhāna              | 12                                               | 34                       | 34                | 34                    | 34                            | 32<br>(application/sustainment)                                         |
| 3rd Jhāna              | 12                                               | 34                       | 34                | 34                    | 34                            | 31<br>(joy)                                                             |
| 4th Jhāna              | 12                                               | 33                       | 33                | 33                    | 33                            | 31<br>(happiness ⇔ equanimity)                                          |
| BASE<br>Vatthu         | 63                                               | 63                       | 63                | 63                    | 63                            | 63                                                                      |

**The Five-Door Process** (*pañca-dvāra-vīthi*) (eye/ear/nose/tongue/body-door process: example is eye-door process(*cakkhu-dvāra-vīthi*).

| CONSCIOUSNESS MOMENT<br><i>Citta-kkhana</i> | CONSCIOUSNESS (Before the mental process) |                                   |                            | 4⇒                                         | 5⇒                                                | 6⇒                                          | 7⇒                                | 8⇒                                | 9⇒                               | 10⇒                        | 11⇒ | 12⇒ | 13⇒ | 14⇒                    | 15⇒                         | 16⇒                                | 17⇒                        | (After the mental process)<br>⇒...⇒ |
|---------------------------------------------|-------------------------------------------|-----------------------------------|----------------------------|--------------------------------------------|---------------------------------------------------|---------------------------------------------|-----------------------------------|-----------------------------------|----------------------------------|----------------------------|-----|-----|-----|------------------------|-----------------------------|------------------------------------|----------------------------|-------------------------------------|
|                                             | 1⇒                                        | 2⇒                                | 3⇒                         | Sight/Colour Object<br><i>Rūp-Ārammana</i> |                                                   |                                             |                                   |                                   |                                  |                            |     |     |     |                        |                             |                                    |                            | Previous life's near-death object   |
| OBJECT<br><i>Ārammana</i>                   | Previous life's near-death object         |                                   |                            |                                            |                                                   |                                             |                                   |                                   |                                  |                            |     |     |     |                        |                             |                                    |                            | Previous life's near-death object   |
| CONSCIOUSNESS<br><i>Citta</i>               | Life-Continuum<br><i>Bhavaṅga</i>         | Life-Continuum<br><i>Bhavaṅga</i> |                            |                                            | Five-Door Adverting<br><i>Pañca-Dvār-Āvajjana</i> | Eye Consciousness<br><i>Cakkhu-Vitthāna</i> | Receiving<br><i>Sampaticchana</i> | Investigation<br><i>Santirāna</i> | Determining<br><i>Votthapana</i> | Impulsion<br><i>Javana</i> |     |     |     |                        |                             | Registration<br><i>Tadārammana</i> |                            | Life-Continuum<br><i>Bhavaṅga</i>   |
|                                             | Past<br><i>Atīta</i>                      | Trembling<br><i>Calana</i>        | Arrest<br><i>Upaccheda</i> | 1st                                        |                                                   |                                             |                                   |                                   |                                  | 2nd                        | 3rd | 4th | 5th | 6th                    | 7th                         | 1st                                | 2nd                        |                                     |
| BASE<br><i>Vatthu</i>                       | Resultant<br><i>Vipāka</i>                |                                   |                            | Functional<br><i>Kiriyā</i>                | Resultant<br><i>Vipāka</i>                        |                                             |                                   | Functional<br><i>Kiriyā</i>       | Kamma                            |                            |     |     |     |                        | Functional<br><i>Kiriyā</i> | Resultant<br><i>Vipāka</i>         | Resultant<br><i>Vipāka</i> |                                     |
|                                             | Heart<br><i>Hadaya</i>                    |                                   |                            | Eye<br><i>Cakkhu</i>                       | Heart<br><i>Hadaya</i>                            |                                             |                                   | Heart<br><i>Hadaya</i>            |                                  |                            |     |     |     | Heart<br><i>Hadaya</i> |                             | Heart<br><i>Hadaya</i>             |                            |                                     |



