

# A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I

The seventh book of Abhidhamma Piṭaka



P. B. TAN

As the most voluminous and important text of the Abhidhamma Piṭaka, the Paṭṭhāna applies the scheme of twenty-four conditional relations to deal with the manifold conditionality of all the mental and physical phenomena of existence. This book reveals in great details of the conditional relations of momentarily passing mental-material phenomenal realities at moment of rebirth-linking, in the continuity of life, and at moment of death. The principle of conditionality taught in the Paṭṭhāna applies to every aspect of our day-to-day lives, in all moments of our interactions with things and people around us. Dozens of charts are created in this book to facilitate better understanding of the different parts of the teaching.

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A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna),  
Part I: The seventh book of the Abhidhamma Piṭaka

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To all sentient beings,  
living and dead.

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# Abbreviations Used

## Pāli texts

AbhS	Abhidhammatthasaṅgaha ( <i>Compendium of Philosophy</i> )
AN	Aṅguttara Nikāya, 5 vols.
CTS4	Chaṭṭha Saṅgāyana Tipiṭaka 4
Dhs	Abhidhammapiṭake Dhammasaṅgaṇīpāli
DhsA	Dhammasaṅgaṇī Atṭhakathā (Atthasālinī)
DN	Dīgha Nikāya, 3 vols.
GCR	Guide To Conditional Relations
KN	Khuddaka Nikāya (18 books)
MN	Majjhima Nikāya, 3 vols.
Psm	Paṭisambhidāmagga
PTS	Pāli Text Society
Pug.	Abhidhammapiṭake Puggalapaññattipāli
SN	Saṃyutta Nikaya, 5 vols.
Vibh.	Abhidhammapiṭake Vibhaṅgapāli
Vism	Visuddhimagga, 2 vols.

## Relational Conditions

Ro	Root
Ob	Object
Ob-pd	Object-predominance
Ob-prn-pd	Object-prenascence-predominance
Bs-ob-prn-pd	Base-object-prenascence-predominance
Cn-pd	Conascence-predominance
Ct	Contiguity
ImC	Immediate-contiguity
Cn	Conascence
Mu	Mutuality
Dp	Dependence
Bs-ob-prn-dp	Base-object-prenascence-dependence
Cn-dp	Conascence-dependence
Bs-prn-dp	Base-prenascence-dependence
Mx-cn-prn	Mixed Conascence-prenascence
SD	Strong-dependence
Ob-SD	Strong-dependence condition of object
Ct-SD	Strong-dependence condition of contiguity
Na-SD	Natural-strong-dependence
Prn	Prenascence
Ob-prn	Object-prenascence
Bs-prn	Base-prenascence
Psn	Postnascence
Rep	Repetition
Kam	Kamma
Cn-kam	Conascence-kamma

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Asy-kam	Asynchronous-kamma
S-Asy-kam	Strong asynchronous kamma
W-Asy-kam	Weak asynchronous kamma
Res	Resultant
Nu	Nutriment
Ph-nu	Physical-nutrimint
Men-nu	Mental-nutrimint
Cn-nu	Conascence-nutrimint
Fa	Faculty
Bs-prñ-fa	Base-prenascence-faculty
Ph-vit-fa	Physical-vitality-faculty
Cn-fa	Conascence-faculty
Jhā	Jhāna
Pa	Path
Asc	Association
Dsc	Dissociation
Bs-prñ-dsc	Base-prenascence-dissociation
Bs-ob-prñ-dsc	Base-object-prenascence-dissociation
Cn-dsc	Conascence-dissociation
Psn-dsc	Postnascence-dissociation
Prs	Presence
Cn-prs	Conascence-presence
Bs-prñ-prs	Base-prenascence-presence
Ob-prñ-prs	Object-prenascence-presence
Psn-prs	Postnascence-presence
Ph-nu-prs	Physical-nutrimint-presence
Ph-vit-fa-prs	Physical-vitality-faculty-presence
Mx-cn-prñ-prs	Mixed conascence-prenascence-presence
Mx-psn-nu-prs	Mixed postnascence-nutrimint-presence
Mx-psn-fa-prs	Mixed postnascence-faculty-presence
Abs	Absence
Dis	Disappearance
Nd	Non-disappearance
... d ...	... ditto ...
aggr.	aggregate
cond.	condition
consc.	consciousness
ele.	Element
excl.	excluding
whs	wholesome
fty (or unw)	faulty (or unwholesome)
ind.	indeterminate
res.	resultant
func.	functional
m. aggr.	mental aggregates
m.f.	mental factors
gr. pr.	great primary

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## Introduction

The nature of the teachings of the Buddha compiled in the Suttas are largely need-oriented in the original approach. The sermons given by the Buddha from group to group, from person to person, were based according to the queries of the audience in question at the time. The depth and extent of the discourses delineated by the Buddha were determined essentially by the temperament type and intellectual capability of the attending individual or group of audience. In order for one to understand the important implications and relationships of what was told in a particular Sutta, one has to read many other Suttas to find out the answers. In doing so, one may at times come across seemingly contradictory accounts between the different Suttas. This is the reason why the study of Abhidhamma will offer much help in such situations. The Abhidhamma addresses at detailed level of the characteristics and functions, originations and cessations, causes and effects, classifications and coherent analysis of all mental and material phenomena, that apply to all types of persons. Most importantly, knowledge gained from the study of Abhidhamma helps one to overcome the whimsical, immature, and delusive nature of the mind, and enhance productively one's mindfulness and confidence.

Of the seven treatises of the Theravāda Abhidhamma Tipiṭaka, the Paṭṭhāna is the most voluminous and is the last book in the Abhidhamma corpus. It comprises altogether five volumes according to the Burmese Pāli canon of the Sixth Buddhist Council edition. Not only it is the largest in contents among the seven books of the Abhidhamma corpus, it is by far the single largest text of all the others in the three Theravāda Pāli Tipiṭakas. The term Paṭṭhāna is a compound which is composed of the prefix “*pa*” which means ‘various kinds’, and “*ṭhāna*” which literally means ‘relation or condition’. Paṭṭhāna thus is rendered as the relation of different conditions, causal relationships, or as multidimensional conditionality. As the name itself suggests, the book is all about the study of conditionality, the causal and resultant aspects of conditional relations of the phenomena of existence.

While the book of Dhammasaṅgaṇī introduces to us the quintessence of phenomenal realities by observing the nature and functions of cittas, their mental concomitants, and aspects of corporeality, the Paṭṭhāna articulates the complexities of these phenomena, examining the interrelationship between mental and physical realities by recourse to a systematic scheme of causes and effects of conditionality, in which several conditions often happen at the same time. And it goes a step further to analyse the constituent-level of these passing phenomena through the different modes of methodological permutations. The second book, the Vibhaṅga, examines the basic phenomenal concepts of five aggregates, twelve bases, eighteen elements, four noble truths, twenty controlling faculties, twelve links of the dependent origination, and so on, taking each of them only by a single condition at a time. In examining these principles of dhamma, the knowledge gained from the study of Paṭṭhāna helps

one to comprehend the multiple occurrences of different conditions closely interrelated with one another that can happen with every each of these components of dhammas at any one single occasion. The Paṭṭhāna also reveals the underlying different forces that can simultaneously bring about the relations between the causes and effects of each of these phenomenal realities. With the exception of the unconditionality of *Nibbāna*, nothing else in this temporal world is not related to one another by the list of conditions examined in the Paṭṭhāna.

In much the same methodological approach used in the imparting of knowledge in the book of Dhātukathā where answers are given in numerals, the Paṭṭhāna adopts the similar pedagogy in all parts of the text that deals with the Enumerations of conditions. The exercise of enumerations constructed in the seven main Sections of the Paṭṭhāna, given the answers of those common classified states only in numerals for examination on the part of the readers, as a matter of fact pose a daunting task to many otherwise would-be keen students of this very important treatise of the Abhidhamma Tipiṭaka. Indeed, this is widely regarded as the most difficult part in the study of the Paṭṭhāna particularly in the Negative mode of the analysis of conditions in the Investigation Section. This book presupposes the readers to be already familiar with fundamental aspects of the Abhidhamma philosophy, and thereby detailed explanations are kept to a limited extent in the descriptions of the different principles and terms of dhamma including giving explanations in the footnotes.

The neologistic word of “kammic or kammically” which expresses the same attribute as the Pāli word “*kamma*” is used frequently in this book. The intended purpose is to retain the connotative aspects of its meaning which has the important implications of wholesome and defiled volitions through the three modes of action, instead of rendering it simply as ‘action’. There are other Pāli words like *citta*, *dhamma*, and others which are also used frequently throughout this book, are all left uninterpreted. It is for the same reason that these Pāli words carry different shades of meanings, and their multivalent interpretations would depend on the situations in which they are used. The words ‘unwholesome’ and ‘faulty’, referring to the term *akusala* with respect to *citta*, mental factors, volitions, etc., are used interchangeably in this book.

The five volumes of the Paṭṭhāna deals in great detail with the 22 Triads and 100 Dyads as introduced in the Abhidhamma-mātikā (a matrix of the terse summaries of dhammas) in the first book, the Dhammasaṅgaṇī, The Paṭṭhāna addresses the distillation of dhammas encapsulated in these Triads and Dyads by associating them with the 24 modes of conditions, taking them singly, as well as by referring them to the multiple combination patterns of analysis of these basic conditions. The framework of the Paṭṭhāna consists of four Division Methods as Positive, Negative, Positive-Negative, and Negative-Positive, by which the 22 Triads, 100 Dyads and their Combinations in their given order are duly subject to examinations, and which in that iterative sequence form the 24 Divisions of Paṭṭhāna as illustrated by the diagram below. Every single component of the six subject matters of triads, dyads and their combinations will be duly examined, by taking into consideration all possible occurrences of



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the 24 conditions, to go through the analytical process in the initial six Sections. However, it is only in the final Investigation Section that all the combined conditions of specific groups and the mixed modes of conditions are taken into account of the analysis.

Four Division Methods: Six Subjects:	Positive	Negative	Positive-Negative	Negative-Positive	By the application of all possible conditions in the seven Sections :
22 Triads	1	7	13	19	Dependent-On Section Conascent-With Section Conditioned-By Section Supported-By Section Conjoined-With Section Associated-With Section Investigation Section
100 Dyads	2	8	14	20	
Triad-Dyad Combination	3	9	15	21	
Dyad-Triad Combination	4	10	16	22	
Triad-Triad Combination	5	11	17	23	
Dyad-Dyad Combination	6	12	18	24	

Again, in each of these seven Sections, the same four categorical methods (call them the four sub-division methods) are being employed. In the sub-divisional methods of Positive and Negative modes of analysis accordingly, the Classifications of conditioning and conditioned states and the Enumerations of answers of common classified states with reference to the relevant conditions are examined in each of them. In the sub-divisional methods of Positive-Negative and Negative-Positive modes of analysis, only the enumerations of common classified states with reference to the conditions are being examined. The method in the Classifications is done by taking the conditions only singly or “By Ones”. In the Enumerations, conditions are taken by Ones, by Twos, by Threes, and so. In the Enumerations of conditions in the Investigation Section, it incorporates both the Common method as well as additionally the Combination methods in assessing the enumerated answers for the common relations of states.

For the reason of the massive structural contents dealing with the 22 Triads, 100 Dyads and their combinations, and the requirement for analysis of every conditional relation of states through the predetermined complex methods of instruction in the study of Paṭṭhāna, this book has to be given as Part I of the title, which deals with only the first, Wholesome Triad. It is impossible to provide a detailed study by following precisely the original topical layout of the entire treatise of Paṭṭhāna in just two or several more books. To do that, it has to be several hundreds or so of single-spaced books, at least, and for that amount of efforts it would require minimally a lifetime of full-time dedication to complete that task. But it may not be at all impossible though if the undertaking for carrying them out are divided among a group of genuinely committed people with sufficient background of the Abhidhamma studies.

Chapter I provides an enumeration of the basic twenty-four classes of conditions by which the causes and effects of phenomena are related. It is probably important to give some explanations at this stage regarding the nature

and basic functionality of the conditions although Chapter I outlines only the names of conditions. The causes are called the conditioning states, and effects are the conditioned states. States are diagnosed in terms of mentality or materiality, and also by their classified relations such as wholesome-wholesome, wholesome-faulty, wholesome-indeterminate ... wholesome, faulty-indeterminate, and so on which form a total of 49 possible answers of classified relations for each condition. Of course, some of these classified relations will have no outcome, and it is also not possible that all the 49 classified relations are applicable to any one condition. Apart from the conditioning and conditioned states, the conditioning forces that effectuate these related states are also being taken into account in the context of Paṭṭhāna. The conditioning forces which serve the functions of producing or generating (*janaka*), supporting or consolidating (*upatthambhaka*), and maintaining (*anupālana*) are different for some conditions. Conditions that only serve (A) the regenerative function are the conditions of Contiguity, Immediate contiguity, Strong dependence (Contiguity-strong-dependence and Natural-strong-dependence), Repetition, Kamma (Strong-Asynchronous), Absence, and Disappearance. The Postnascence condition has only (B) the secondary role of supporting the development of the conditioned states. Conditions that can serve both the functions of (i) producing, and (ii) supporting and maintaining are those other than the conditions of aforementioned (A) and (B), but including the conditions of Object-strong-dependence and Conscience-kamma.

Chapter II in its original contents spells out only brief exposition for each of the twenty-four conditions. For example, it merely introduces to readers that such a such a state is related to such a such a state by such a such condition and conditioning force. It does not include specifics about the classified relations between the conditioning states and conditioned states. It also does not introduce the combination types of conditions in this Chapter. Such kinds of detail are dealt with only when examining the analytical answers in Chapter IV. However, in Chapter II of this book, I have provided more than just brief introduction of the twenty-four conditions except for the classifications of relations. In addition, I have also given detailed account of the combination types of conditions. The purpose for doing so is to introduce a familiarisation process to readers at this stage before going directly into the complexities of analysis in Chapter IV, and so that the needs for exposition can be kept to a minimum in the later Chapter. Useful charts are created to facilitate better understanding of the different conditions, and at the end of exposition for each condition, summarised charts are given accordingly of the relations of states in each case.

Chapter III demonstrates how the questions are laid out with reference to all the twenty-four conditions. It begins with the first, Wholesome Triad, considering it under the Positive Division Method and under the Dependent-On Section, taking singly of the Positive subset mode of conditions by referring first to the root condition. The seven dhamma-types, being taken as reference conditioning states, can each be related in seven ways to the conditioned states

as shown in the diagram below. For example, the first question is asked in this way: “Dependent on wholesome state, will there arise wholesome state by root condition?” Thus, with the seven dhamma-types as reference states, taking each of them by turns, to relate to the same seven dhamma-types as variant states, there is a set of  $7 \times 7 = 49$  questions that can be derived for root condition alone. The text illustrates with only descriptions of these 49 questions, with reference to the seven dhamma-types, by root condition. Certain relations of states do not actually arise, but those questions are still included in order to explore all the possible questions regardless of whether they are questions actually without answers.

A set of 49 questions, in their numerical sequence, taking them “By Ones”, by the subset of Positive method, for a single condition:	Whs	Fty	Ind.	Whs & Ind.	Fty & Ind.	Whs & Fty	Whs, fty & Ind
(1) Wholesome	1	2	3	4	5	6	7
(2) Faulty	9	8	10	11	12	13	14
(3) Indeterminate	16	17	15	18	19	20	21
(4) Wholesome and indeterminate	22	23	24	25	26	27	28
(5) Faulty and indeterminate	29	30	31	32	33	34	35
(6) Wholesome and faulty	36	37	38	39	40	41	42
(7) Wholesome, faulty, and indeterminate	43	44	45	46	47	48	49

The text then illustrates derivation of questions for the remaining conditions, taking them “By Ones”, all in a dittoed manner. It continues to illustrate how questions are obtained, following “By Twos”, “By Threes”, etc. for all the conditions in the similar manner. Illustration in dittoed manner repeats for the Negative, Positive-Negative, and Negative-Positive methods. In this book, those original descriptions of how the questions can be obtained are not repeated. Instead I have transformed them into various charts, step by step, to illustrate how at the end a total of 388,778,713,344 questions can possibly be obtained by the four Methods of the 24 Paṭṭhāna Divisions. It is not possible for one to examine these incredibly large amount of questions in a lifetime, except for merely going through the questions themselves, and even so it is going to be highly stressful, if not unbearable.

Chapter IV deals with analytical answers in terms of their classified relations (wholesome-wholesome, wholesome-faulty, etc.). Since not all questions have answers, the total number of answers is of course less than that of the questions. The answers follow the same structural order as that of the questions in the preceding Chapter. It begins with the Wholesome Triad, under Positive Division Method, first going through Dependent-On Section, taking singly of the four subset methods of conditions (positive, negative, positive-negative, and negative-positive) by applying the twenty-four conditions to each of these methods. The Positive method and Negative method are each examined by way of (A) Classification, where answers are based on the classified relation of states, and the conditions are always taken “By Ones” or

singly; and (B) Enumeration, where the answers are given only in numerals of the common conditioning and conditioned states between the reference conditions and variant conditions, in which the reference conditions are examined “By One”, “By Twos”, “By Threes” and so on. The Positive-Negative and Negative-Positive methods are examined only by Enumeration, with answers in numerals. Similar procedure of analysis applies to the remaining six Sections. The first six Sections follow exactly the same application as explained aforesaid. However, there is some exceptions to the last, Investigation Section, where the combination modes and the three mixed modes of conditions are taken into account but which are not being examined in the preceding five Sections. Diagnosis of answers by the Classification method is not included by the original text in the Investigation Section. There are no answers given in the text for Postnascence condition in the first six Sections. In this book, the analytical answers in the Classification method in all the seven Sections are given in the form of charts.