### The Basic Types of Materiality of the Eye

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

| type     | EYE DECAD-KALĀPA     | BODY DECAD-KALĀPA*                  | SEX DECAD-KALĀPA*           |
|----------|----------------------|-------------------------------------|-----------------------------|
| quality  | translucent          | translucent                         | untranslucent               |
| origin   | kamma                | kamma                               | kamma                       |
| function | base/door for sights | door to tangibles (earth/fire/wind) | determines sex <sup>c</sup> |
| 1        | earth                | earth                               | earth                       |
| 2        | water                | water                               | water                       |
| 3        | fire                 | fire                                | fire                        |
| 4        | wind                 | wind                                | wind                        |
| 5        | colour               | colour                              | colour                      |
| 6        | odour                | odour                               | odour                       |
| 7        | flavour              | flavour                             | flavour                     |
| 8        | nutritive essence    | nutritive essence                   | nutritive essence           |
| 9        | life faculty         | life faculty                        | life faculty                |
| 10       | eye translucency     | body translucency                   | sex materiality             |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

### The Basic Types of Materiality of the Ear

(3 types of decad kalāpa [3 x 10 = 30]+ nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8= 24] = 63)

| type     | EAR DECAD-KALĀPA    | BODY DECAD-KALĀPA*                 | SEX DECAD-KALĀPA* |
|----------|---------------------|------------------------------------|-------------------|
| quality  | translucent         | translucent                        | untranslucent     |
| origin   | kamma               | kamma                              | kamma             |
| function | base/door for sound | door to tangibles(earth/fire/wind) | determines sex    |
| 1        | earth               | earth                              | earth             |
| 2        | water               | water                              | water             |
| 3        | fire                | fire                               | fire              |
| 4        | wind                | wind                               | wind              |
| 5        | colour              | colour                             | colour            |
| 6        | odour               | odour                              | odour             |
| 7        | flavour             | flavour                            | flavour           |
| 8        | nutritive essence   | nutritive essence                  | nutritive essence |
| 9        | life faculty        | life faculty                       | life faculty      |
| 10       | ear translucency    | body translucency                  | sex materiality   |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

\* The body decad-, sex decad-, life nonad- and octad kalāpas are the same throughout the six sense-organs.

### The Basic Types of Materiality of the Nose

(3 types of decad kalāpa [3 x 10 = 30] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 63)

| type     | NOSE DECAD- KALĀPA  | BODY DECAD- KALĀPA*                 | SEX DECAD- KALĀPA* |
|----------|---------------------|-------------------------------------|--------------------|
| quality  | translucent         | translucent                         | untranslucent      |
| origin   | kamma               | kamma                               | kamma              |
| function | base/door for odour | door to tangibles (earth/fire/wind) | determines sex     |
| 1        | earth               | earth                               | earth              |
| 2        | water               | water                               | water              |
| 3        | fire                | fire                                | fire               |
| 4        | wind                | wind                                | wind               |
| 5        | colour              | colour                              | colour             |
| 6        | odour               | odour                               | odour              |
| 7        | flavour             | flavour                             | flavour            |
| 8        | nutritive essence   | nutritive essence                   | nutritive essence  |
| 9        | life faculty        | life faculty                        | life faculty       |
| 10       | nose translucency   | body translucency                   | sex materiality    |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

### The Basic Types of Materiality of the Tongue

(3 types of decad kalāpa [3 x 10 = 30] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 63)

| type     | TONGUE DECAD-KALĀPA   | BODY DECAD-KALĀPA*                  | SEX DECAD-KALĀPA* |
|----------|-----------------------|-------------------------------------|-------------------|
| quality  | translucent           | translucent                         | untranslucent     |
| origin   | kamma                 | kamma                               | kamma             |
| function | base/door for flavour | door to tangibles (earth/fire/wind) | determines sex    |
| 1        | earth                 | earth                               | earth             |
| 2        | water                 | water                               | water             |
| 3        | fire                  | fire                                | fire              |
| 4        | wind                  | wind                                | wind              |
| 5        | colour                | colour                              | colour            |
| 6        | odour                 | odour                               | odour             |
| 7        | flavour               | flavour                             | flavour           |
| 8        | nutritive essence     | nutritive essence                   | nutritive essence |
| 9        | life faculty          | life faculty                        | life faculty      |
| 10       | tongue translucency   | body translucency                   | sex materiality   |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

\* The body decad-, sex decad-, life nonad- and octad kalāpas are the same throughout the six sense-organs.

### The Basic Types of Materiality of the Body

(2 types of decad kalāpa [2 x 10 = 20] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 53)

| type     | BODY DECAD-KALĀPA*                              | SEX DECAD-KALĀPA* |
|----------|-------------------------------------------------|-------------------|
| quality  | translucent                                     | untranslucent     |
| origin   | kamma                                           | kamma             |
| function | base/door for tangibles (earth, fire, and wind) | determines sex    |
| 1        | earth                                           | earth             |
| 2        | water                                           | water             |
| 3        | fire                                            | fire              |
| 4        | wind                                            | wind              |
| 5        | colour                                          | colour            |
| 6        | odour                                           | odour             |
| 7        | flavour                                         | flavour           |
| 8        | nutritive essence                               | nutritive essence |
| 9        | life faculty                                    | life faculty      |
| 10       | body translucency                               | sex materiality   |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

\* These five types of kalāpa are the same throughout the six sense-organs.

### The Basic Types of Materiality of the Heart

(3 types of decad kalāpa [3 x 10 = 30] + nonad kalāpas [9] + 3 types of octad kalāpa [3 x 8 = 24] = 63)

| type     | HEART DECAD-KALĀPA#                             | BODY DECAD-KALĀPA                         | SEX DECAD-KALĀPA  |
|----------|-------------------------------------------------|-------------------------------------------|-------------------|
| quality  | untranslucent                                   | translucent                               | untranslucent     |
| origin   | kamma                                           | kamma                                     | kamma             |
| function | base for the mind-/mind-consciousness element ‡ | base/door for tangibles (earth/fire/wind) | determines sex    |
| 1        | earth                                           | earth                                     | earth             |
| 2        | water                                           | water                                     | water             |
| 3        | fire                                            | fire                                      | fire              |
| 4        | wind                                            | wind                                      | wind              |
| 5        | colour                                          | colour                                    | colour            |
| 6        | odour                                           | odour                                     | odour             |
| 7        | flavour                                         | flavour                                   | flavour           |
| 8        | nutritive essence                               | nutritive essence                         | nutritive essence |
| 9        | life faculty                                    | life faculty                              | life faculty      |
| 10       | heart materiality                               | body translucency                         | sex materiality   |

+

| type    | LIFE NONAD-KALĀPA* | OCTAD KALĀPA*     |                   |                   |
|---------|--------------------|-------------------|-------------------|-------------------|
| quality | untranslucent      | untranslucent     | untranslucent     | untranslucent     |
| origin  | kamma              | consciousness     | temperature       | nutriment         |
| 1       | earth              | earth             | earth             | earth             |
| 2       | water              | water             | water             | water             |
| 3       | fire               | fire              | fire              | fire              |
| 4       | wind               | wind              | wind              | wind              |
| 5       | colour             | colour            | colour            | colour            |
| 6       | odour              | odour             | odour             | odour             |
| 7       | flavour            | flavour           | flavour           | flavour           |
| 8       | nutritive essence  | nutritive essence | nutritive essence | nutritive essence |
| 9       | life faculty       |                   |                   |                   |

# Eye, ear, nose, tongue, and body consciousnesses arise dependent upon the translucent tenth type of materiality (door) of respectively the eye-/ear-/nose-/tongue-/body decad-kalāpas. But all other consciousnesses (which comprise the mind-/mind-consciousness element) arise dependent upon the heart materiality of heart decad-kalāpas.

‡ Mind element(mano-dhātu): the five-door adverting- and un/wholesome receiving consciousness; mind-consciousness element(mano-viññāṇa-dhātu): the investigation-/impulsion-/registration/process-separate consciousness.

\* The body decad-, sex decad-, life-nonad- and octad kalāpas are the same throughout the six sense-organs.

## Mentality Tables (Nāma Tables)

| Six Lines (Sequence) In Summary |                                                        |              |               |
|---------------------------------|--------------------------------------------------------|--------------|---------------|
| 1                               | Colour Object – Line (Rūpārammaṇa - Line)              | Kusala Group | Akusala Group |
| 2                               | Sound Object – Line (Saddārammaṇa - Line)              | "            | "             |
| 3                               | Smell Object – Line (Gandhārammaṇa - Line)             | "            | "             |
| 4                               | Taste Object – Line (Rasārammaṇa – Line)               | "            | "             |
| 5                               | Tangible Objects (Phoṭṭhabbārammaṇa - Line)            | "            | "             |
| 6                               | Dhamma Object – Line (Dhammārammaṇa - Line)            | "            | "             |
|                                 | (a) Concrete Materiality (nipphanna-rūpa) (10/11)      | "            | "             |
|                                 | (b) Unconcrete Materiality (anipphanna-rūpa) (10)      | "            | "             |
|                                 | (C-1) Buddhānussati, Maraṇānussati                     | "            |               |
|                                 | (C-2) Appamaññā (Karuṇā, Muditā)                       | "            |               |
|                                 | (C-3) Virati (Sammā-Vācā, Sammā-Kammanta, Sammā Ājīva) | "            |               |
|                                 | (D-1) Ānāpāna                                          | "            |               |
|                                 | (D-2) Ten Kasiṇas, Eight Attainments                   | "            |               |
|                                 | (D-3 – 6) Four Brahmavihāra                            | "            |               |
|                                 | (D-7) Asubha                                           | "            |               |
|                                 | (D8) Atṭhika                                           | "            |               |