In Chapter IV, just preceding the Investigation Section, I have included a chart, taken by the single enumeration of conditions, summarising the analytical answers of conditioning and conditioned states for the twenty-four conditions under the Positive method as what had been examined in the preceding five Sections. Another chart, summarising the same but under the Negative method, is also included. The purpose is to facilitate the harder part of the analysis later in the last Section. Since the Investigation Section is concerned with those combination and mixed modes of conditions, various charts are created to delineate the groups of conditions to which these different conditions belong, with answers provided in accordance with the Classification and Enumeration methods. In attempt to make the analysis of answers manageably less cumbersome for the readers when examining the Investigation Section, I have also included several more charts prior to it, which summarise all other similarly important details of answers obtained from the first six Sections, including giving you in advance those summarised from the Investigation Section. They include (i) the common reference conditions and variant conditions, which are common either completely or in part in the conditioning states and conditioned states that are associated with them; (ii) the 89 classes of citta, 52 mental factors, and 28 matter, taking each of them at constituent level, which constitute common conditioning states with reference to the twenty-four conditions; (iii) miscellaneous reference states in terms of functions, periods, planes, during life, at moment of conception, etc. that are conditioning states common with reference to the twenty-four conditions. Information in all these charts should give some ease to the readers in anticipation of the difficulties to be encountered in the Investigation Section.

In Chapter IV, just before the Enumeration of Negative mode of conditions, some very useful information are included under the header called ‘*Selection of the Conditions for Negative*’. These actually was the addition included in the Paṭṭhāna scripture during the Fifth Buddhist Council. The purpose for the inclusion of these information is to help to overcome the difficulty that one may encounter when examining the Negative mode of

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I conditions in Investigation Section. Herein regarding the analytical answers of classified relations of states with reference to different conditions, they can be easily referred to the various charts which I have compiled earlier on under the header '*Groupings of conditions, relational states and classified answers*' before the Investigation Section. A few examples of detailed analysis including charts are provided to the initial parts of the Negative mode of conditions in the Investigation Section, and that should sufficiently guide the readers to go through the rest of them. Due to the limitation of space, the original text under the Positive-Negative method and Negative-Positive method of conditions are not included in this book. The searchable digital copy of them can be download from the links that I have provided.

With the very diagnostic nature of this book and the demanding scale of technicality that involves, it requires the sine qua non of one's own pragmatic experience and profundity of erudition in this field of study to ensure the accuracies of all the expositions, this book is therefore not impossible that there may be errors, faults or inadequacies. I am responsible for them, if there are any. By and large the different parts of benefits that you may gain personally from the study of this book, I hope they will make up for the shortcomings that may be found.

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I pay homage to the Blessed One, the Worthy One, the Fully Enlightened One, the Buddha.

## CHAPTER I. Enumeration of the conditions

Chart 1.0 Enumeration of the 24 Conditions

	Paccayo	The condition of :	Chinese term
1	Hetupaccayo	Root-cause	因緣
2	Ārammaṇapaccayo	Object	所緣緣
3	Adhipatipaccayo	Predominance	增上緣
4	Anantarapaccayo	Contiguity	無間緣
5	Samanantarapaccayo	Immediate Contiguity	相續緣
6	Sahajātapaccayo	Conascence	俱生緣
7	Aññaṃaññaṇapaccayo	Mutuality	相互緣
8	Nissayapaccayo	Dependence	依止緣
9	Upanissayapaccayo	Strong Dependence	親依止緣
10	Purejātapaccayo	Prenascence	前生緣
11	Pacchājātapaccayo	Postnascence	後生緣
12	Āsevanapaccayo	Repetition	重複緣
13	Kammaṇapaccayo	Action	業緣
14	Vipākaṇapaccayo	Resultant	異熟緣
15	Āhārapaccayo	Nutriment	食緣
16	Indriyapaccayo	Faculty	根緣
17	Jhānaṇapaccayo	Meditative Absorption	禪那緣
18	Maggapaccayo	Path	道緣
19	Sampayuttapaccayo	Association	相應緣
20	Vippayuttapaccayo	Dissociation	不相應緣
21	Atthipaccayo	Presence	有緣
22	Natthipaccayo	Absence	無有緣
23	Vigatapaccayo	Disappearance	離去緣
24	Avigatapaccayo	Non-disappearance	不離去緣

Note: Refer also to the chart in Appendix I for the constituent designations.

## CHAPTER II. Exposition of the conditions

### [1] Root-cause condition (*hetu-paccaya*)

[1]. The roots are related to states which are associated with roots, and the matter generated thereby, by way of root-cause condition.

In the above statement provided in the Paṭṭhāna, the roots (*hetū*) are referred to as 'conditioning states'; states (*dhammā*) which are necessarily associated with roots and the matter generated thereby are referred to as 'conditioned states'; by root or 'root-cause' condition is referred to as the

‘conditioning force’ (*paccaya satti*). The conditioning state (*paccaya*) supports and assists the conditioned state (*paccayuppanna*) in its arising. The roots naturally condition and fortify the conditioned states as the ‘dependent effects’.

There are three unwholesome hetus as greed (*lobha*), hatred (*dosa*), delusion (*moha*), and three beautiful (*sobhana*) hetus as the absence of greed, i.e. non-attachment or generosity (*alobha*), the absence of hate (*adosa*), i.e. non-aversion or amity, and the absence of delusion, i.e. the right understanding as regards realities (*amoha*). In the Abhidhamma context, non-delusion (*amoha*), wisdom (*paññā*), and knowledge (*ñāṇa*) are referred to the same thing as having the right understanding about phenomenal realities. In a narrow sense, the 6 hetus are indeed also the mental factors (*cetasikā*) which accompany cittas. The term *citta* is ‘mind-moment’, is also rendered as ‘mind or thought’ (*mano*), ‘consciousness’ (*viññāṇa*) according to Dhammasaṅgaṇī, and according to the context in which it is used. The hetus serve as roots and causes that enable the arising of mental concomitants and thoughts in the same way as a tree rests on its roots for receiving the sap from soil and water in order to grow. It is *hetupaccaya* because the hetus condition and facilitate the arising of mental concomitants and thoughts. While cittas can not occur in the absence of mental concomitants, they can certainly arise without the hetus. The three unwholesome hetus exist among the 12 unwholesome cittas—eight types rooted in greed (and delusion), two types rooted in hatred (and delusion), two types rooted in delusion alone. The hetus of greed and delusion, of hate and delusion, not only do they condition one another, they also condition the unwholesome cittas and their accompanying cetasikas, and also condition the matter produced thereby of those unwholesome cittas, by root-cause condition.

The three beautiful hetus accompany all the beautiful sense-sphere cittas and jhānic cittas (mundane and supramundane). However, there are 18 *ahetuka* cittas which are without hetus (15 of *vipāka*, 3 of *kiriya*). Depending on the type and degree of kammic actions that we have created, rebirth-linking (*paṭisandhi*) citta is produced which is resultant citta, which can be either *ahetuka*, or *sahetuka* accompanied either by two hetus without *amoha* or by all the three beautiful hetus. Non-greed and non-hate always arise together with *sobhana*-cittas but the hetus may not necessarily be accompanied by non-delusion. But when the three beautiful hetus are all present, the two hetus are conditioned by non-delusion. In cases where the rebirth-linking citta that arises is wholesome, and also beautiful because it is accompanied by beautiful roots (the eight *mahāvīpākas*), one will therefore be born as a normal human or heavenly deities. In other cases where rebirth-linking citta is produced which is wholesome, but is not conditioned by root-cause condition (the wholesome but rootless investigating resultant citta, accompanied by equanimity), one will be born in human form but with deficiencies, physically or functionally, or as some kind of *asuras* (the earth-bound lesser-deities). The life-continuum (*bhavaṅga*) cittas which sustain the rapid succession of ideation process and the continuity of life, as well as the dying-moment citta (*cuticitta*)—are also resultant cittas which can be either with or without hetus. The 6 hetus which accompany those cittas as mentioned aforesaid, condition them by way of root-



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cause condition (*hetu-paccaya*).

The fundamental constitution of all matter (*rūpā*) comprises the four great primary elements (*mahābhūta*), namely, solidity with the characteristics of hardness and softness (*patavi*), cohesion with the characteristics of cohesiveness and fluidity (*apo*), heat energy with the characteristics of hot and cold (*tejo*), and motion or kinetic energy (*vayo*)—are always found inseparably with colour, odour, taste, and nutritive essence (*vaṇṇa, gandha, rasa, oja*) which together form the eight indivisible units called the ‘pure octad’ (*suddhaṭṭhaka*). *Citta* and *kamma* are the two factors besides the other two factors as temperature (*utu*) and nutriment (*āhāra*), which produce the different group of matter during our lifetime; and each group consists of at least these eight inseparable basic units. *Citta*-produced matter comprise also the bodily intimation and vocal intimation<sup>1</sup>, among other material qualities produced during lifetime. In the planes of *nāmarūpa*, the resultant *paṭisandhi citta* which occurs as a result of the varying degrees of past *kamma*, arises at the nascent moment of a rebirth-conception, and the life-continuum *cittas* that are produced during lifetime (post-conception right until the final dying-moment consciousness)—these *cittas*, are hetu-conditioned, produce the different groups of matter which arise and fall away at the same time as the origination and cessation of those *cittas*.

In the case of wom-born beings (humans, etc.) the energies from past *kamma* done produce three groups of material qualities at the nascent moment of conception or rebirth-linking (*paṭisandhi*), i.e. 30 material qualities are generated, consist of the body-decad, sex-decad, and heart-base decad, all of which occur simultaneously. It is possible in some rare cases, that the degree of past *kamma* produces only the two groups without the sex-decad. The three groups of *kamma*-produced material qualities are fused with the temperature-produced embryonic materiality from the parents (i.e. semen and ovum), and are augmented in their natural complexities with each passing moment, including developing the other decads for eye, ear, nose, and tongue. In the case of brahmās of the fine-material planes with the exception of non-percipient beings (*asaññasattā*), four groups of material qualities are produced simultaneously at the moment of a rebirth-linking—consist of three decads for eye, ear, and heart-base respectively, and one vital-nonad (i.e. the 8 inseparable basic units and a vitality-faculty). The vital-nonad takes on the function of body-decad as in the case of sense-sphere devas. All these *kamma*-produced matter at the nascent moment of conception occur with the resultant *cittas* either with or without hetu-conditioned, with exception of the four immaterial resultant *cittas*. Thus at the arising moment of rebirth-linking *citta*, the beautiful hetus are said to be related to their associated aggregates (i.e. the resultant *cittas* and the beautiful mental factors that accompanied them) and the *kamma*-born matter generated thereby, by way of root-cause condition.

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<sup>1</sup> Bodily intimation (*kāyaviññatti*) and vocal intimation (*vacīviññatti*) are the two kinds of *citta*-produced subtle matter, each one arises and ceases simultaneously with the *citta*. Body-intimation conditions intente movement of parts of our body (gestures, etc.) and other physical acts. Vocal intimation conditions intente expression of sound and speech.

We can plainly summarise that the presence of hetu (beautiful, or not beautiful) condition the cittas and their accompanying mental factors, as well as the such matter produced thereby (born of kamma and citta).

Of the 89 cittas, there are 71 of them which are hetu-associated, and are the dependent effects from root-cause condition (21 of wholesome, 12 of unwholesome, 21 of resultant, 17 of functional). However, there are only 75 cittas (89-10-4=75) capable of producing mind-born material qualities (with exception of the 10 viññāṇas which are the fivefold pair of sense-based resultant cittas which are without the hetus, the four resultant cittas of the immaterial plane which has only *nāma*, and the death-citta of Arahāt). The following summarises the relationship between the conditioning states and conditioned states by root-cause condition.

**Chart 2.1 Root-cause condition**

<u>Conditioning states</u>	<u>Conditioned states</u>
(i) The 3 unwholesome roots (that follow active-unwholesome cittas).	(i) 12 active-unwholesome cittas of the sense-sphere, 27 m.f. excluding delusion from 2 delusion-rooted cittas; rooted, citta-produced matter during life.
(ii) The 3 wholesome, beautiful roots (that follow wholesome, resultant, and functional cittas).	(ii) 21 active-wholesome cittas; 21 resultant cittas (36-8-7=21); 17 functional cittas (20-3=17); 38 m.f.; rooted citta-produced matter; rooted kamma-produced matter at rebirth-linking.
(iii) Root of non-delusion.	(iii) 47 three-rooted cittas accompanied by the cetasika of wisdom ( <i>paññindriya</i> ), 38 m.f.; rooted citta-produced matter; rooted kamma-produced matter at rebirth-linking.
(iv) The aforesaid 6 roots. <sup>1</sup>	(iv) The 71 rooted-cittas, the 52 cetasikas excluding delusion from 2 delusion-rooted cittas; rooted citta-produced matter; rooted kamma-produced matter at rebirth-linking.

## [2] Object condition (*ārammaṇa-paccaya*)

We read in nos. [2], (i)-(vii) of the Paṭṭhāna (Paccayaniddeṣo, 2) regarding the six sense-object bases and their associated mental states:

“Visible object-base is related to eye-consciousness element and its associated states by object condition. Sound-base ... d ... Odour-base ... d ... Taste-base ... d ... Tangible object-base is related to body-consciousness element and its associated states by object condition. Visible object-base, sound-base, odour-base, taste-base, and tangible

<sup>1</sup> All 6 roots can be the conditioning states to beings in the sense-sphere. The unwholesome root of hatred (*dosa*) can not be the conditioning state in fine-material and immaterial planes for hatred does not arise in brahmās of those planes. (They still have the latent proclivities (*anusaya*) of *paṭigha*, the fine degrees of repulsion).

object-base is related to mind-element and its associated states by object condition. All states are related to mind-consciousness element and its associated states by object condition.”

The five-sense-door object bases—visual object, auditory object, olfactory object, gustatory object, tangible object—are gross matter (*gocara-rūpā*) which can be experienced individually through the five sense-doors advertent process and subsequently the mind-door advertent process. By the time the cognisable object is experienced through the mind-door, it has just fallen away. Because the five sense-bases function independently of one another, therefore only one object can be experienced one at a time. In the meditative moments leading to absorption-concentration (*appanā-samādhi*), one does not experience the five sense-door objects, for it is taken over by mind-door advertent citta after the arresting or breaking of the bhavaṅga-citta. The mind-door advertent process experiences not only mental and conceptual objects (cittas, cetasikas, *Nibbāna*, concepts) but also physical objects. Therefore, matter, four mental aggregates, *Nibbāna*, and conceptual dhammas, can be objects of the mind (*dhammārammaṇa*). Even during sleep, whether willingly or not, our mind takes in all sorts of objects. And so there is not a single thing in this world, whether they are existing or unreal, that does not become a cognisable object of experience—all matter, all mentalities, all the conceptual meditation-objects. The 28 classes of matter, 89 cittas, and 52 cetasikas can be objects of the past, future or present. *Nibbāna* and concepts of dhammas are timeless-based objects. The only exception where and when one does not experience the occurrence of objects, is those who are born at the non-percipient plane of existence, and those who abide in the attainment of cessation (*nirodhasamāpatti*)<sup>1</sup> at the fourth base of immaterial sphere.

The five mental elements, namely the mental states of eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, and body-consciousness element are the respective resultant mind-moments that have arisen individually from the sense-objects' impingement on sense-doors. These five mental elements are the five pairs of vipāka-cittas that come under rootless-wholesome and rootless-unwholesome. The body-consciousness element is wholesome if it is accompanied by pleasant feeling, and is unwholesome if it is accompanied by painful bodily feeling. The other four consciousness-elements are accompanied by indifferent feeling. Thus, the respective five-sense-doors' object bases are related to their corresponding consciousness-elements and associated states by object condition. Herein the consciousness-elements, and their associated states which are the seven primary-universal mental factors, are the conditioned states. Group of mental factors with each one having different functions arise together, accompany and assist in the manifestation of every citta. The four mental aggregates arise together and then fall away simultaneously.

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<sup>1</sup> It is the cessation of perception and feeling (*saññāvedayitanirodha*) because cittas and their cetasikas do not arise due to the non-occurrence of objects as a result of having concentration based on immateriality.

The sixth element, namely the mind-element (*manodhātu*), consists of two kinds of mind-moments, both are accompanied by indifferent feeling—the five sense-door advertence mind-moment (*pañcadvārāvajjana citta*) which arises before the sense-consciousness is experienced; the two classes of receiving mind-moment (*sampañcchanacitta*) which arise after the sense-consciousness is experienced via object impingement through sense-door. Since any one of the five sense-doors' object bases must impinge on its corresponding sense-door in a single thought process, and in the successive mind-moments that follow, occasions the arising of the two kinds of mind-moment, it is therefore said that the sense-door object base is related to mind-element and its associated states by object condition. The mind-element, and the associated states which include *vitakka*, *vicāra* and *adhimokkha* in addition to the seven primary-universal mental factors, are the conditioned states.