### (A) Dhamma Object - Line (Dhammārammaṇa – Line) – Mind-Door Mental Process (Manodvāra-vīthi) Wholesome (Kusala) Group Table Discernment of Taking Concrete Materiality as Object

| Heart Base = 63         | 63           | 63                             | 63                          |
|-------------------------|--------------|--------------------------------|-----------------------------|
| Mind-Door Adverting     | Impulsion 7x | Rooted-Registration 2x<br>(or) | Unrooted Registration<br>2x |
| 1/ Eye-Translucency     | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |
| 2/ Materiality (Rūpa)   | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |
| 3/ Impermanent (anicca) | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |
| 4/ Suffering (dukkha)   | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |
| 5/ Non-Self (anatta)    | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |
| 6/ Foulness (asubha)    | 12           | 34                             | 34 (or) 12/11               |
|                         | 12           | 33                             | 33 (or) 11/11               |
|                         | 12           | 33                             | 33 (or) 12/11               |
|                         | 12           | 32                             | 32 (or) 11/11               |



**(B) Dhamma Object – Line (Dhammārammaṇa-Line) Mind-Door Mental Process (Manodvāra-vīthi) – Wholesome (Kusala) Group Table  
Discernment of Taking Non-Concrete Materiality as Object**

| Heart Base = 63       | 63           | 63                             | 63                          |
|-----------------------|--------------|--------------------------------|-----------------------------|
| Mind-Door Adverting   | Impulsion 7x | Rooted-Registration 2x<br>(or) | Unrooted Registration<br>2x |
| 1/ Space-Element      | 12           | 34                             | 34 (or)                     |
|                       | 12           | 33                             | 33 (or)                     |
|                       | 12           | 33                             | 33 (or)                     |
|                       | 12           | 32                             | 32 (or)                     |
|                       |              |                                |                             |
| 2/ Materiality (rūpa) | 12           | 34                             | 34 (or)                     |
|                       | 12           | 33                             | 33 (or)                     |
|                       | 12           | 33                             | 33 (or)                     |
|                       | 12           | 32                             | 32 (or)                     |

**(C-1) Dhamma Object – Line (Dhammārammaṇa - Line) –  
Buddhānussati, Maraṇānussati Table**

| Heart Base = 63     | 63           | 63                             | 63                          |
|---------------------|--------------|--------------------------------|-----------------------------|
| Mind-Door Adverting | Impulsion 7x | Rooted-Registration 2x<br>(or) | Unrooted Registration<br>2x |
| 1/ Buddhānussati    | 12           | 34                             | 34 (or)                     |
|                     | 12           | 33                             | 33 (or)                     |
|                     | 12           | 33                             | 33 (or)                     |
|                     | 12           | 32                             | 32 (or)                     |
|                     |              |                                |                             |
| 2/ Maraṇānussati    | 12           | 34                             | 34 (or)                     |
|                     | 12           | 33                             | 33 (or)                     |
|                     | 12           | 33                             | 33 (or)                     |
|                     | 12           | 32                             | 32 (or)                     |

**(C-2) Dhamm Object – Line (Dhammārammaṇa - Line) –  
Immeasurables Table (Appamaññā)  
Sense-Sphere Impulsion – Mind-Door Mental Process**

| Heart Base = 63             | 63                  | 63        |
|-----------------------------|---------------------|-----------|
|                             | Mind-Door Adverting | Impulsion |
| 1/ Compassion (Karuṇā)      | 12                  | 35        |
|                             | 12                  | 34        |
|                             | 12                  | 34        |
|                             | 12                  | 33        |
|                             |                     |           |
| 2/Symphathetic Joy (Muditā) | 12                  | 35        |
|                             | 12                  | 34        |
|                             | 12                  | 34        |
|                             | 12                  | 33        |

**(C-3) Dhamma Object – Line (Dhammārammaṇa - Line) –  
Mind-Door Mental Process – Abstinance Virati Table**

| Heart Base = 63                      | 63                   | 63                             | 63                                       |
|--------------------------------------|----------------------|--------------------------------|------------------------------------------|
| Mind-Door Adverting                  | Impulsion 7x         | Rooted-Registration 2x<br>(or) | Unrooted Registration<br>2x              |
| 1/ Right Speech<br>(Sammā-Vācā)      | 12<br>12<br>12<br>12 | 35<br>34<br>34<br>33           | 34 (or)<br>33 (or)<br>33 (or)<br>32 (or) |
|                                      |                      |                                | 12/11<br>11/11<br>12/11<br>11/11         |
| 2/ Right Action<br>(Sammā-Kammanta)  | 12<br>12<br>12<br>12 | 35<br>34<br>34<br>33           | 34 (or)<br>33 (or)<br>33 (or)<br>32 (or) |
|                                      |                      |                                | 12/11<br>11/11<br>12/11<br>11/11         |
| 3/ Right Livelihood<br>(Sammā-Ājīva) | 12<br>12<br>12<br>12 | 35<br>34<br>34<br>33           | 34 (or)<br>33 (or)<br>33 (or)<br>32 (or) |
|                                      |                      |                                | 12/11<br>11/11<br>12/11<br>11/11         |

**(D-1) Ānāpāna Paṭibhāga–Nimitta Object  
Dhamma Object – Line (Dhammārammaṇa - Line) –  
Mind-Door Jhāna Attainment Mental Process Table**

| Heart-Base            | 63  | 63  | 63 | 63  | 63  | 63                                      |
|-----------------------|-----|-----|----|-----|-----|-----------------------------------------|
|                       | Ma. | Pa. | U. | Nu. | Go. | Ja.... (Many times of Jhāna Impulsion)  |
| 1 <sup>st</sup> jhāna | 12  | 34  | 34 | 34  | 34  | 34                                      |
| 2 <sup>nd</sup> jhāna | 12  | 34  | 34 | 34  | 34  | 32 (Vitakka & Vicāra are removed)       |
| 3 <sup>rd</sup> jhāna | 12  | 34  | 34 | 34  | 34  | 31 (Pīti is further removed)            |
| 4 <sup>th</sup> jhāna | 12  | 33  | 33 | 33  | 33  | 31 (Sukha removed, replaced by Upekkhā) |

The names of mental process consciousness (vīthi-citta) mentioned in the Table above are:

**Ma.** – Mind-Door Adverting = the mind that advert (determine) on the object (Such as ānāpāna paṭibhāga nimitta)

**Pa.** = Parikamma = **preparatory concentration** = the sense-sphere great wholesome impulsion consciousness that performs the preliminary function (such as ‘in-breath, out-breath...’etc) so that jhāna impulsions arise

**U.** = Upācara = **access concentration** = the great wholesome impulsion consciousness which is the access (upācara) of = close vicinity to jhāna impulsion = neighbourhood

**Nu.** = Anuloma = **conformity concentration** = the great wholesome impulsion consciousness, the adaptation thought – moment, which arise in conformity with the jhāna impulsion

**Go.** = Gotrabhu = **change of lineage concentration** = the great wholesome impulsion consciousness that cuts off the Sense-Sphere (Kāma) lineage

**Ja.** = jhāna impulsion = Fine-material wholesome impulsion consciousness/ immaterial wholesome impulsion consciousness

**(D-2) Kasiṇa Paṭibhāga–Nimitta Object  
Dhamma Object – Line (Dhammārammaṇa - Line) –  
Mind-Door – jhāna Attainment Mental Process Table**

|                                               |     |     |    |     |     |                                             |
|-----------------------------------------------|-----|-----|----|-----|-----|---------------------------------------------|
| Heart-Base                                    | 63  | 63  | 63 | 63  | 63  | 63                                          |
|                                               | Ma. | Pa. | U. | Nu. | Go. | Ja.... (Many times of Jhāna Impulsion)      |
| 1 <sup>st</sup> jhāna                         | 12  | 34  | 34 | 34  | 34  | 34...                                       |
| 2 <sup>nd</sup> jhāna                         | 12  | 34  | 34 | 34  | 34  | 32 ... (Vitakka & Vicāra are removed)       |
| 3 <sup>rd</sup> jhāna                         | 12  | 34  | 34 | 34  | 34  | 31 ... (Pīti is further removed)            |
| 4 <sup>th</sup> jhāna                         | 12  | 33  | 33 | 33  | 33  | 31 ... (Sukha removed, replaced by Upekkhā) |
| Base of Boundless Space                       | 12  | 33  | 33 | 33  | 33  | 31 ... (Upekkhā – Ekaggatā)                 |
| Base of Boundless Consciousness               | "   | "   | "  | "   | "   | "                                           |
| Base of Nothingness                           | "   | "   | "  | "   | "   | "                                           |
| Base of Neither Perception Nor Non-Perception | "   | "   | "  | "   | "   | "                                           |