The seventh element, namely the mind-consciousness element (*manoviññādhātu*) comprises the remaining 76 cittas (exclusive of the five pairs of sense-door viññanas, and the three mind-elements). These 76 cittas (mind-consciousness elements) occur through the mind-door advertence process, but which does not take in exclusively mental objects. All matter, all cittas, all cetasikas, the unconditioned *Nibbāna*, and the different types of concept (*paññatti*) can become objects of the mind, and each of them is casually related to the mind-consciousness element and its associated states (all 52 cetasikas) by way of object condition.

We read further in [2] (viii) of the Paṭṭhāna (Paccayaniddeso, 2) as follows:

“Taking any state as object (former), these states arise (latter); these (former) states are related to those (latter) states by object condition.”

Verily, any state (any one of the 89 cittas, of the 52 cetasikas, of the 28 kinds of materiality, of the 8 stages of *Nibbāna*, of any conceptual dhamma, be it real or unreal (counterpart sign, etc.), can be the conditioning state in its appropriate mental or physical object which cause us to experience the different cittas and cetasikas. For instance, a faulty citta can be an object which conditions the occurrence of another faulty citta or a faultless citta. Likewise, a faultless citta can be an object of another faultless citta or a faulty citta.

*Nibbāna* is the object condition for: (i) the eight supramundane *jhāna*-cittas; for the change-of-lineage (*gotrabhū*), or more specifically, for the mind-moment that is just about to transcend the *kāma*-lineage (*gotra*)<sup>1</sup>; (ii) the sense-sphere *mahākusala* cittas associated with knowledge (*ñāna*); (iii) the *mahākiriya* cittas associated with knowledge (*ñāna*) which belong to the living

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<sup>1</sup> In a single thought process that leads to absorption-concentration (*appanā-samādhi*), the mind-moments beginning from access-concentration (*upacāra-samādhi*) javana up to *gotrabhū* concentration-javana, are cittas belong to the sense-sphere, with *gotrabhū* taking *Nibbāna* as its object. It is only at absorption-concentration (*appanā-samādhi*) javana that *jhāna* is attained. In the attainment of *Sotāpattimagga*citta, *gotrabhū* javana marks the transition from the lineage of worldlings to that of the noble ones.

Arahats. (*Mahākusala* and *mahākiriya* cittas are concentrative impulsion cittas preceding the full absorption in jhānas, which fully concur with reality as in the three characteristics of existence). Although in the jhānic development process, the four successive javanas known as preliminary or preparatory (*parikamma-javana*), access or proximity (*upacāra-javana*), conformity or adaptation (*anuloma-javana*), and change-of-lineage (*gotrabhū-javana*) are all sensuous impulsions, only the first three javanas are taking object that is mundane. *Gotrabhū* javana leads to supramundane first stage path-citta by taking *Nibbāna* as its object <sup>1</sup>.

Concepts can become the objects of sublime states (*mahaggata dhamma*), namely jhānas and their associated cetasikas. Any of these conditioning states (former) are related to those dependent results (latter) by object condition. Matter can never be conditioned states for physical objects lack cognisance.

In sensuous planes, all the six objects are present. In fine-material planes (except for non-percipient beings), eye-object and ear-object are absent. Non-percipient beings do not cognise all the six objects. In immaterial planes, the five external sense-objects are absent for materiality is not present. To those in the concentration process issuing in jhāna-cittas, the five sense-objects are not cognised by the yogins. To the Anāgāmīs and Arahats at the moment of attaining to cessation, the five sense-objects and all aspects of the sixth object are not cognised. To the brahmas, they do not take any of the five sense-objects as the object of death-moment, rebirth-linking moment, and life-continuum.

The following chart summarises the relational states by object condition. It shows that the 89 cittas and 52 cetasikas are conditioned by the six kinds of object that are characteristic of the 31 planes of existence and supramundane sphere, as well as both the animate things and inanimate matter.

### Chart 2.2. Object condition

<u>Conditioning states</u>	<u>Conditioned states</u>
(i) Visible object-base, Sound-base, Odour-base, Taste-base, Tangible object-base.	(i) The respective eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, and body-consciousness element (i.e. the 5 pairs of rootless-resultant cittas); their respective 7 primary-universal mental factors.
(ii) Visible object-base, Sound-base, Odour-base, Taste-base, Tangible object-base.	(ii) The five sense-door advertence mind-moment ( <i>pañcadvārāvajanacitta</i> ); the two classes of receiving mind-moment ( <i>sampaṭicchana-citta</i> ); the 10 m.f. (the 7 primary-universals, <i>vitakka</i> , <i>vicāra</i> , and <i>adhimokkha</i> ).

<sup>1</sup> If the absorption-javana that arises is either one of the three higher supramundane path-cittas, the preceding javana, instead of being change-of-lineage (*gotrabhū*) impulsion, is called purification (*vodāna*) or cleansing impulsion. The practitioner in this case is already a *gotrabhū*. *Vodāna* arises with any one of the 4 functional cittas associated with knowledge (*ñāṇa*) in the case an Arahats. To non-Arahats, *gotrabhū* and *vodāna* impulsions that arise can be any one of the 4 great wholesome cittas associated with *ñāṇa*.

(iii) <i>All states</i> —28 classes of matter (include the aforesaid 5 <i>gocara rūpas</i> ), 89 <i>cittas</i> , 52 m.f., <i>Nibbāna</i> , and ideas expressive of concepts.	(iii) The 76 mind-consciousness elements; 52 m.f.
(iv) Any of these states: <ul style="list-style-type: none"> <li>▪ the five gross sense-objects;</li> <li>▪ the sixth object: those remaining classes of matter, 89 <i>cittas</i>, 52 m.f., <i>Nibbāna</i>, concepts.</li> </ul>	<ul style="list-style-type: none"> <li>▪ the appropriate sense-door <i>viññānas</i> and 7 primary m.f.; the 3 mind-elements and 10 m.f.; the 76 mind-consciousness elements and 52 m.f. (or summarily, all 89 <i>cittas</i> and 52 m.f.).</li> <li>▪ the 76 mind-consciousness elements; 52 m.f.</li> </ul>
<i>Nibbāna</i>	<i>Gotrabhū</i> impulsion preceding <i>Sotāpanna</i> path-citta; <i>vodāna</i> impulsion preceding the three higher supramundane path-cittas; 8 <i>cittas</i> of the supramundane stages.

### [3] Predominance condition (*adhipati-paccaya*)

We are introduced with two kinds of Predominance condition (*adhipatipaccaya*) in the Paṭṭhāna under the Investigation section (7. Pañhāvāro), item nos. [413] to [415] known as the Object-predominance (*ārammaṇādhipati*) and the Conscience-predominance (*sahajātādhipati*). Object-predominance belongs to the object group of conditions, and conscience-predominance comes under the conscience group of conditions. These two kinds of predominance condition do not share any common basis in their causal factors as we shall find out below.

#### Object-predominance (*ārammaṇādhipati*)

An object which exhibits the attribute of object-predominance is one that is highly regarded by such person as most agreeable, exceptionally lovable, and extremely pleasing by having it, experiencing it. Because it is highly desirable that his *cittas* and the associated *cetasikas* arise together in preponderance of it. If the causal relationship is not of object-predominance, then it will be only ordinary object condition. The predominant object is the conditioning state (*paccaya*); the *citta* and associated *cetasikas* which preponderate in that much-coveted object are the conditioned states (*paccayuppanna*).

*Cittas* can not arise by themselves without the accompaniment of *cetasikas*. They arise and fall away simultaneously. Again, the two types of mentalities do not arise without being conditioned by the any one of the six kinds of object that are mentioned earlier on under object condition. However, not every object can be related to the *cittas* and the associated *cetasikas* by way of object-predominance condition. When the objects are undesirable to a person, they do

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 not qualify as the factor for object-predominance condition. Of the 89 possible cittas, there are 5 classes of sense-sphere cittas which can not be the desirable conditioning states to be related by object-predominance condition. They are: (i) one type of body-consciousness (*akusala-ahetuka vipākacitta*), accompanied by painful or unpleasant feeling; (ii) the two types of hate-rooted cittas (*dosa-mūla*); (iii) the two types of delusion-rooted cittas (*moha-mūla*) associated with restlessness and skeptical doubt; and together with all their associated cetasikas. The associated concomitants as hatred (or ill-will), premeditated or unprompted, together with envy, avarice, worry, etc.; restlessness and doubt—they do not hold the strength for predominance condition. In addition, concepts can not be the conditioning states of object-predominance, for concepts lack the intrinsic characteristics necessary to be a part of ultimate realities. There are only four components of ultimate realities, which are: matter (only the 18 concretely produced matter), cittas (89, and put right to 1), cetasikas (52), and *Nibbāna* (timeless, unconditioned).

The desirable 18 concretely produced matter; those remaining 84 cittas (89-5), namely the remaining 49 sense-sphere cittas (54-5), the 15 fine-material jhāna-cittas, the 12 immaterial jhāna-cittas, the 8 supramundane cittas; the 47 associated cetasikas; *Nibbāna*—these factors can be the conditioning states (*paccaya-dhamma*) by way of object-predominance condition.

There are 28 conditioned states of predominance condition which are: the 8 greed-rooted cittas, the 8 great active-wholesome cittas, the 4 great functional cittas that are associated with knowledge (*ñāna*), the 8 supramundane cittas, and 45 cetasikas. The 8 supramundane cittas are always the conditioned states of object-predominant, because *Nibbāna* is taken as objects. However, the remaining 20 conditioned states are not the conditioned states of object-predominance all the time, but only occasionally. The other 61 cittas, that is. 89-28 (2 hate-rooted, 2 delusion-rooted, 32 mundane resultants, 18 mahaggata cittas, 3 rootless-functionals, 4 great functional cittas dissociated from *ñāna*) are not the conditioned states of object-predominance <sup>1</sup>.

The following outlines separately the details of the relationship between the conditioning factors and the conditioned states by way of object-predominance condition.

### Chart 2.3 Object-predominance condition

Conditioning states	Conditioned states
(i) The most desirable, predominant 18 concretely produced matter; 76 mundane cittas (81-2-2-1) and 47 m.f.	(i) Any of the predominating 8 greed-rooted sense-sphere cittas.

<sup>1</sup> Although the 4 great functional-indeterminate cittas that are dissociated from knowledge do have review, they do not review predominantly on the Arahatta's path-citta, Arahatta's fruition-citta, *Nibbāna*. The 18 mahaggata cittas review only the jhāna-factors after emerging from jhānas, rather than concentrative absorption in supramundane-predominant objects. The other 39 cittas (61-4-18) do not perform the function of review.

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(ii) Those predominant, remaining 84 cittas (89-5), 47 m.f. (exclude hate, envy, avarice, worry, doubt).	(ii) Predominating (occasionally) 8 greed-rooted cittas, 2 hate-rooted cittas, 8 great wholesome cittas, 8 great functional cittas; predominating (always) 27 sublime cittas, 8 supramundane cittas, 45 m.f. (exclude hate, envy, avarice, worry, doubt, and the 2 Illimitables <sup>1</sup> ).
The predominant 17 classes of active-wholesome cittas of the three mundane spheres.	The 8 classes of great active-wholesome cittas of the sense-sphere, 35 m.f. (excluding the 3 Abstinenances, i.e. 38-3).
Path-cittas and fruition-cittas of the lower three supramundane stages, and <i>Nibbāna</i> .	Any of the 4 classes of great active-wholesome cittas of the sense-sphere that are associated with knowledge ( <i>ñāṇa</i> ); 33 m.f. (exclude the 3 Abstinenances and the 2 Illimitables, i.e. 38-5).
The Arahatta's path-citta and Arahatta's fruition-citta.	Any of the Arahatta's 4 great functional cittas that are associated with knowledge ( <i>ñāṇa</i> ); 33 m.f. (exclude the 2 Illimitables, i.e. 35-2).
(iii) <i>Nibbāna</i> .	(iii) (a) Change-of-lineage ( <i>gotrabhū</i> ) impulsion and Purification ( <i>vodāna</i> ) impulsion immediately preceding the path-citta of Sotāpanna (former), Sakadāgāmi, and Anāgāmi (later), which is any one of the 4 sense-sphere's great wholesome cittas associated with knowledge ( <i>ñāṇa</i> ), 38 m.f.; (b) Purification ( <i>vodāna</i> ) impulsion that occurs right before the Arahatta's path-citta, which can be either one of the 4 great functional cittas associated with knowledge ( <i>ñāṇa</i> ), 35 m.f.; (c) 8 supramundane stages of cittas, 36 m.f.

In general, the most desirable 18 concretely produced material qualities (*nipphanna-rūpā*) are more commonly object-predominance condition for the greed-rooted cittas. Rūpas are generally related to wholesome cittas only by way of object condition instead of object-predominance, for otherwise wholesomeness becomes greed as soon as one gives preponderance and increasing desire to material qualities. Wholesome cittas are seen as devoid of attachment to objects. But in cases when there is wise attention (*yoniso manasikāro*), reflected with wisdom that is given to the most agreeable materialities that are present, the conditioning matter can also bring about the 8 great active-wholesome cittas.

On the other hand, the 10 non-concrete kinds of matter <sup>2</sup> (*anipphanna-rūpā*), which are just signs coming into place solely dependent on the 18

<sup>1</sup> exclusive of the 2 Illimitables due to 5th rūpa-jhānas, arūpa-jhānas, lokuttara-jhānas.

<sup>2</sup> The 10 anipphanna rūpas are: (i) space—the intervening space between the groups of matter produced by one or more of the four causes (kamma, mind, temperature, nutriment); (ii) the two communicating intimations—the respective bodily motions or gestures, and vocal acts by which our intensive expression are apprehended; (iii) the three mutable conditions of lightness, malleability, and wieldiness produced by citta, temperature and nutriment; (iv) the four distinctive marks of integration, contiguity,



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 concretely produced matter, can never be the conditioning factors of object-  
 predominance condition. These 10 non-concrete matter belong to the group of  
 subtle matter, much less discernible, are bound up with mind-object-element  
 (*dhammadhātu*) which deals with the three mental aggregates.

### Conscience-predominance (*sahajātādhipatī*)

When the conditioning factor characterises a predominating influence over  
 the dependable effects it conditions, and both the cause-factor and conditioned  
 states arise and fall away at the same time, it is a causal relationship by way of  
 conscience-predominance condition (*sahajātādhipatī-paccaya*). There are  
 four conditioning factors that are involved in a conditional relationship of  
 conscience-predominance, which are :

- predominant “desire-to-do” or zeal (*chanda*)
- predominant energy or effort (*virīya*)
- predominant mind or state of consciousness (*citta*)
- predominant inquiring or examining of dhammas (*vimaṃsā*)

We notice that, except for *citta*, the factors of *chanda*, *virīya*, and *vimaṃsā*  
 are the cetasikas. *Vimaṃsā* is also treated as synonymous with the cetasika  
 which is the faculty of wisdom (*paññīndriya*). In another sense, *vimaṃsā* is  
 also representative of the beautiful root of non-delusion (*amoha*). Any one of  
 these four factors can be the predominant factor in accompanying certain  
 specific cittas which perform the function of impulsions. The reason why only  
 these four factors are identified as predominant conditioning states is because,  
 on the positive end, it is through these four predominant causes that abstruse  
 teachings can be comprehended, profound knowledge be acquired, and  
 enlightenment be attained. Such colossal accomplishments are made possible  
 only with the extraordinary, sustainable desire and effort, coupled with the  
 tough, resolute minds, accompanied by a tireless quest, cautious planning, and  
 faultless application in the inquiring process. Similarly on that basis of mental  
 strength and intentness, the four predominant cause-factors can also be the  
 reason for committing atrocious crimes and enormous tasks of the immoral  
 nature. The cetasikas of the 7 primary-universal, *vitakka*, *vicāra*, *adhimokkha*,  
 are not the salient factors of conscience-predominance, and neither do *pīti*, for  
 one can also accomplish a formidable task without feeling rapturous in going  
 through that process, irregardless of whether one likes it or not.

As a rule of thumb, it is only when any one of these four predominant  
 factors preponderates over the dependent results it conditions, and also is co-  
 nascent with them, that it can be called a ‘conscience-predominance condition’  
 (*sahajātādhipatī-paccaya*). Otherwise when any of these four factors is only  
 co-nascent with the states that it conditions, without having predominant  
 influence over them, it is only called a ‘conscience condition’.

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decay, and impermanence, produced by one or more of the four causes, are material  
 phenomena from genesis of conception to decay and complete dissolution.