**(D-3 to D-6) Four Brahmavihāra – Jhāna Attainment Mental Process Table**

**(D-3) Loving Kindness Sublime Abiding  
(Metta–Brahmavihāra)**

|            |     |     |    |     |     |                                         |
|------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|            | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 1st jhāna  | 12  | 34  | 34 | 34  | 34  | 34...                                   |
| 2nd jhāna  | 12  | 34  | 34 | 34  | 34  | 32 ... (Vitakka & Vicāra are removed)   |
| 3rd jhāna  | 12  | 34  | 34 | 34  | 34  | 31 ... (Pīti is further removed)        |

**(D-4) Compassion Sublime Abiding  
(Karuṇā–Brahmavihāra)**

|            |     |     |    |     |     |                                         |
|------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|            | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 1st jhāna  | 12  | 35  | 35 | 35  | 35  | 35...                                   |
| 2nd jhāna  | 12  | 35  | 35 | 35  | 35  | 33 ... (Vitakka & Vicāra are removed)   |
| 3rd jhāna  | 12  | 35  | 35 | 35  | 35  | 32 ... (Pīti is further removed)        |

**(D-5) Sympathetic Joy Sublime Abiding  
(Muditā–Brahmavihāra)**

|                       |     |     |    |     |     |                                         |
|-----------------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base            | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|                       | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 1 <sup>st</sup> jhāna | 12  | 35  | 35 | 35  | 35  | 35...                                   |
| 2 <sup>nd</sup> jhāna | 12  | 35  | 35 | 35  | 35  | 33 ... (Vitakka & Vicāra are removed)   |
| 3 <sup>rd</sup> jhāna | 12  | 35  | 35 | 35  | 35  | 32 ... (Pīti is further removed)        |

**(D-6) Equanimity Sublime Abiding  
(Upekkhā–Brahmavihāra)**

|                       |     |     |    |     |     |                                         |
|-----------------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base            | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|                       | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 4 <sup>th</sup> jhāna | 12  | 33  | 33 | 33  | 33  | 31...                                   |

**(D-7) Foulness (Corpse Object)  
(Asubha)**

|                       |     |     |    |     |     |                                         |
|-----------------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base            | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|                       | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 1 <sup>st</sup> jhāna | 12  | 34  | 34 | 34  | 34  | 34...                                   |

**(D-8) Skeleton Object (Aṭṭhika)**

|                       |     |     |    |     |     |                                         |
|-----------------------|-----|-----|----|-----|-----|-----------------------------------------|
| Heart-Base            | 63  | 63  | 63 | 63  | 63  | 63 ...                                  |
|                       | Ma. | Pa. | U. | Nu. | Go. | Ja .... (Many times of Jhāna Impulsion) |
| 1 <sup>st</sup> jhāna | 12  | 34  | 34 | 34  | 34  | 34...                                   |

**Dhamma Object – Line (Dhammārammaṇa - Line)**

**Pure(Suddha)–Mind-Door–Mental Process – Unwholesome Group Table**

| Heart Base = 63                                | 63           | 63                                 | 63                          |
|------------------------------------------------|--------------|------------------------------------|-----------------------------|
| Mind-Door Adverting                            | Impulsion 7x | Routed-<br>Registration 2x<br>(or) | Unrooted<br>Registration 2x |
| 1/Greed-View (lobha-diṭṭhi) -12                | 20(19/22/21) | 34/33/33/32 (or)                   | 12(11/12/11)                |
| 2/Greed-Conceit (lobha-māna) -12               | 20(19/22/21) | 34/33/33/32 (or)                   | 12(11/12/11)                |
| 3/Hatred 12                                    | 18(20)       | 33/32 (or)                         | 11 (11)                     |
| 4/Hatred-Envy(dosa-issā) -12                   | 19(21)       | 33/32 (or)                         | 11 (11)                     |
| 5/Hatred-Possiveness<br>(dosa-macchariya) -12  | 19(21)       | 33/32 (or)                         | 11 (11)                     |
| 6/Hatred-Worry/Remorse<br>(dosa-kukkucca) -12  | 19(21)       | 33/32 (or)                         | 11 (11)                     |
| 7/Delusion-Restlessness<br>(Moha-Uddhacca) -12 | 16           | 34/33/33/32 (or)                   | 12 (11/11)                  |
| 8/Delusion-skeptism<br>(Moha-vicikiccha) -12   | 16           | 34/33/33/32 (or)                   | 12 (11/11)                  |

## Rūpārammaṇa – colourline – Wholesome Group Table

| Eye-Door Mental Process |                   |                 |                |                 |                |                 | Mind-Door Mental Process |                     |                 |                       |
|-------------------------|-------------------|-----------------|----------------|-----------------|----------------|-----------------|--------------------------|---------------------|-----------------|-----------------------|
| Heart-Base = 63         | Eye-Base = 63     | Heart-Base = 63 | Hear-Base = 63 | Heart-Base = 63 | Hear-Base = 63 | Heart-Base = 63 | Hear-Base = 63           | Heart-Base = 63     | Heart-Base = 63 | Heart-Base = 63       |
| Five-Door Adverting     | Eye-Consciousness | Receiving       | Investigating  | Determining     | Impulsion 7x   | Registration    | Bhavaṇṇa                 | Mind-Door Adverting | Impulsion 7x    | Registration 2x       |
| As Colour               |                   |                 |                | As Colour       |                |                 |                          | As Colour           |                 |                       |
| 11                      | 8                 | 11              | 12             | 12              | 34             | 34/12/11        | 34                       | 12                  | 34              | 34/12/11              |
| 11                      | 8                 | 11              | 12             | 12              | 33             | 22/11/11        | 34                       | 12                  | 33              | 33/11/11              |
| 11                      | 8                 | 11              | 12             | 12              | 33             | 33/12/11        | 34                       | 12                  | 33              | 33/12/11              |
| 11                      | 8                 | 11              | 12             | 12              | 32             | 32/11/11        | 34                       | 12                  | 32              | 32/11/11              |
|                         |                   |                 |                |                 |                |                 | 2                        | Materiality -12     | 34(33/33/32)    | 34(33/33/32)<br>12/11 |
|                         |                   |                 |                |                 |                |                 | 3                        | Impermanent -12     | "               | "                     |
|                         |                   |                 |                |                 |                |                 | 4                        | Suffering -12       | "               | "                     |
|                         |                   |                 |                |                 |                |                 | 5                        | Non-Self -12        | "               | "                     |
|                         |                   |                 |                |                 |                |                 | 6                        | Repulsiveness-12    | "               | "                     |

### Consciousness + Mental Factors in Mind-Moment (Cittakkhaṇa)

| Five-Door Adverting | Eye-Consciousness  | Receiving          | Investigating      | Determining        |
|---------------------|--------------------|--------------------|--------------------|--------------------|
| 11                  | 8                  | 11                 | 12/11              | 12                 |
| 1/ Consciousness    | 1/ Consciousness   | 1/ Consciousness   | 1/ Consciousness   | 1/ Consciousness   |
| 2/ Contact          | 2/ Contact         | 2/ Contact         | 2/ Contact         | 2/ Contact         |
| 3/ Feeling          | 3/ Feeling         | 3/ Feeling         | 3/ Feeling         | 3/ Feeling         |
| 4/ Perception       | 4/ Perception      | 4/ Perception      | 4/ Perception      | 4/ Perception      |
| 5/ Volition         | 5/ Volition        | 5/ Volition        | 5/ Volition        | 5/ Volition        |
| 6/ One-Pointedness  | 6/ One-Pointedness | 6/ One-Pointedness | 6/ One-Pointedness | 6/ One-Pointedness |
| 7/ Life-Faculty     | 7/ Life-Faculty    | 7/ Life-Faculty    | 7/ Life-Faculty    | 7/ Life-Faculty    |
| 8/ Attention        | 8/ Attention       | 8/ Attention       | 8/ Attention       | 8/ Attention       |
| 9/ Application      |                    | 9/ Application     | 9/ Application     | 9/ Application     |
| 10/ Substainment    |                    | 10/ Substainment   | 10/ Substainment   | 10/ Substainment   |
| 11/ Determination   |                    | 11/ Determination  | 11/ Determination  | 11/ Determination  |
| 12/                 |                    |                    | 12/ *Pīti          | 12/ *Viriya        |