These four predominant factors are also mentioned as the ‘four basis of accomplishment’ (*cattāro iddhipādā*) according to the Vibhaṅga in Chapter 9:

“If a monk, having made the factor of zeal (*chanda*) predominant, gains concentration, gains the one-pointedness of mind, this is called concentration owing to zeal (*chanda*) ... p ...” [432] “If a monk ... d ... concentration owing to energy effort (*virīya*) ... p ...” [435] “If a monk ... d ... concentration owing to mind (*citta*) ... p ...” [438] “If a monk ... d ... concentration owing to the inquiring of dhammas (*vimamsa*) ... p ...” [441]

These four predominant factors provide the essential support and strength to the practice of other application methods, namely the four foundations of mindfulness (*cattāro satipaṭṭhāna*), the four right strivings (*cattāro sammappadhānā*), and the contemplation of ultimate realities (*paramatthadhamma*). When these predominant factors are well-developed through the regular cultivation of serenity and insight meditation, they provide a higher level of stability and unification of mind, issuing in absorption-concentration (*appanā-samādhi*) without having much difficulty. It is on this basis that these four predominant factors are also mentioned as the ‘four bases of psychic power’—supernatural powers obtained through the attainment of higher jhānas.

Because these four factors can only operate predominantly in those cittas which carry out the *javana* functions (states that possess the wholesome, unwholesome, or functional-indeterminate impulses), they arise together and co-exist with the *javana*-cittas by way of conascence-predominance condition. In other words, these four factors can not predominate in non-*javana*-cittas, which include states that are one-rooted, states without root, and those resultant states (with the exception of Arahatta’s fruition-cittas). The Arahatta’s fruition-citta is always conascence-predominant because it is manifested in immediate succession without any interval of time after the volitive impulsion associated with Arahatta’s path-citta was brought into effect. The Arahatta’s fruition-citta succeeds the full force of the Arahatta’s path-impulsion by way of contiguity condition and immediate-contiguity condition in a single thought process, sharing *Nibbāna* as their common object. The mundane resultant cittas, although are also consequential of volitive *kamma*, are comparatively weak, and they may take effect at some later point within current lifetime or in aeon of time away, and perhaps in different existences and different worlds.

#### Chart 2.4 The 55 cittas with javana functions

##### 29 sense-sphere javana-cittas:

- 12 active-unwholesome cittas
- 8 great active-wholesome cittas
- 8 great functional cittas
- 1 ‘smile-producing’ rootless citta

##### 26 javana-cittas (*mahaggata* and *lokuttara*):

- 5 active-wholesome rūpa-cittas
- 5 functional-indeterminate rūpa-cittas
- 4 active-wholesome arūpa-cittas
- 4 functional-indeterminate arūpa-cittas
- 4 supramundane magga-cittas
- 4 supramundane phala-cittas

Out of 89 cittas, there are 55 javana-cittas as shown in the above chart, but the 2 delusion-rooted cittas and the Arahāt's 'smile-producing' citta cannot be conditioned by way of conascence-predominance. The co-nascent-predominant factors can only condition those javana-cittas with two or three roots, both of either beautiful or unwholesome. The 2 delusion-rooted cittas which are single-rooted, have the other one or two unwholesome roots associated with them, are too weak to become estimable. The Arahāt's 'smile-producing' citta is, after all, without root. In this regard, the three predominantly leading conditioning factors of zeal, energy, and mind are related to the remaining 52 co-predominant javana-cittas (55-3=52), 51 cetasikas, and predominant mind-produced matter. The predominant examining of dhammas (*vimaṃsā*), which is wisdom-cetasika and also a beautiful root of non-delusion (*amoha*), only conditions 34 javana-cittas—namely the 4 great kusalas and 4 great kiriyas (both are associated with *ñāṇa*); the 5 rūpa-kusalas and 5 rūpa-kiriyas; the 4 arūpa-kusalas and 4 arūpa-kiriyas; the 4 lokuttara path-cittas and 4 lokuttara fruition-cittas—as well as the 37 cetasikas, and predominant mind-produced matter.

### Chart 2.5 Conascence-predominance condition

<u>Conditioning states</u>	<u>Conditioned states</u>
(i) Predominant zeal ( <i>chanda</i> )	(i) 52 javana-cittas, 50 m.f. (exclude <i>chanda</i> , <i>moha</i> ), and predominant mind-born matter.
(ii) Predominant energy ( <i>virīya</i> )	(ii) 52 javana-cittas, 50 m.f. (exclude <i>virīya</i> , <i>moha</i> ), and predominant mind-born matter.
(iii) Predominant mind ( <i>citta</i> )	(iii) 52 javana-cittas, 51 m.f. (exclude <i>moha</i> ), and predominant mind-born matter.
(iv) Sharp-witted, predominant examining of dhammas ( <i>vimaṃsā</i> )	(iv) 34 three-rooted javana-cittas, 37 m.f. (52 to exclude <i>paññindriya</i> , etc.) or 38-1=37, and predominant mind-born matter.

Because of the degree of the four factors of the predominance condition, we see as a result in the human existence people who are accomplished athletes, entrepreneurs, and so on, who are comparatively more capable than others. And similarly we see there are people who are markedly more greedy and selfish than others, and so forth. In view of the development of morality, because of the degree of predominance-factors, it gives rise to different varying results with respect to rebirth in the different planes of existence or produces the result of permanent liberation from the cycle of rebirth.

### [4] Contiguity condition (*anantara-paccaya*)

With the exception of the Arahatta's death-moment, any one of the 89 classes of cittas (irrespective of all other kinds of death-moments) and together with their associated mental concomitants, after their falling away, condition the immediate arising of the succeeding citta together with its associated

mental concomitants, without any interval, is known as contiguity condition (*anantarapaccaya*). In another word, there is no other mental states that can intervene between the preceding states after their ceasing and the consequential states in the immediately arising moment. The term *anantara* has also been interpreted as ‘proximity’. Contiguity condition is concerned with only mental states, never with material states.

According to the Visuddhimagga, XVII, [598], there is no difference in meaning between *contiguity (anantara)* condition and *immediate-contiguity (samanantara)* condition with respect to the states involved, the conditioning forces in causal relationship to the conditioned states. The prelix *Sam* in *samanantara* means “right, or proper”, and *samanantara* is rendered as “immediately after”. The two types of conditions differ only in name for demonstrative purpose, for there would be someone who chooses to understand the condition of immediate contiguity (*samanantarapaccaya*) as the consequential states that follow the foregoing states after they have ceased, *in the right or proper way, in accordance with the fixed order of the mental process* with respect to function and the stage in sequence. For example, the eye-consciousness and its associated cetasikas, after the cessation, condition the instantaneous arising of receiving consciousness (*sampañicchana-citta*) so that there is no chance that other states which can intercept in between. In this process, the preceding states are causally related to the succeeding states by the condition of *anantara* as well as *samanantara*. Herein one may say that on rarer occasions the mind-door advertent citta intervenes so that the five sense-door advertent citta bypasses the other in-process mind-moments, causing it to lose its relationship to eye-consciousness, and the succeeding citta, one after another, such that the conditional forces of *anantara* and *samanantara*, as originally fixed, is thereby destroyed. This, of course, is impossible, for it violates the law of the mental process in which the citta always follow one another in a predetermined pattern without interference of other mental states as they like. But if otherwise, it is when one is blind, or when one is engaging in absorptive meditation that mind-door advertence takes over immediately after bhavaṅga is cut off from the mental stream.

In our everyday life, there are billions of citta arising and passing away unbrokenly in very rapid succession through every fraction of second in our thoughts, and they are all occasioned by contiguity condition and immediate-contiguity condition. The latter is expound additionally so as to show to us the denseness of our mental process. Moreover, the other conditioning forces<sup>1</sup> of strong-dependence condition, repetition condition which is concerned with javana mind-instants, absence condition, and disappearance condition, also come under the contiguity condition. In order to understand why citta follow upon one another in their proper manner, and arise with the intrinsic

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<sup>1</sup> a state or condition can have many conditioning forces which are inherent in that state. For example, either one of the 3 faulty roots (greed, hatred, delusion) as the conditioning state of a root condition, inherits, apart from the conditioning force of root itself, also the conditioning forces of conscence, mutuality, dependence, association, dissociation, presence, and non-disappearance.

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I characteristics as either wholesome, unwholesome, or indeterminate, we have to be familiar with functions of the different cittas and sequence of mind-moments in the thought process (*citta-vīthi*). The following charts exhibit such details. These two charts are of much relevance for this section and they shall also be of much help later on when examining other sections and chapters.

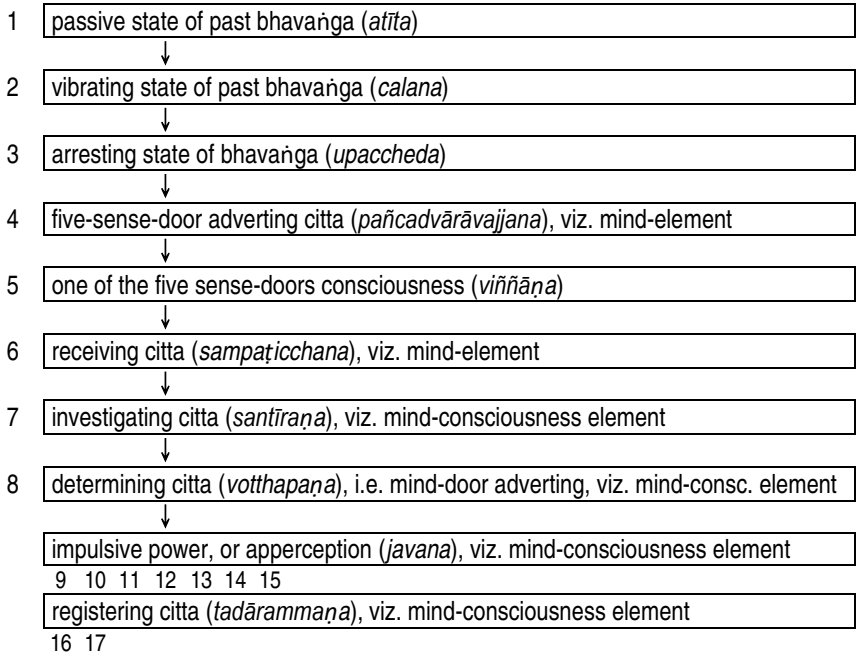
**Chart 2.6 The 14 functions of cittas**

	Functions :	Structure of cittas :		Citta-type :
1.	Rebirth-linking ( <i>paṭisandhi</i> )	2 investigating cittas ( <i>upekkhā-santīraṇa</i> ), 8 mahāvīpāka-cittas, 5 fine-material vipāka-cittas, 4 immaterial vipāka-cittas.	19	resultant-indeterminate (mind-consciousness element)
2.	Life-continuum ( <i>bhavaṅga</i> )	same vipāka-citta type as that of the <i>paṭisandhi-citta</i> , consists of the 19 cittas.	19	resultant-indeterminate (mind-consciousness element)
3.	Adverting ( <i>āvajjana</i> )	1 five sense-door adverting citta ( <i>upekkhā-pañcadvārāvajjana</i> ), 1 mind-door adverting citta ( <i>upekkhā-manodvārāvajjana</i> )	2	functional-indeterminate (mind-element)
4.	Seeing ( <i>dassana</i> )	2 eye-consciousness ( <i>cakkhuvīññāṇa</i> )	2	resultant-indeterminate (consciousness)
5.	Hearing ( <i>savana</i> )	2 ear-consciousness ( <i>sotavīññāṇa</i> )	2	resultant-indeterminate (consciousness)
6.	Smelling ( <i>ghāyana</i> )	2 nose-consciousness ( <i>ghānavīññāṇa</i> )	2	resultant-indeterminate (consciousness)
7.	Tasting ( <i>sāyana</i> )	2 tongue-consciousness ( <i>jivhāvīññāṇa</i> )	2	resultant-indeterminate (consciousness)
8.	Touching ( <i>phusana</i> )	2 body-consciousness ( <i>kāyavīññāṇa</i> ), accompanied by pleasure and pain, respectively	2	resultant-indeterminate (consciousness)
9.	Receiving ( <i>sampaṭicchana</i> )	2 receiving cittas ( <i>upekkhā-sampaṭicchana</i> )	2	resultant-indeterminate (mind-element)
10.	Investigating ( <i>santīraṇa</i> )	3 investigating cittas (1 <i>somanassa-santīraṇa</i> , 2 <i>upekkhā-santīraṇa</i> )	3	resultant-indeterminate (mind-consciousness element)
11.	Determining ( <i>voṭṭhapaṇa</i> )	Mind-door advertence-citta ( <i>manodvārāvajjana citta</i> )	1	functional-indeterminate (mind-consciousness element)
12.	Impulsion ( <i>javana</i> )	12 unwholesome cittas, 17 wholesome cittas; 18 functional cittas (exclude <i>pañcadvārāvajjana citta</i> and <i>manodvārāvajjana citta</i> ), 8 supramundane cittas.	55	wholesome, or unwholesome, or functional-indeterminate (mind-consc. element)
13.	Registering or retention ( <i>tadārammaṇa</i> )	3 investigating cittas, and the 8 mahāvīpāka-cittas	11	resultant-indeterminate (mind-consciousness element)
14.	Death ( <i>cuti</i> )	<i>Cuti-citta</i> , which is the 5th javana of the last <i>citta-vīthi</i> mental process of a thought, is the same type as <i>paṭisandhi-citta</i> , the first citta in the new life, consists of the 19 cittas.	19	resultant-indeterminate (mind-consciousness element)

**Chart 2.7 Identify the cross-functional cittas**

	Rebirth-linking	Life-continuum	Adverting	Sense-cognition	Receiving	Investigating	Determining	Impulsion	Registering	Death	
8 great active-wholesome cittas								•			Sensuous planes
12 active-unwholesome cittas								•			
2 eye-consciousness				•							
2 ear-consciousness				•							
2 nose-consciousness				•							
2 tongue-consciousness				•							
2 body-consciousness				•							
2 receiving cittas ( <i>upekkhāsahagatā</i> )					•						
<b>2 investigating cittas</b> ( <i>upekkhāsahagatā</i> )	•	•				•		•	•		
<b>1 investigating citta</b> ( <i>somanassasahagatā</i> )						•		•			
<b>8 great resultant cittas</b>	•	•						•	•		
Five-sense-door adverting functional citta.			•								
<b>Mind-door adverting functional citta.</b>			•				•				
'Smile-producing' functional citta								•			
8 great functional cittas								•			
5 fine-material wholesome, mahaggata cittas								•			Fine-material planes
5 fine-material functional, mahaggata cittas								•			
<b>5 fine-material resultant, mahaggata cittas</b>	•	•								•	
4 immaterial wholesome, mahaggata cittas								•			Immaterial planes
4 immaterial functional, mahaggata cittas								•			
<b>4 immaterial resultant, mahaggata cittas</b>	•	•								•	
4 supramundane path-cittas,								•			Supramundane sphere
4 supramundane fruition-cittas											
	19	19	2	10	2	3	1	55	11	19	

**Chart 2.8 Process flow of a single thought (each preceding citta conditions next citta by *anantarapaccaya* and *samanantarapaccaya*)**



**The force of contiguity condition is unaffected by the degree of change in materiality**

The unbroken succession and potency of contiguity condition can not be destroyed by the intervention of material qualities irrespective of being, plane, and time. In illustrating this important point, according to a narration by Venerable U Nārada, a person attained the fifth jhāna and at the end of life, was destined to have rebirth taking place in the non-percipient plane which has only materiality exists, and life-span of those beings lasts for 500 middling aeons (*asaṅkheyya kappa*). When life finally ends, rebirth-linking has taken one back to a new life in the sensuous plane. The death-citta at the original sensuous plane is related to the rebirth-citta at the consequent sensuous plane by contiguity condition. The potency of contiguity condition remains unchanged despite the intricate change by means of structural fine-materiality and sphere of existence, over such vast period of time.

In another example, the Anāgāmīs and Arahats who have mastery over the eight mundane jhānas through mental serenity and insight, are capable of abiding in an absorption stage known as the temporary suspension of the four mental aggregates and stoppage of mind-produced matter (*nirodhasamāpatti*). Such state of cessation-attainment is manifested after the arising and ceasing of the wholesome neither-perception-nor-non-perception javana-citta in respect of immateriality. After that, matter which are produced by kamma, temperature, and nutriment (the latter lasts for seven days in the case of humans

as the period of time in which nutriment can be sustained by one meal continue to arise. The Anāgāmi, having emerged from the state of cessation, arises the 'non-returning' fruition-citta which has *Nibbāna* taken as its timeless object. The Anāgāmi's fruition-citta is conditioned by the preceding wholesome javana of the arūpajhāna at the fourth base of formless sphere, by way of contiguity condition. The force of contiguity has not been affected in spite of the intervention of material qualities in between the two cittas. Materiality similarly also has no bearing on the Arahant in whom the arisen fruition-citta is conditioned by the functional-indeterminate javana-citta at the formless base of neither-perception-nor-non-perception. Thus, produced materiality, however substantial they may be, will not render the force of contiguity condition ineffectual.

In the case of human beings, however, if there can be an exception of phenomenon capable of frustrating or supplanting the force of kammic contiguity, it would be owing to one or more of the five heinous offences (*pañcānantariya*)<sup>1</sup> that has been performed whereby retribution in its worst form is doomed to take place. The effect will come about without much less delay, if not immediately, in spite of the amount of faultless material qualities newly produced of some remorsefully induced virtuous deeds that are carried out. At other times, it can be possibly because of an intervention of a form of destructive kamma (*upaghātakakamma* or *upacchedakakamma*) and kamma-produced matter therewith as a result of extraordinary act of merit that has been performed which destroys or weakens the force of contiguity leading to an ill-fated outcome, but instead effectuates its own positive result.

Nos. [4] of Paṭṭhāna (Paccayaniddeso, 4) describes contiguity condition as:

“Eye-consciousness element and its associated states are related to mind-element and its associated states. by contiguity condition. Mind-element and its associated states are related to mind-consciousness element and its associated states. by contiguity condition. Ear-consciousness element ... d ... Nose-consciousness element ... d ... Tongue-consciousness element ... d ... Body-consciousness element ... d ... are related to mind-consciousness element and its associated states by contiguity condition.”

Eye-consciousness element is eye-consciousness, and its associated states are the 7 primary-universal cetasikas, together all of which, upon their ceasing, condition the arising of mind-element (the 2 receiving cittas) together with the associated 10 cetasikas. Such causal relationship occurs by way of contiguity condition. The passing away of receiving citta and its associated states then cause, by way of contiguity condition, the arising of mind-consciousness elements, namely the 3 investigating cittas. The same explanation is to be given for ear-consciousness element, nose-consciousness element, tongue-consciousness element, and body-consciousness element. See the chart below on how cetasikas are correlated to cittas.

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<sup>1</sup> *Pañcānantariya*: parricide, matricide, killing an Arahant, wounding a Buddha, making a schism in the community of monks.



**Chart 2.9 Association between cittas and cetasikas**

Mental Factors  The 89 or 121 cittas		13 Common, Non-beautiful						14 Common, Unwholesome						25 Common, Beautiful					Total of cetasikas								
		6 Occasionals						Lobho		Doso		Moho		3 Viratis													
		(1-7. Universals)	8. Initial application	9. Sustained thought	10. Decision	11. V Energy	12. Zest	13. Desire	(14-17. Universals)	18. Greed	19. Wrong view	20. Conceit	21. Hatred	22. Envy	23. Avarice	24. Worry	25. Sloth	26. Torpor		27. Doubt	(28-46. Universals)	47 Right speech	48 Right action	49 Right livelihood	50. Compassion	51. Altruistic joy	52. Wisdom faculty
Number of cetasika:		7	1	1	1	1	1	1	4	1	1	1	1	1	1	1	1	1	19	1	1	1	1	1	1	52	
Kāmvācara	Akusala cittāni 12	Greed-rooted 1-4	4	4	4	4	4	4	4	4	2	2				2	2									22	
		Greed-rooted 5-8	4	4	4	4	4	4	4	4	2	2					2	2								21	
		Hatred-rooted:																									2
		prompted	2	2	2	2	2	2	2				2	2	2	2	1	1									22
		unprompted	2	2	2	2	2	2	2				2	2	2	2											20
		Delusion-rooted:																									2
	with doubt	1	1	1		1		1										1								15	
	with restlessness	1	1	1	1	1		1											1							15	
	Ahetuka 18	Sense-based	10																								7
		Receiving	2	2	2	2																					10
		Investigating:																									3
		with joy	1	1	1	1		1																			11
		with equanimity	2	2	2	2																					10
		Five sense-doors	1	1	1	1																					10
	Sahetuka 24	Mind-door advert	1	1	1	1	1																				11
		Smile-producing	1	1	1	1	1	1																			12
		Wholesome	8	8	8	8	8	4	8											8	8	8	8	8	8	4	38
		Resultant	8	8	8	8	8	4	8											8						4	33
Functional		8	8	8	8	8	4	8											8				8	8	4	35	
Rūpāvacara		Kusala, Vipāka, Kiriya	First jhāna	3	3	3	3	3	3											3			3	3	3	3	35
	Second jhāna		3		3	3	3	3	3											3			3	3	3	3	34
	Third jhāna		3			3	3	3	3											3			3	3	3	3	33
	Fourth jhāna		3			3	3		3											3			3	3	3	3	32
	Fifth jhāna		3			3	3		3											3					3	3	30
Arūpāvacara	Kusala, Vipāka, Kiriya	Base of infinite space	3			3	3	3											3						3	30	
		Base of infinite consciousness	3			3	3	3											3						3	30	
		Base of nothingness	3			3	3	3	3											3					3	30	
		Base of neither-nor perception	3			3	3	3	3											3					3	30	
4 Magga-4 Phala in 4 Stages (Lokuttara)		First jhāna	8	8	8	8	8	8	8										8	8	8	8			8	36	
		Second jhāna	8		8	8	8	8	8											8	8	8	8			8	35
		Third jhāna	8			8	8	8	8											8	8	8	8			8	34
		Fourth jhāna	8			8	8		8											8	8	8	8			8	33
		Fifth jhāna	8			8	8		8											8	8	8	8			8	33
By 89 cittas :		89	55	58	78	73	35	69	12	8	4	4	2	2	2	2	5	5	1	59	16	16	16	28	28	47	
By 121 cittas		121	55	66	110	105	51	101	-	-	-	-	-	-	-	-	-	-	91	48	48	48	-	-	79		

Numeric denotation of the cetāsikas as designated in row header of the above chart is given as follows:

The 7 primary-universal cetāsikas:

1. contact, 2. feeling, 3. perception, 4. volition, 5. one-pointedness, 6. life-faculty, 7. attention.

The 4 unwholesome-universal cetāsikas:

14. delusion, 15. shamelessness, 16. unconscientiousness, 17. restlessness.

The 19 beautiful-universal cetāsikas:

28. faith, 29. mindfulness, 30. shame, 31. fear of wrong or conscience,
32. non-greed, 33. non-hatred, 34. neutrality of mind,
35. tranquility of mental structure, 36. tranquility of consciousness,
37. lightness of mental structure, 38. lightness of consciousness,
39. malleability of mental structure, 40. malleability of consciousness,
41. wieldiness of mental structure, 42. wieldiness of consciousness,
43. proficiency of mental structure, 44. proficiency of consciousness,
45. rectitude of mental structure, 46. rectitude of consciousness.

**Chart 2.10 Single thought process of cittas at death and rebirth**

Preceding life												New life											
Single thought process at death (Cuticcita-vithi)												Single thought process at rebirth-linking (Paṭisandhicitta-vithi)											
												16 life-continuums (x3s), time the conditioned materiality that endures											
Stream of bhavaṅgas												Rebirth-linking citta											
	Passive past bhavaṅga	Vibrating bhavaṅga	Arresting bhavaṅga	Mind-door adverting citta	Impulsion citta 1	Impulsion citta 2	Impulsion citta 3	Impulsion citta 4	Impulsion citta 5	Registering citta, or bhavaṅga	Registering citta, or bhavaṅga	Death-citta		Mind-door adverting citta	Impulsion citta 1	Impulsion citta 2	Impulsion citta 3	Impulsion citta 4	Impulsion citta 5	Impulsion citta 6	Impulsion citta 7	Reg. citta or bhavaṅgas	Mind-stream flows on ceaselessly
3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s
...													...										...

Information contained in the above chart will be helpful when examining contiguity condition. 3s as marked along with each citta represents the three sub-moments of each of them, namely, arising, presence, and dissolution <sup>1</sup>. For

<sup>1</sup> Chapter 8 on Citta in the Yamaka does not mention the minor mind-moment of ‘presence’ (thīti). It uses the term *khaṇa* (mentioned in suttas) to refer only to the sub-divisions of a moment in terms of arising (uppāda), dissolution or ceasing (bhaṅga), although it also mentions ‘appeared’ (uppanna) which is likely to denote the stage of presence that persisted. Moreover, there is reason to believe the term *thīti* (‘duration of an existential continuance’, or defined as ‘stage of presence’) is synonymous with what the Buddha said of *thitassa aññathattam* in the various suttas with regard to the three conditioned phases of the five aggregates, namely *uppāda* (arising), *thitassa aññathattam* (the changed alteration that persists), *vayo* (vanishing). See in SN 22.37-38; AN 3.47; Psm 2.2

the conditioned duration of a material phenomenon, since it also passes through these three stages and is identical to the same amount of time it takes the 17 thought-moments to arise and pass away (life-span of a single thought), it is thereby delimited to having 51 mind-submoments (3x17). The first mind-submoment conditions the second mind-submoment, the second one conditions the third, and so on similarly in this manner with all the succeeding minor mind-moments, by way of contiguity condition.

For a single material phenomenon that arises, according to commentators of the Abhidhammatthasaṅgaha, the duration of 49 minor mind-moments is taken as its 'stage of presence', and thereby the first minor moment as nascent point of arising, the last minor moment as end-point of dissolution. They also maintain that the stages of arising and dissolution are equal in duration for both material and mental phenomena (except for the stage of presence). This threefold scheme of 1-49-1 in apportioning minor mind-moments over a single cycle of mind-moments for measuring material phenomenon is not in any way disclosed in the Abhidhammatthasaṅgahapāli, nor anywhere in the piṭakas <sup>1</sup>.

As illustrated in the above chart, the dissolving instant of death- (*cuti*) citta of the preceding life is succeeded without any interval by the rebirth-linking (*paṭisandhi*) citta of the ensuing life, by way of contiguity condition. The rebirth-linking citta conditions the first life-continuum citta (*bhavaṅga*) similarly by contiguity condition. There are 16 life-continuums (*bhavaṅga*) which arise after the rebirth-linking citta, i.e. the life-continuum citta that arises, persists, and ceases 16 times which is the duration of one material-moment that has arisen will last (The Path of Purification, Ch.XX, 24; The Dispeller of Delusion, Ch. 1, 114 ; The Expositor, Ch. 1, 60). That first life-continuum conditions the second life-continuum citta, and so on same in this way with the rest of the 16 life-continuums by contiguity condition. The rebirth-linking citta and life-continuums experience the same object as that experienced by the death-citta of the preceding life. (here the object of death-citta was in the past).

Material qualities endures through the arising and ceasing of the 16 life-continuum moments. That is, the 30 kamma-produced instances of material qualities occurring first at the nascent stage of rebirth-linking citta, continue to arise and cease at each of the three minor mind-moments, through each of the 16 life-continuums <sup>2</sup>. There is a difference between conditioned materiality and

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<sup>1</sup> For materiality, the time passes through the stage of presence is definitely longer than the time lapses at the arising or dissolving, but point at issue centers upon why it could not possibly last lesser than 49 minor mind-moments for a unit measure of conditioned rūpa. Time lapse at the stage of arising and the stage of dissolution could possibly also varies.

<sup>2</sup> Kamma-born materiality that has arisen at the nascent phase of the rebirth-linking citta will cease along with the ceasing moment of the 16th mind-moment (i.e. the 16th life-continuum citta); that which has arisen at the static phase of the rebirth-linking citta will cease together with the nascent phase of the 17th mind-moment; that which has arisen at the dissolving phase of the rebirth-linking citta will cease on arriving at the instant of static phase of the 17th mind-moment. Kamma continues to produce matter in this way beginning with rebirth-linking citta, at the three minor mind-moments of each succeeding citta in every thought cycle throughout the course of one's existence up to the seventeenth citta preceding the death-moment (with only 5 javanas arise in a thought process at time

mentality regarding the time span involved in each of the three temporal stages—arising, presence, and dissolution. With regard to mentality (as to the three minor mind-moments of the 16 life-continuums), the instant of arising, instant of presence, and instant of dissolution are equal. In the case of conditioned materiality, only the instants of arising and dissolution are swift and short (not possibly equal in time), but the duration of its persisting presence is certainly long and can cover the whole life-span between its point of origination and endpoint of dissolution while the bhavaṅga arises and ceases sixteen times in succession immediately after rebirth-linking citta. (The Path of Purification, Ch.XX, 24). The three minor mind-moments of the 16 life-continuums condition one another succeedingly by way of contiguity condition, but the same conditionality can not be said of material phenomenon itself that endures through each of the three minor mind-moments.

In the case of humans, when the death-citta is wholesome and is succeeded by wholesome rebirth-linking citta (namely any of the 8 great wholesome resultant cittas, accompanied by the three beautiful roots), it leads one to be born as a healthy human or deity. The first life-continuum that succeeds the wholesome *paṭisandhicitta* is also a wholesome resultant citta. This is one example of what the Paṭṭhāna text describes as “*preceding wholesome states are related to subsequent wholesome states by contiguity condition*”. On the other way, when the death-citta turns out to be unwholesome, and is succeeded without any interval by an unwholesome rebirth-linking citta (namely the one investigating citta which is the rootless-unwholesome resultant citta that is accompanied by equanimity), it brings on a rebirth in one of the woeful planes dependent upon the degree and types of kamma that one has accumulated. Since the *paṭisandhicitta* is unwholesome, the conditioned first life-continuum that succeeds it is also an unwholesome resultant citta. This is an example of what the Paṭṭhāna text describes as “*preceding unwholesome states are related to subsequent unwholesome states by contiguity condition*”.

In the case of non-Arahats, when the first impulsion is wholesome javana-citta, the succeeding impulsions that are conditioned, one after another, are also wholesome. It continues until the last wholesome impulsion <sup>1</sup>, which conditions arising of the first of the two registering resultant cittas (which may be any one of the 11 registering cittas, made up of the 3 investigating vipāka-

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of death) of current lifetime. (The Path of Purification, Ch.XX, 26). But in the Commentary of Vibhaṅga, *The Dispeller of Delusion* (Ch. 1, 116), it explains differently.

<sup>1</sup> The first of the seven impulsion-moments, either faultless or faulty volition, is considered as kamma ripens which is to be experienced in the current lifetime. The last impulsion-moment is considered as kamma which has yet ripened and is to be experienced in the following life. The volition of the remaining five impulsion-moments is considered as kamma only to be experienced in some later births, whenever and wherever it gets the opportunity and right conditions, and that it does not become ineffectual of kammic result no matter how long is its dormancy. The volition of the 1st and 7th javana-moment may be without kamma-result, if the circumstances required for its taking place are missing, or if, through the preponderant force of certain counteractive kammic energy which incapacitates its effectiveness that it becomes lapsed kamma (*ahosi-kamma*), i.e. it is not to be experienced in some later becoming. Cf. Vism, XIX, [685].

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I cittas, and the 8 mahāvīpāka-cittas), 9 sublime resultant jhāna-cittas, 4 supramundane fruition-cittas, and those associated cetāsikas. That is one example referring to what the Paṭṭhāna describes as “*preceding wholesome states are related to subsequent indeterminate states by contiguity condition*”. In event of unwholesome javana-cittas that have occurred, the last impulsion conditions the arising of the first registering citta and its associated cetāsikas, is an example of what the text describes as “*preceding unwholesome states are related to subsequent indeterminate states by contiguity condition*”.

The Paṭṭhāna describes that “*preceding indeterminate states are related to subsequent indeterminate states by contiguity condition*”. This can be seen in the case of the receiving citta which is a resultant-indeterminate citta, that conditions the subsequent investigating citta which is also resultant-indeterminate citta. We read in the Paṭṭhāna that “*preceding indeterminate states are related to subsequent wholesome states by contiguity condition*”. One example of this is the determining citta which is a functional-indeterminate mind-door adverting citta, that conditions the arising of wholesome first javana citta. The text describes that “*preceding indeterminate states are related to subsequent unwholesome states by contiguity condition*”. An example would be the case of mind-door adverting citta that conditions the arising of unwholesome first javana citta.

Below provides summary details of the related states by object condition.

### Chart 2.11 Contiguity condition

<u>Conditioning states</u>	<u>Conditioned states</u>
89 cittas, inclusive of the death-cittas of all those except for the Arahatta’s death-citta; the associated 52 m.f.	89 cittas inclusive of rebirth-linking cittas and including also death-citta of an Arahatta; the associated 52 m.f.
(i) 2 eye-consciousness elements, 7 primary-universal m.f.	(i) 2 receiving cittas, 10 m.f.
2 receiving cittas, and the associated 10 m.f. Same as the above for (ii) to (v) on: ear-consciousness element, nose-consciousness element, tongue-consciousness element, body-consciousness element.	3 investigating cittas, 11 m.f.  (ii) to (v): same as above.
(Wholesome)	(Wholesome)
(vi) ● Preceding 6 impulsions of the 17 mundane-wholesome cittas (excl. the last impulsion), 38 m.f. ● Wholesome <i>cuti-citta</i> of the preceding life.	(vi) ● Subsequent 6 impulsions of the 17 mundane-wholesome cittas (excl. the 1st impulsion), 38 m.f. ● Wholesome <i>paṭisandhi-citta</i> of the following life.
(Wholesome)	(Indeterminate)
(vii) Preceding last impulsion of the 17 mundane-wholesome cittas, 4 noble path-cittas; 38 m.f.	(vii) Subsequent 11 registering resultant cittas, 9 sublime-resultant jhāna-cittas, 4 noble fruition-cittas, 38 m.f.