### Registration for Three-Rooted Ordinary Person (Puthujjana)

|                                                                                                             |
|-------------------------------------------------------------------------------------------------------------|
| After one of the 8 types great wholesome impulsion, one of the 11 types of Registration can arise           |
| After one of the 8 types Greed-Rooted impulsion, one of the 11 types of Registration can arise              |
| After one of the 2 types of Anger-Rooted impulsion, one of the 6 types of Equanimity Registration can arise |
| After one of the 2 types of Delusion impulsion, one of the 11 types of Registration can arise               |

## Rūpārammaṇa – colourline – Unwholesome Group Table

| Eye-Door Mental Process  |                       |                   |                 |                 |                 |                 |                 | Mind-Door Mental Process |                       |                 |                 |
|--------------------------|-----------------------|-------------------|-----------------|-----------------|-----------------|-----------------|-----------------|--------------------------|-----------------------|-----------------|-----------------|
| Heart-Base = 63          | Heart-Base = 63       | Eye-Base = 63     | Heart-Base = 63 | Heart-Base = 63 | Heart-Base = 63 | Heart-Base = 63 | Heart-Base = 63 | Heart-Base = 63          | Heart-Base = 63       | Heart-Base = 63 | Heart-Base = 63 |
|                          | Five-Door Advertising | Eye-Consciousness | Receiving       | Investigating   | Determining     | Impulsion 7x    | Registration 2x | Bhavaṅga                 | Mind-Door Advertising | Impulsion 7x    | Registration    |
| 1/Greed-View             | 11                    | 8                 | 11              | 12              | 12              | 20              | 34/33/12/11     | 34                       | 12                    | 20              | 34/33/12/11     |
| 2/Greed-View             | "                     | "                 | "               | 11              | "               | 19              | 33/32/11/11     | "                        | "                     | 19              | 33/32/11/11     |
| 3/Greed-View             | "                     | "                 | "               | 12              | "               | 22              | 34/33/12/11     | "                        | "                     | 22              | 34/33/12/11     |
| 4/Greed-View             | "                     | "                 | "               | 11              | "               | 21              | 33/32/11/11     | "                        | "                     | 21              | 33/32/11/11     |
| 5/Greed-Conceit          | "                     | "                 | "               | 12              | "               | 20              | 34/33/12/11     | "                        | "                     | 20              | 34/33/12/11     |
| 6/Greed-Conceit          | "                     | "                 | "               | 11              | "               | 19              | 33/32/11/11     | "                        | "                     | 19              | 33/32/11/11     |
| 7/Greed-Conceit          | "                     | "                 | "               | 12              | "               | 22              | 34/33/12/11     | "                        | "                     | 22              | 34/33/12/11     |
| 8/Greed-Conceit          | "                     | "                 | "               | 11              | "               | 21              | 33/32/11/11     | "                        | "                     | 21              | 33/32/11/11     |
| 9/Hatred                 | "                     | "                 | "               | 11              | "               | 18              | 33/32/11/11     | "                        | "                     | 18              | 33/32/11/11     |
| 10/Hatred                | "                     | "                 | "               | 11              | "               | 20              | "               | "                        | "                     | 20              | "               |
| 11/Hatred-Envy           | "                     | "                 | "               | 11              | "               | 19              | "               | "                        | "                     | 19              | "               |
| 12/Hatred-Envy           | "                     | "                 | "               | 11              | "               | 21              | "               | "                        | "                     | 21              | "               |
| 13/Anger-Possesiveness   | "                     | "                 | "               | 11              | "               | 19              | "               | "                        | "                     | 19              | "               |
| 14/Anger-Possessiveness  | "                     | "                 | "               | 11              | "               | 21              | "               | "                        | "                     | 21              | "               |
| 15/Anger-Worry/Remorse   | "                     | "                 | "               | 11              | "               | 19              | "               | "                        | "                     | 19              | "               |
| 16/Anger-Worry/Remorse   | "                     | "                 | "               | 11              | "               | 21              | "               | "                        | "                     | 21              | "               |
| 17/Delusion-Restlessness | "                     | "                 | "               | 11              | "               | 16              | 34/33/12/11     | "                        | "                     | 16              | 34/33/12/11     |
| 18/Delusion-Skeptism     | "                     | "                 | "               | 11              | "               | 16              | 32/33/11/11     | "                        | "                     | 16              | 32/33/11/11     |