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(Unwholesome) (viii) ● Preceding 6 impulsions of the 12 unwholesome cittas (excl. the last impulsion), 27 m.f. ● Unwholesome <i>cuti-citta</i> of the preceding life.	(Unwholesome) (viii) ● Subsequent 6 impulsions of the 12 unwholesome cittas (excl. the 1st impulsion), 27 m.f. ● Unwholesome <i>paṭisandhi-citta</i> of the following life.
(Unwholesome) (ix) Preceding last impulsion of the 12 unwholesome cittas, 27 m.f.	(Indeterminate) (ix) Subsequent 11 registering resultant-cittas, 9 sublime-resultant jhāna-cittas, 38 m.f.
(Indeterminate) (x) Preceding 36 resultant cittas exclusive of death-citta of an Arahāt; preceding 20 functional cittas; 38 m.f.	(Indeterminate) (x) Subsequent 36 resultant cittas inclusive of death-citta of an Arahāt; subsequent 20 functional cittas; 38 m.f.
(Indeterminate) (xi) Preceding determining citta (exclusive of death-citta of an Arahāt), 11 m.f.	(Wholesome) (xi) Subsequently, 1st impulsion of the 17 mundane-wholesome cittas, 38 m.f.
(Indeterminate) (xii) Preceding determining citta (exclusive of death-citta of an Arahāt), 11 m.f.	(Unwholesome) (xii) Subsequently, 1st impulsion of the 12 unwholesome cittas; 27 m.f.
(Those states, the foregoing) (xiii) Any one of the preceding impulsions of the 89 cittas excluding death-citta of an Arahāt; the associated m.f.	(These states, the dependent) (xiii) Subsequent conditioned states as a part of the 89 cittas including death-citta of an Arahāt; the associated m.f.

The Arahatta's death-moment (*cuti-citta*) is always the conditioned state, and never a conditioning state. The death-citta of an Arahāt is not succeeded by a *paṭisandhi-citta*, for an Arahāt is no longer bound by rebirth after the actual death. The Arahatta's death-citta after its cessation, passes into *parinibbāna*, and not a single bit of kamma traces goes with it. In the death-conscious mental process of an Arahāt, the proximate kamma (*maraṇāsanna-kamma*) which may be the reflex of past good or bad actions (*kamma*), or of a sign of it (*kamma-nimitta*), or of a sign of the future becoming (*gati-nimitta*), is not relived as an object as in the case of death-moment of others who are non-Arahats. The receiving citta, investigating citta, mind-door adverting citta, the 4 or 5 javanas, and registering cittas, are conditioning states that do not produce kammic results in the last *citta-vīthi* mental process of an Arahāt. The death-citta, dependent upon the last iota of conscious-energy from *hridaya-vatthu* (lit. heart-base, which overlaps the physical heart, is located the tiny seat of the mind) just before the last *citta-vīthi* ends, is too weak to produce mind-born matter. Last-formed matter produced of kamma, citta, and nutriment will all cease at the dissolving moment of death-citta, only *utujarūpa* keeps forming and remains with the dead body until its disintegration into dusts.

## [5] Immediate-contiguity condition (*samanantara-paccaya*)

As mentioned earlier on, and also in nos. [5] of the text, the conditioning states and conditioned states of immediate-contiguity condition are the same as those of the contiguity condition. The word *samanantara* is to be understood as contiguity, the force of which, after the ceasing of preceding states, causes conditioned states and their co-adjunct factors to arise without any interval, in accordance with the fixed order of the mental process. The relation of *samanantara* emphasises the immediacy of contiguity to its degree of denseness and thoroughness between the two consecutive groups of cittas and mental co-adjuncts. This can be seen in the previous example given in that, though the two rebirths were kept 500 middling aeons apart, no amount of material qualities, incrementally or belong to different planes of existence, can intervene as they like between the conditioning forces and results.

The law of dependent origination (*paṭiccasamuppāda*) describes the condition of contiguity in a recurrent chain of cause and effect, from past to present, from present to future, in round of births. It does not demonstrate the details of causal states and dependent states in terms of mind-moments and their concomitants the way Paṭṭhāna does.

## [6] Conscience condition (*sahajāta-paccaya*)

When in a conditional relation a conditioning state, at its nascent phase of arising, causes the conditioned states to arise simultaneously with it, is known as conscience condition.

### **Mentality to mentality relationship**

According to nos. [6] of the Paṭṭhāna (Paccayaniddeso, 6):

“The four immaterial (mental) aggregates are mutually related to one another by conscience condition.”

Herein the term ‘mutually related’ means the causal and the conditioned states, not only do they arise together at the same instant, they also mutually support one another, i.e. they condition one another reciprocally. Also, one or more of the mental aggregates can in turn be the conditioning states and conditioned states. For example, when feeling aggregate is the conditioning state, the other three mental aggregates are the conditioned states; if perception aggregate is taken as the conditioning state, the other three mental aggregates are the conditioned states, and so on. Again, if feeling aggregate and perception aggregate are the conditioning states, the other two mental aggregates are the conditioned states, and so on. Cittas (consciousness aggregate) and cetasikas (the remaining three mental aggregates) are mutually inclusive. One group can not arise independently of the others. At rebirth-conception and during life, the mental aggregates mutually support one another; they share the same object while they arise and cease together at the same time. We thereby say that cittas and the associated mental concomitants are mutually related to one another by

conascence condition. In other words, one, or more, of the four mental aggregates is mutually related to the remaining mental aggregates by conascence condition. Mutuality condition, which is to be dealt with in the next section, is a part of conascence condition.

### **Materiality to materiality relationship**

Also, according to nos. [6] of the Paṭṭhāna (Paccayaniddeso, 6):

“The four great primary elements are mutually related to one another by conascence condition.”

The four great primary elements (*mahābhūta*) known as “earth, water, fire, and air”—representing the properties of extension (of hardness and softness, i.e. solidity), cohesion (of fluidity), heat (of temperature), and motion (of kinetic energy) respectively—always arise together, and they condition one another mutually. They are mutually related, and none of them can exist alone without the others. For instance, the property of solidity can not exist without cohesion; cohesion can not exist without temperature, and so on.

The four great elements arise together in a group <sup>1</sup>, are also always found together with another four fundamental units of matter known as colour, odour, taste, and nutritive essence (*vaṇṇa, gandha, rasa, oja*), and collectively they constitute the eight inseparable basic units of matter known as the ‘pure octad’. If one of the four great elements that arise together in a group is taken as the conditioning state, the other three are the conditioned states. If two or three of them are the conditioning states, the remaining others are the conditioned states.

It is also described in nos. [6] of the Paṭṭhāna of the following:

“The great primary elements are related to derived matter by conascence condition.”

The derived matter (*upādārūpa*) in this case is referred to the 24 kinds of matter which have their origin in the four great primary elements. They depend on the four great primary elements, and they can not arise without them. The four great primary elements that condition the derived matter which arises simultaneously with them, both of which must belong to the same group (of the 21 groups) and the same class (of the four classes) of derived matter. Take for instance the case of *hadaya-vatthu* of kamma-born matter, if one of the four great primary elements is the conditioning state, then the conditioned states would consist of the other three great elements together with the remaining four indivisible basic units (colour, odour, taste, and nutritive essence) of the pure octad (*suddhaṭṭhaka*), and include also life-faculty and heart-base. If three great primary elements are the conditioning states, then the remaining one great element together with the derived matter as in the aforesaid are the conditioned

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<sup>1</sup> There are four classes of derived matter, together they form 21 groups: kamma-produced (9 groups), mind-produced (6 groups), temperature-produced (4 groups), nutriment-produced (2 groups).



A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I states. The same principle applies to the rest of the 21 groups.

Under such circumstances, any one of the four great primary elements is said to condition the remaining great primary elements and derived matter in any specific group, by way of conascence condition. However, the four great primary elements and derived matter are not mutually related by conascence condition, but the four great primary elements among themselves are. The derived matter can not reciprocally condition the four great primary elements, although that they arise simultaneously by conascence condition. Derived matter are always only the conditioned states.

### **Mentality to materiality relationship**

We read also in nos. [6] of the Paṭṭhāna (Paccayaniddeso, 6):

“At the moment of coming into a new existence (rebirth), mentality and materiality are mutually related to one another by conascence condition.”

The moment of coming into a new existence or a new life (*Okkantikkhaṇa*) is synonymous with another term called rebirth-moment (*paṭisandhi-citta*). There are some authors who interpreted *okkantikkhaṇa* as the ‘moment of conception’ in which a new life is first formed in a mother’s womb (in the fertilised zygote). At the instant of conception (*okkantikkhaṇe*), taking into account the mutual relationship of a conascence condition, mentality in this case is referred to the rebirth-moment (*paṭisandhi-citta*); materiality therewith is the first arisen heart-base (*hadaya-vatthu*) of kamma-produced matter.

What is heart-base? In the five-aggregate planes, every citta requires a physical base (*vatthu*) for its arising. Other than the five pairs of consciousness which depend on the five sense-bases for the respective sense-cognitions, all other 5-aggregate cittas have to depend on heart-base which has arisen together with the citta immediately preceding their arising (with the exception of immaterial cittas which do not depend on any base). *Hadaya-vatthu* is to be understood as the physical base of mind wherefrom mind-elements and mind-consciousness elements arise. Note that *hadaya-vatthu* is not the physical heart or brain, nor is any known system contained inside them, for according to Visuddhimagga (CTS4, VIII, 193), it is an incredibly small physical unit inside the heart about the size of a *punnāga* tree-seed’s bed where half a *pasata* measure<sup>1</sup> of blood is kept, from which cittas of feeling and thought occur (with exception of the 10 viññānas). The heart-base is so refined that it may not even be measurable by scientific means available today. Moreover, it vanishes just as soon as death-moment (*cuti-citta*) ceases. Herein the topics on *gandhabba* and evidences of near death experiences can explain the case of successful heart transplant of patients with respect to heart-base.

In the case of womb-born beings, the stored-up, unconsumed kamma of the past produces three groups of matter at the nascent moment of rebirth-linking (*paṭisandhi-citta*), which consist of body-decad, sex-decad, and heart-base decad. These three groups, with ten types of kamma-produced matter in each

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<sup>1</sup> *pasatamattam*: the liquid measure about 1/4 of a *seer*, or the volume of about 0.1 litre.

of them, occur simultaneously. Though the rebirth-linking citta is the conascence condition for these three groups of kamma-born matter, it is only the heart-base that is mutually related to the rebirth-linking citta. *Paṭisandhi-citta* together with its accompanying concomitants, and *hadaya-vatthu* as the physical result, reciprocally support and mutually depend on one another for its own occurrence. In other words, *hadaya-vatthu* can also be the conditioning state as *paṭisandhi-citta* is dependent on it. The mentality-materiality relationship between *paṭisandhi-citta* and *hadaya-vatthu* is one of reciprocity or mutuality. We note that *paṭisandhi* resultant cittas perform the multi-functions of rebirth, life-continuum and death. However, heart-base that arises successively in the continuity of life in the five-aggregate planes, is not related to the mental states of life-continuum and death-citta by conascence condition.

If, for instance, at the moment of rebirth-linking in five-aggregate planes, one or more of the four mental aggregates is taken as the conditioning state, then co-nascent conditioned states would consist of the remaining mental aggregates and kamma-born matter which comprises the eight indivisible basic material units and the appropriate derived matter. The conditional relationship in this way is considered as mentality to mentality-materiality.

Although mind-produced matter arises together with citta at its nascent phase in the course of life, it is, however, too weak at the arising stage <sup>1</sup> of a rebirth-linking citta to generate mind-born matter. In the subsequently arisen citta after kamma produced matter at the rebirth-linking (that is, with the first moment of the 16 life-continuums, at its arising stage), the heart-base becomes active and thereby the thought-stream begins, from which mind-born matter are generated. Even though mind-born matter and citta arise together at the same instant, it is only citta at its nascent phase of the first life-continuum that is strong enough to condition mind-born matter, and not conversely. Mind-produced matter (e.g. vocal intimation, sound) can never in turn be a conditioning state for the mind. They are not related mutually, except only related by conascence condition. At the nascent phase of rebirth-linking moment, it is only mentality and kamma-born matter that are co-nascent and mutually dependent; mind-born matter is not co-nascent with *paṭisandhi-citta*. If heart-base were not to arise by the kamma-effect, *paṭisandhi-citta* would not arise, and vice versa. *Paṭisandhi-citta* at its nascent phase does not produce any matter. Matter that are co-nascent with *paṭisandhi-citta*, are produced by *kamma*. *Paṭisandhi-citta* itself as a resultant citta, is also produced by *kamma*.

There are also the successive arisings, in each phase of citta during life, of material qualities produced by kamma and produced by mind (except for the ten *viññānas* and the four immaterial cittas), but these kinds of materiality in the continuity of existence are not related mutually to the mental states by conascence condition. The ten *viññānas* serve the purpose of merely sense-cognitions and do not function as *jāvanas*; the immaterial cittas are dissociated

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<sup>1</sup> Each mind-moment (*cittakkhaṇa*) consists of three extremely short periods: the nascent moment of its arising (*uppādakkhaṇa*), static moment (*thiṭṭikkhaṇa*), and moment of dissolution (*bhaṅga*). Citta can only produce material qualities at its nascent moment. It lacks the strength to do the same at the static moment and moment of its dissolution.

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 from materiality; the *paṭisandhi-citta* which is too weak at its nascent phase for producing matter; the *cuti-citta* of the Arahāt which overlaps *paṭisandhi-citta* at the 5-aggregate and 4-aggregate planes—these mental states do not produce mind-born matter. A living Arahāt also generates wholesome kamma, and although the Arahāt’s death-consciousness overlaps with several of the 19 *paṭisandhi-cittas* of the three respective mundane worlds, but the Arahāt, who has eradicated all mental defilements, is emancipated permanently from the round of rebirth and death. The following chart illustrates the information that has just been described in the above.

**Chart 2.12 Mutuality between paṭisandhicittas-cetasikas and kamma-born matter, in conscience condition**

Cittas	M.f.	Paṭisandhi-citta	Arahatta’s cuti-citta	Co-nascent with kamma-born matter
10 sense-impression viññānas	7			No
4 great resultant cittas which are associated with knowledge ( <i>ñāna</i> )	33	•	•	Yes
4 great resultant cittas which are dissociated from knowledge ( <i>ñāna</i> )	32	•		Yes
<i>Five-aggregate planes</i> 1 investigating wholesome-rootless resultant citta, accompanied by <i>upekkhā</i>	10	•		Yes
1 investigating unwholesome-rootless resultant citta, accompanied by <i>upekkhā</i>	10	•		Yes
5 resultant fine-material <i>jhāna-cittas</i>	35	•	•	Yes
<i>Four-aggregate planes</i> 4 resultant immaterial <i>jhāna-cittas</i>	30	•	•	No

**Chart 2.13 The 19 rebirth-linking cittas and realms of rebirth**

Vipāka cittas:	M.f.	Next ascription:
4 great resultant cittas associated with <i>ñāna</i> .	33	as healthy humans or devas.
4 great resultant cittas dissociated from <i>ñāna</i> .	32	
1 investigating wholesome-rootless resultant citta, accompanied by <i>upekkhā</i> .	10	as humans with physical defects.
1 investigating unwholesome-rootless resultant citta, accompanied by <i>upekkhā</i> .	10	at the woeful planes.
5 resultant fine-material <i>jhāna-cittas</i> .	35	at fine-material planes.
4 resultant immaterial <i>jhāna-cittas</i> .	30	at immaterial planes.

It is also mentioned in nos. [6] of the Paṭṭhāna (Paccayaniddeso, 6):

“Cittas and mental factors are related to mind-produced matter by conscience condition.”

In such relationship, citta and its accompanying cetasikas condition the matter produced by them by way of conscience condition, but the mind-

produced matter, which arise at the same time of the arising of citta and its accompanying cetasikas, does not in turn condition those mental states. Herein the mutual relationship is not present, except for only their simultaneous arising. In the five-aggregate planes, for example, bodily intimation (*kāyaviññatti*) and vocal intimation (*vacīviññatti*) are the two kinds of mind-produced subtle matter, each one arises and ceases simultaneously with citta, but they do not reciprocally condition citta and the accompanying cetasikas. Similar case is regarding rebirth-linking citta and kamma-derived matter with the exception of *hadaya-vatthu*, wherein the rebirth-linking citta is dependent on the two groups of matter for support of its arising, but not vice-versa. And so we say that mentality is related to the matter derived from it, but the latter is not related to the conditioning mental states. Mind-produced matter can never in turn be a conditioning state for the mind. The conditioning states in this case are the 75 cittas and 52 cetasikas that account for the 6 groups of mind-produced matter by conscence condition. These 75 cittas, exclusive of the ten viññānas and the four immaterial jhāna-cittas, occur in the course of life, and they coincide with the 15 cittas that are mentioned in the preceding chart. Any one of those rebirth-linking cittas is dependent on the three groups of kamma-born matter in the case of worldlings in the five-aggregate planes.

As for temperature-born matter and nutriment-born matter, although they also arise simultaneously with *citta* at its nascent phase during life, they are not produced by *citta* but have their origins in the two great essentials of *tejo* and *oja*, respectively, and so they are not related to mentality by conscence condition. In the rebirth mental process, temperature-born matter are produced on rebirth-linking citta reaching its static stage (i.e. minor mind-moment at stage of presence); nutriment-born matter are produced from the time of the diffusion of nutritive essence from the bloodstream of the mother into the embryo after the rebirth-linking citta, which is about two to three weeks after the inception of rebirth-conception—these are the materialities not born of cittas and mental factors.

### **Materiality to mentality relationship**

According to nos. [6] of the Paṭṭhāna (Paccayaniddeso, 6):

“The material states (*rūpino dhammā*) are related to the immaterial (mental) states (*arūpīnaṃ dhammānaṃ*) by conscence condition and are sometimes not related by conscence condition.”

This is the case that has also been explained in the preceding sections of conscence condition. When material states as the conditioned results, can also be the support and cause for the arising of the mental states while they arise simultaneously, this is what it means by “*material states are related to immaterial (i.e. mental) states by conscence condition*”. Mental states and material states support and condition one another reciprocally for their arising together at the same time. Herein there is the presence of both conscence condition (*sahajātapaccaya*) and mutuality condition (*aññamaññapaccaya*). An example in this case is the 15 rebirth-linking cittas at the nascent phase with

the exception of the four immaterial resultant cittas, they are mental aggregates which are related to the heart-base following the course of kamma process. Mentality and materiality are mutually related to one another by conscence condition. That is, the four mental aggregates are co-nascent and co-exist with the kamma-born materiality of heart-base at rebirth moment in the five-aggregate planes, through their reciprocal dependence upon one another.

The material states are sometimes not related to the mental states by conscence condition, is because the dependent result of material states do not reciprocally condition the mental states. There is no mutual relationship, except only for their conscence with one another. In other words, the conditioned states of materiality can never in turn be the conditioning states for the mental aggregates. This can be seen in the five-aggregate planes, as in the case of two of the three decad-groups of kamma-produced matter (body-base and sex-base) that are co-nascent with rebirth-linking citta with respect to the womb-born new life (humans, animals, etc) <sup>1</sup> in the sensuous planes; in the case of beings in the sensuous planes with spontaneous birth <sup>2</sup> (apparitions, deities), six of the seven groups of kamma-born matter <sup>3</sup> arise at the same time with rebirth-linking citta at the nascent phase; in the case of brahmās of the fine-material planes with the exception of non-percipient beings, three of the four groups of kamma-born matter, namely vital-nomad, eye-decad, ear-decad (except for heart-base decad) that are produced simultaneously at the nascent moment of rebirth-linking citta; in the case of mind-born matter in the continuity of life (with the exception of non-percipient beings and immaterial beings) that are co-nascent with those 75 cittas and 52 cetasikas (exclusive of the 10 viññānas and 4 immaterial resultant cittas)—all these material states are always only conditioned states to the mental aggregates in a conscence condition.

In the case of kamma-born matter that arise successively at every moment in the continuity of life in the five-aggregate planes, these material states are not related to the aforementioned 15 resultant cittas (which perform the functions of rebirth-linking, life-continuum, and death) by conscence condition. For example, one develops liver cancer due to long period of addiction to consuming liquor, and so the resultant states are not co-nascent with the terminal cancer but instead it was the result of repeated occurrences of the same mental states over the years.

The following chart provides summarised details of the conditional relationship by conscence condition.

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<sup>1</sup> The decad-bases of eye, ear, nose, and tongue arise throughout the course of life-existence, from the moment of rebirth-linking and until final death-moment, based on kamma.

<sup>2</sup> The four forms of birth: egg-born (*aṇḍaja*), womb-born (*jalābuja*), moisture-born (*samsedaja*), spontaneous birth that occurs without the embryonic process (*opapātika*). Cf. SN 30.2 : Harantisutta; SN 29.2: Pañītataraṣutta; SN 30.1: Suddhikasutta, and so on.

<sup>3</sup> The seven group-decads of eye-base, ear-base, nose-base, tongue-base, body-base, sex-base, and heart-base are produced of kamma, but it is only heart-base which is mutually related to rebirth-linking citta by conscence condition.

**Chart 2.14 Conscience condition**

<u>Conditioning states</u> (Mentality)	<u>Conditioned states</u> (Mentality)
1 of the 4 mental aggregates (during life) 2 of the 4 mental aggregates (during life) 3 of the 4 mental aggregates (during life) 4 mental aggregates (at rebirth-linking)	Remaining 3 mental aggregates Remaining 2 mental aggregates Remaining 1 mental aggregate Heart-base
(Materiality)	(Materiality)
Within the same material group: 1 of the 4 great primary elements 2 of the 4 great primary elements 3 of the 4 great primary elements 4 great primary elements	Remaining 3 great primary elements Remaining 2 great primary elements Remaining 1 great primary element 24 derived matter
At <i>okkantikkhaṇa</i> in the five-aggr. planes: ● 15 rebirth-linking cittas, 35 m.f. and heart-base in the five-aggregate planes ● 1 of the 4 mental aggregates, the associated m.f. and heart-base ● 2 of the 4 mental aggregates ...p ... ● 3 of the 4 mental aggregates ... d ...	● 15 rebirth-linking cittas, 35 m.f. and heart-base ● Remaining 3 mental aggregates, the associated m.f. and heart-base ● Remaining 2 mental aggregates ...p... ● Remaining 1 mental aggregate ...p...
(Mentality)	(Materiality)
During life in the five-aggr. planes: ● 75 cittas and 52 m.f.	● Mind-produced matter
(Materiality)	(Mentality)
<i>i.</i> Heart-base decad at the rebirth-linking citta of womb-based beings.	<i>i.</i> is mutually related to 10 rebirth-linking cittas and 33 m.f. in the sensuous planes, by conscience condition.
<i>ii.</i> Heart-base at the rebirth-linking citta of those with spontaneous birth (ghosts, devas).	<i>ii.</i> is mutually related to 9 rebirth-linking cittas and 33 m.f. in the sensuous planes, by conscience condition.
<i>iii.</i> Heart-base at the rebirth-linking citta of heavenly brahmās (except for the non-percipient beings, with only vital-nonad)	<i>iii.</i> is mutually related to 5 rebirth-linking cittas and 35 m.f. in the fine-material planes, by conscience condition.
<i>iv.</i> Body-base and sex-base decad-groups of kamma-born matter at the rebirth-linking citta of womb-based beings.	<i>iv.</i> <u>are not</u> mutually related to 10 rebirth-linking cittas and 33 m.f. in the sensuous planes, by conscience condition
<i>v.</i> 6 groups (except for heart-base) of kamma-born matter at the rebirth-linking citta of those with spontaneous birth (ghosts, devas of the sensuous planes).	<i>v.</i> <u>are not</u> mutually related to 9 rebirth-linking cittas and 33 m.f. in the sensuous planes, by conscience condition.
<i>vi.</i> Heart-base that arises in the being's continuity of life.	<i>vi.</i> <u>is not</u> related to 15 rebirth-linking cittas and 35 m.f. in five-aggregate planes, by conscience condition.
<i>vii.</i> Mind-produced matter * in the continuity of life.	<i>vii.</i> <u>are not</u> mutually related to the 75 cittas and 52 m.f., by conscience condition.
<i>viii.</i> Temperature-born matter and nutriment-born matter in the continuity of life.	<i>viii.</i> <u>are not</u> related to mentality although they arise simultaneously with it during life (i.e. they are not mind-produced).

\* Not produced by cittas at the non-percipience plane and immaterial planes

## [7] Mutuality condition (*aññamañña-paccaya*)

Mutuality condition (or reciprocity condition) has been described in large part in the preceding section of conascence condition. We note that in any mutuality condition, there is always conascence. It forms one of the fifteen conditions in the conascence group of conditions which will be examined in the Investigation section. The previous chart reveals the relationship of mutuality condition summarised as follows:

- the four mental aggregates are always mutually related.
- the four great elements in the same group of matter are mutually related.
- Heart-base is mutually related to the 10 rebirth-linking cittas and 33 mental factors in the sensuous planes in the case of womb-based beings at the moment of rebirth-conception.
- Heart-base is mutually related to the 9 rebirth-linking cittas and 33 mental factors in the sensuous planes, in the case of beings with spontaneous birth (apparitions and devas) at the moment of rebirth-conception.
- Heart-base is mutually related to the 5 rebirth-linking cittas and 35 mental factors in the case of brahmās at the moment of rebirth-conception.

**Chart 2.15 Mutuality condition**

<u>Conditioning states</u> (Mentality)	<u>Conditioned states</u> (Mentality)
1 of the 4 mental aggregates (during life).	Remaining 3 mental aggregates.
2 of the 4 mental aggregates (during life).	Remaining 2 mental aggregates .
3 of the 4 mental aggregates (during life).	Remaining 1 mental aggregate.
(Mentality)	(Materiality)
4 mental aggregates at rebirth-linking.	Heart-base.
(Materiality)	(Materiality)
Within the same material group:	
1 of the 4 great primary elements.	Remaining 3 great primary elements.
2 of the 4 great primary elements.	Remaining 2 great primary elements.
3 of the 4 great primary elements.	Remaining 1 great primary element.
(Mentality-Materiality)	(Mentality-Materiality)
At <i>okkantikkhaṇa</i> in the five-aggr. planes:	
• 15 rebirth-linking cittas, 35 m.f. and heart-base in the five-aggregate planes.	• 15 rebirth-linking cittas, 35 m.f. and heart-base.
• 1 of the 4 mental aggregates, the associated m.f. and heart-base.	• Remaining 3 mental aggregates, the associated m.f. and heart-base.
• 2 of the 4 mental aggregates ...p ...	• Remaining 2 mental aggregates ...p...
• 3 of the 4 mental aggregates ... d ...	• Remaining 1 mental aggregate ...p...
(Materiality)	(Mentality)
<i>i.</i> Heart-base deced at the rebirth-linking citta of womb-based beings.	<i>i.</i> is mutually related to 10 rebirth-linking cittas and 33 m.f. in sense-sphere.
<i>ii.</i> Heart-base at the rebirth-linking citta of those with spontaneous birth (ghost, deva)	<i>ii.</i> is mutually related to 9 rebirth-linking cittas and 33 m.f. in sense-sphere.
<i>iii.</i> Heart-base at the rebirth-linking citta of heavenly brahmās (excepe for non-percipient beings and immaterial beings).	<i>iii.</i> is mutually related to 5 rebirth-linking cittas and 35 m.f. in the fine-material planes.

## [8] Dependence condition (*nissaya-paccaya*)

The dependence condition (or called support condition) is referred to a condition where the conditioning states, relates by serving as the support or dependence on their arising, which cause the conditioned states to arise. This condition generally can be of the following three kinds:

1. *Conascence-dependence*—refers to a conditioning state, relates by being the dependence force on its arising which causes the conditioned states to arise simultaneously with it. On this account, conascence-dependence condition is the same as conascence condition, and so the classifications of relation of this condition are to follow the same as those set out in the preceding section on conascence condition.
2. *Base-prenascence-dependence*—refers to a conditioning state which can be any one of the six material bases, that which has already previously arisen and has not yet fallen away, still existing at its static stage, and so relates by being the dependence force which causes the conditioned states to arise.
3. *Base-object-prenascence-dependence*—it has the same criteria as in the condition in 2. above, except that *object* is included to now become a fourfold composition. That is, a conditioning state on this occasion is both the material base as well as an object of the conditioned states. Heart-base is the only conditioning state which satisfies this condition.

### Conascence-dependence (*sahajāta-nissaya*)

The term dependence is common feature of this condition, for all simultaneously arisen states are also related by dependence condition. According to nos. [8] of the Paṭṭhāna (Paccayaniddeso, 8) as follows:

- “The four immaterial (mental) aggregates are mutually related to one another by dependence condition.”
- “The four great primary elements are mutually related to one another by dependence condition.”
- “At the moment of rebirth-linking, mentality and materiality are mutually related to one another by dependence condition.”
- “States, citta and cetasikas, are related to mind-born matter by dependence condition.”
- “The four great primary elements are related the derived matter by dependence condition.”

The above five groups of dependence condition are also similarly embraced by the conascence condition. The four mental aggregates relate by conditioning one another mutually, that is, one or more of the mental aggregates can in turn be the dependence force of conditioning states as well as be the conditioned states. The four great primary elements (*mahābhūta*), representative of the properties of extension, cohesion, heat and motion, always arise together in any one group, in which one or more of the great primary elements can be the



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dependence force that conditions one another by way of mutuality condition. At the moment of coming into a new existence (*Okkantikkhaṇa*) in the five-aggregate planes, the rebirth-linking citta arises in dependence upon the kamma-born heart-base that arises at the same time with it. This resultant citta and the kamma-produced materiality that co-exists with it, are mutually dependent upon each other for its arising.

In the cases of mind-born matter that arises together with the four mental aggregates (states of citta and cetasikas) in the subsequently arisen moment at its nascent stage after rebirth-linking citta and during the course of life, as well as the 24 derived matter which arise together with the four great primary elements, these two kinds of materiality can only be the conditioned states. They can never in turn become the conditioning dependence force or to be mutually related to the mental states. Conditioned mind-born matter is dependent on four mental aggregates which cause their arising at the same time, but not the case on the opposite.

### **Base-prenascence-dependence (*vatthu-purejāta-nissaya*)**

There are six physical bases that arise during life in the five-aggregate planes which are related to the seven consciousness-elements <sup>1</sup> by base-prenascence-dependence condition. The six bases are eye-base, ear-base, nose-base, tongue-base, body-base, and heart-base (except for heart-base first arising at the moment of rebirth-linking). All mental phenomena in the five-aggregate planes can not arise without depending on a physical base, including even life-continuum citta that continues to arise during sleep, which does so by depending on the heart-base. The criteria for meeting this type of condition are: (i) the physical base must have already previously arisen prior to the mental states that it conditions, that is, having arisen one mind-moment earlier before the conditioned states, and which has not yet fallen away, (ii) that such base must be at its stage of presence <sup>2</sup> so that it is then strong enough to function as a base of dependence force of mentality (the reason being the base is too weak at its arising stage of moment to condition the mental states), and (iii) that such base must be the dependence force by which the mental states arise.

For example, in the eye-door mental process, eye-base arises at the nascent phase of the past *bhavaṅga* and at the same instant of sense-impression of the visible object. Although the eye-base comes into presence through the initial four mind-moments of a citta-vithi, it does not condition the eye-consciousness and its associated cetasikas to arise until only at the fifth mind-moment after

<sup>1</sup> The 7 consciousness-elements: *cakkhaviññāṇadhātu*, *sotaviññāṇadhātu*, *ghānaviññāṇadhātu*, *jivhāviññāṇadhātu*, *kāyaviññāṇadhātu*, *manodhātu*, *manoviññāṇadhātu*. The 3 mind-elements (*manodhātu*) consists of one five-sense-door advertent citta and two receiving cittas; mind-consciousness elements (*manoviññāṇadhātu*) are the 76 cittas after excluding the five pairs of sense-consciousness elements and the 3 mind-elements.

<sup>2</sup> One material phenomenon lasts for 17 cittas or mind-moments. In this case, the base endures 16 moments as its stage of presence, with the initial moment as its arising point, and the 17th moment as its dissolution point.

the five-door adverting citta has occurred. Here the heart-base has arisen together with the arresting *bhavaṅga* immediately before the 5-door adverting citta. In this way, eye-base, which takes the visible object as its object (the latter has not yet ceased), has previously arisen but has not yet ceased, is related to eye-consciousness element and its associated cetasikas by way of base-prenascence-dependence condition. Here note that it is only the eye-consciousness which cognises the object but those associated cetasikas do not. Similarly to ear-base, nose-base, tongue-base, and body-base, they are related in the same way to their corresponding pairs of sense-door consciousness-elements and associated cetasikas—as prenascent; arose before the mentalities they condition; at the presence stage; and become the dependence of conditioned mentalities. In this regard, those bases that have previously arisen but which have already ceased, can not be the conditioning states of base-prenascence-dependence condition. The above explanation is presented according to nos. [8] of the Paṭṭhāna (Paccayaniddeso, 8) which describes that:

- “Eye-base is related to eye-consciousness element and its associated states by dependence condition.”
- “Ear-base is related to ear-consciousness element and its associated states by dependence condition.”
- “Nose-base is related to nose-consciousness element and its associated states by dependence condition.”
- “Tongue-base is related to tongue-consciousness element and its associated states by dependence condition.”
- “Body-base is related to body-consciousness element and its associated states by dependence condition.”

And we read further in the Paṭṭhāna (Paccayaniddeso, 8):

“Depending on this matter, mind-element and mind-consciousness element arise; that matter is related to mind-element and mind-consciousness element along with their associated states by dependence condition.”

In the above statement, “matter” refers to heart-base. Within the 89 possible cittas, there are fivefold pair of sense-door consciousness-elements, 3 mind-elements, 76 mind-consciousness elements. (See the foregoing footnote). For this exercise, the four resultant cittas of the formless four-aggregate planes are excluded, for the 28 matter are not present in this sphere. Thus only 72 mind-consciousness elements and their associated states are conditioned.

To beings in the cyclical round of existences, the death-citta at its dissolving moment is succeeded without any interval by the rebirth-linking citta that belongs to a new life. The first heart-base, born of past kamma, arises at the nascent stage of the rebirth-linking citta that takes the same object as the death-citta. This heart-base and rebirth-linking citta are mutually dependent on one another for their simultaneous arising, by way of conascence condition. This is the first arisen heart-base that remains at its presence stage for conditioning in the first mind-process, for the previously arisen, pre-nascent heart-base had

already ceased with the old life. After the dissolving of the rebirth-linking citta, 16 bhavaṅgas (life-continuums) of the born-matter process, and the case of mind-adverting citta and seven javanas as fixed order of the mind process take their respective course (See preceding Chart 2.10).

The first bhavaṅga (of the 16 bhavaṅgas) is the conditioned state which arises in dependence upon the pre-nascent heart-base that has previously arisen with the rebirth-linking citta. Herein the physical heart-base is a conditioning state, a pre-nascent-dependence force of the first bhavaṅga. With the first bhavaṅga ceases, the second bhavaṅga arises similarly in dependence upon the pre-nascent heart-base that co-exists with the preceding rebirth-linking citta. Here the previously arisen heart-base has not fallen away, and is already at its stage of presence at the arising instant of the first bhavaṅga. The third bhavaṅga, and so on with the rest of the 16 bhavaṅgas, each arises in the similar manner as what has just been explained. In thought process, sense-door adverting citta, receiving citta, mind-door adverting citta, investigating citta arise succeedingly in dependence upon the heart-base that is at presence stage one thought-moment before it. Subsequently, the next seven javanas (mind-consciousness elements) arise succeedingly in just the same way as mentioned above. It is the same dependence condition with the other sense-door process in one's continuity of life. (See Chart 2.8). Let us examine the process in its regressive order. Eye-consciousness element and its 7 primary-universal cetasikas, for example, arise only by depending on the pre-nascent heart-base and eye-base that are already present at the preceding five-sense-door adverting citta (mind-element); the arising of five-door adverting citta together with its associated 10 cetasikas and mind-born matter was dependent on the pre-nascent heart-base that is already present at the arresting bhavaṅga (*upaccheda*); the arresting bhavaṅga was conditioned to arise by dependence upon the pre-nascent heart-base which is already present at the preceding vibrating bhavaṅga (*calana*); the arising of vibrating bhavaṅga was dependent upon the pre-nascent heart-base which is already present at the preceding passive past bhavaṅga (*atīta*); the arising of past bhavaṅga was dependent upon the conditioning heart-base that has arisen together with eye-base at the same time when the visual object impinges on eye-sense. It is thus clear to us that each one in the sequence of conditioned states in a citta-vithi can only arise by depending on the immediately preceding heart-base that has previously arisen and which has not yet fallen away, which is one mind-moment before the conditioned states. Thus can be understood that the six bases are causally related, by way of base-pre-nascent-dependence, to their corresponding consciousness-elements and associated states in the course of life. The only exception is the heart-base which is co-nascent with the rebirth-linking citta, unlike heart-base which presents as the dependence support in the pre-nascent-dependence condition in the being's continuity of life, these co-nascent two are mutually dependent.

In the death mental process, the six previously arisen bases are still making their presence at the nascent moment of the 17th mind-moment, immediately preceding the death-citta. In the last citta-vithi of a dying person, the five sense-bases are generally too weak (and are weaker than the heart-base) to condition

the arising of sense-door consciousness-elements. Here is the one last and frail heart-base on which the mind-elements, mind-consciousness elements, and their accompanying cetasikas are to depend. The six pre-nascent bases cease altogether with the passing away of the death-citta. The six physical bases are related to the bhavaṅgas, all the cognitive consciousness-elements, and death-citta by base-prenascence-dependence condition.

In concentrative absorption in the attainment of cessation (*nirodhasamāpatti*) by the Anāgāmī and Arahat at the fourth base of immaterial sphere where even though there is non-occurrence of the four mental aggregates <sup>1</sup>, the heart-base nevertheless has arisen when timeless *Nibbāna* was taken as object, and that heart-base has its presence in the continuing stream of unconscious life-continuums in that citta-vithi. It is only in the moments leading to the attainment of cessation that the heart-base is continually arising and ceasing. The Anāgāmī and Arahat, upon emerging from the state of cessation-attainment, arises their respective fruition-cittas which are depending on the immediately preceding heart-base that has arisen one mind-moment before them. That pre-existing heart-base is related to those two mind-consciousness elements, their associated cetasikas and mind-born matter by base-prenascence-dependence condition.

Thus should now be understood how the six bases of the five-aggregate planes are related to the conditioned aggregates (i.e. 10 sense-door consciousness-elements and their associated cetasikas, 3 mind-elements and 72 mind-consciousness elements, together with their respective accompanying cetasikas and mind-born matter) by base-prenascence-dependence condition.

### **Base-object-prenascence-dependence (vatthārammaṇa-purejāta-nissaya)**

Here the conditioning state must be a base, having arisen previously to the mental states it conditions, be an object and a dependence force of the conditioned states. Heart-base is the only conditioning state which satisfies the above criteria, and it is of two kinds: that which arises in the course of life, and another which arises in the death mental process.

In a being's continuity of life, the five sense-bases and heart-base arise just as soon as the corresponding external or internal object arise. However, it is only the heart-base, on which the mind depends, that is taken both as a dependent base and an object by those later states that are conditioned—namely life-continuum cittas, five-sense-door advertent citta, 2 receiving cittas, 3 investigating cittas, determining citta, 7 impulsion cittas, 11 registering cittas, and including the 5 fine-material resultant cittas but excludes the 4 immaterial resultant cittas. Heart-base serves as a prenascent basis and an object of the mind, depending upon which the conditioned states arise. If the heart-base that

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<sup>1</sup> At the time of the attainment of cessation, although breathing and sense-cognitions have stopped and mental phenomena do not arise, the life-faculty is still alive, heart-base is at static stage, the six senses and faculties are purified, and the four mental aggregates will arise again upon emergence from the absorption in the attainment of cessation.

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I has arisen is concerned with faultless object of mindfulness and insight, the later conditioned impulsion cittas that arise would be wholesome volitions which follow the beautiful cittas. If pre-nascent heart-base is related to unwholesome object of greed, hate, or wrong views, the conditioned impulsion cittas would be unwholesome volitions which accompany the faulty cittas.

In the last thought process of a dying person, all previously arisen six bases come to their final presence at the 17th mind-moment just before the death-citta arises. The six bases, the last arisen of this life, all will cease with the ceasing of the death-citta. In the mental process closing in to death, the five sense-bases are comparatively much weaker than the heart-base, and so all those successively conditioned states have to depend on that one and only heart-base that has arisen before them. The dying impulses take that heart-base as object of the mind. Thus that pre-existing heart-base is related to the five moments of impulsion cittas at the time of a being's dying, by way of base-object-prenascence-dependence condition.

The condition of base-object-prenascence-dependence does not apply to heart-base that arises at the time of rebirth-linking, but only to heart-base that arises during life, up until the death-moment. In the case of womb-born beings, the five physical bases do not yet arise at the time of rebirth-linking<sup>1</sup>. To those of moisture-born (*samsedaja*), and spontaneously born that occurs without the embryonic process (*opapātika*), the five physical bases do arise with the rebirth-linking citta, but the five bases are not functionally effectual as yet in conditioning their respective sense-consciousness elements.

### **Mixed-conascence-prenascence-dependence** **(sahajāta-purejātamissaka)**

Conascence-dependence condition and base-prenascence-dependence condition, when these two kinds of dependence condition are enquired together as the reference conditioning states, they form what is called the mixed-conascence-prenascence-dependence condition which is dealt with in the Investigation section. In this type of condition, the co-nascent mental aggregates and the pre-nascent heart-base are the conditioning states. The co-nascent mental aggregates are the 21 active-wholesome cittas, the 12 active-unwholesome cittas, 52 cetasikas. Pre-nascent heart-base is the heart-base that has arisen at the mind-adverting citta before it conditions the first impulsion to arise. The conditioned states are the same four mental aggregates as the conditioning states (without the heart-base).

Take for instance, if the first impulsion that has arisen in the mental process is involved with a greed-rooted citta and 22 cetasikas, then one or more of the four faulty mental aggregates is related to the remaining faulty mental aggregates, by way of conascence-dependence condition. The heart-base that has arisen one-mind-moment before the arising of the first faulty impulsion, is related to the same aforesaid faulty mental aggregates, by way of base-

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<sup>1</sup> The five sense-bases, according to the commentaries, arise only on the 77th day after the arising of rebirth-linking citta of a womb-born being (*jalābuja*).

## Chapter II: Exposition of the conditions

prenascence-dependence condition. In this case, the conditioning states constitute a mix of faulty and indeterminate, and conditioned states are faulty.

In the twenty-four relational conditions of Paṭṭhāna, there are altogether 8 kinds of mixed conditions, enumerated as follows:

1. Mixed conscence, prenascence, and dependence
- ~~2. Mixed-postnascence-nutrimnt~~
3. Mixed-postnascence-faculty
4. Mixed base-prenascence and object-prenascence
5. Mixed conscence-faculty and base-prenascence-faculty
6. Mixed conscence and postnascence
7. Mixed postnascence, nutriment, and faculty
8. Mixed object-prenascence, base-prenascence, and conscence

The chart below provides the summarised details of dependence condition.

**Chart 2.16 Dependence condition**

<u>Conditioning states</u>	<u>Conditioned states</u>
<b>Conscence-dependence condition</b>	
1 of the 4 mental aggregates	Remaining 3 mental aggregates
2 of the 4 mental aggregates	Remaining 2 mental aggregates
3 of the 4 mental aggregates	Remaining 1 mental aggregate
Within the same material group:	
1 of the 4 great primary elements	Remaining 3 great primary elements
2 of the 4 great primary elements	Remaining 2 great primary elements
3 of the 4 great primary elements	Remaining 1 great primary element
4 great primary elements	24 derived matter ( <i>not mutually dependent</i> )
At <i>okkantikkhaṇa</i> in five-aggr. planes:	
<ul style="list-style-type: none"> <li>● 15 rebirth-linking cittas, 35 m.f. and heart-base in the five-aggregate planes</li> <li>● 1 of the 4 mental aggregates, the associated m.f. and heart-base</li> <li>● 2 of the 4 mental aggregates ...p ...</li> <li>● 3 of the 4 mental aggregates ... d ...</li> </ul>	<ul style="list-style-type: none"> <li>● 15 rebirth-linking cittas, 35 m.f. and heart-base</li> <li>● Remaining 3 mental aggregates, the associated m.f. and heart-base</li> <li>● Remaining 2 mental aggregates ...p...</li> <li>● Remaining 1 mental aggregate ...p...</li> </ul>
During life in the five-aggr. planes:	
<ul style="list-style-type: none"> <li>● 75 cittas and 52 m.f.</li> </ul>	<ul style="list-style-type: none"> <li>● Mind-born matter (<i>not mutually dependent</i>)</li> </ul>
<b>Base-prenascence-dependence condition (during life in five-aggregate planes)</b>	
<ul style="list-style-type: none"> <li>● Eye-base, ear-base, nose-base, tongue-base, body-base</li> <li>● Heart-base</li> </ul>	7 consciousness-elements (10 viññānas of the 5 sense-bases, 3 mind-elements, 72 remaining consciousness elements exclusive of the 4 immaterial resultant cittas), 52 m.f.
At time of conception, <i>heart-base</i> , which has arisen with the rebirth-linking citta, that remains present until its dissolution; and heart-base, as object of the mind, that has arisen during life until the arising of death-citta.	3 mind-elements and 10 m.f.; 72 mind-consciousness elements (exclusive of the 3 mind-elements, the fivefold pair of viññānas, 4 immaterial resultant cittas) and 52 m.f.

In death process, the one last <i>heart-base</i> which has previously arisen and is still present at the nascent phase of the 17th mind-moment immediately preceding the death-citta.	3 life-continuums, five-door adverting citta, 2 receiving cittas, 3 investigating cittas, mind-door adverting citta, 5 dying impulsions, 11 registering cittas (but are sometimes taken over by life-continuums), death-citta.
<i>Heart-base</i> which has previously arisen and lasts its presence until one mind-moment before emergence from the absorption in cessation-attainment.	Anāgāmī fruition-citta and Arahatta's fruition-citta.
<b>Base-object-prenascence-dependence condition (in five-aggregate planes)</b>	
<i>Heart-base</i> , as object of the mind, that has arisen in the course of life.	3 mind-elements and 10 m.f., 72 mind-consciousness elements and 52 m.f.
<i>Heart-base</i> , as object of the mind, that has arisen in the single last thought process of a dying person (i.e. present at the nascent phase of the 17th mind-moment prior to the death-citta)	3 life-continuums, five-door adverting citta, 2 receiving cittas, 3 investigating cittas, mind-door adverting citta, 5 dying impulsions, 11 registering cittas (but are sometimes taken over by life-continuums), death-citta.
<b>Mixed-conascence-prenascence-dependence (in five-aggregate planes)</b>	
(i) 21 active-wholesome cittas, 12 faulty cittas, 52 m.f., taking separately as: <ul style="list-style-type: none"> <li>● 1 of the 4 mental aggregates</li> <li>● 2 of the 4 mental aggregates</li> <li>● 3 of the 4 mental aggregates</li> </ul>	21 active-wholesome cittas, 12 faulty cittas, and 52 m.f. <ul style="list-style-type: none"> <li>● Remaining 3 mental aggregates</li> <li>● Remaining 2 mental aggregates</li> <li>● Remaining 1 mental aggregate</li> </ul>
(ii) Pre-nascent <i>heart-base</i> which has arisen together with the determining citta one mind-moment before the first impulsion.	

## [9] Strong-dependence condition (*upanissaya-paccaya*)

The term *upanissaya* is translated as 'strong dependence', and is sometimes also rendered as 'decisive-support'. In a strong-dependence condition, the conditioning force is the principal support, and it is more powerful than the normal dependence as in *nissayapaccaya*. For example, eye-consciousness element arises because of the conditioning dependence force of eye-base, visible object, light, and so forth, which exhibits a normal dependence condition. But for eye-consciousness element, which is a resultant citta that arises throughout one's continuity of life, it is reliant upon past volitive action (*kamma*) as a strong dependence conditioning state, although that its actual arising is necessarily owing to the presence of eye-base.

In a strong-dependence condition, mental states, material qualities, and concepts constitute the conditioning force, but on the conditioned end it can only be mentality. Materiality, being inanimate per se, lacking the conscious mechanism, does not require any kind of strong dependence for its arising. Mentality to materiality conditional relationship are examined earlier on in the conascence condition and mutuality condition. In the case of dependent origination, consciousness is causally related to the conditioned arising of

mentality-materiality; the latter by taking them together, include cittas and mental factors, the five physical bases and kamma-born heart-base.

There are three kinds of strong-dependence condition that are mentioned in the Investigation section, [423]: (i) strong-dependence condition of object, (ii) strong-dependence condition of contiguity, and (iii) natural-strong-dependence condition.

### **Strong-dependence condition of object**

The strong-dependence condition of object (*ārammaṇūpanissaya-paccaya*) is concerned with conditioning state as an object, one which is very desirable, and which gives more powerful influence for the arising of conditioned states that are strongly dependent on it. The strong-dependence condition of object is identical to *object-predominance condition* with respect to their conditioned states of cittas and cetasikas. The two conditions, however, differ in regard to degree of their conditioning force. In the case of object-predominance condition, the object is highly regarded as desirable and lovable that cittas and the associated cetasikas arise together in preponderance of it. In the case of strong-dependence condition of object, the object as the conditioning force has the decisive influence that strongly governs and induces the arising of conditioned states. Despite the difference in conditioning force, in some situations as the case may be, the desirable object of the object-predominance condition can also at the same time occurs as the strong-dependence condition of object. That is, conditioned states can be caused by two objects of dependence force simultaneously.

As previously mentioned, certain objects are undesirable and disqualified as object-predominance condition. Similarly, they can not be the strong-dependence condition of object. They are: (i) body-consciousness accompanied by unpleasant feeling; (ii) two types of hate-rooted cittas; (iii) two types of delusion-rooted cittas associated with restlessness and skeptical doubt, together with their associated cetasikas.

### **Strong-dependence condition of contiguity**

The strong-dependence condition of contiguity (*anantarūpanissaya-paccaya*) is identical to contiguity condition with respect to the conditioned states involved. Their difference lies only in the conditioning force. Earlier on, we examined contiguity condition as the relationship by which, the conditioning states, after their ceasing, condition the immediate arising of the succeeding mental states without any interval. In the case of strong-dependence condition of contiguity, the conditioning force has the same effect of causing the subsequent arising of the conditioned mental states uninterruptedly, immediately after the falling away of the preceding states. However, here the impact of conditioning force is more powerful, by which the mental states are strongly dependent on it. A conditioned state, can also, at the same time, subject to the cause of contiguity condition as well as strong-dependence condition of contiguity.



## Natural-strong-dependence condition

With regard to the natural-strong-dependence condition (*pakatūpanissaya-paccaya*), the Commentary to Paṭṭhāna describes the term *pakata* in *pakatūpanissaya* as meaning “done properly”. When a particular type of conduct, wholesome or unwholesome, is performed properly, thoroughly and in a repeated pattern over a relatively long period of time, a person’s underlying sub-conscious can be so reinforced to the point that they become the second nature. In this way, the conditioning force represents not only a strong inducement for the arising of conditioned states, it serves also as a natural incentive, at the right time, for the subsequent occurrence of results immediately from the preceding states. For instance, by constantly observing precepts and practising mindfulness without failure in everyday activities, it naturally produces meritorious benefits to the person.

The same Commentary also explains the term *pakati* with respect to *pakatūpanissaya* as meaning “naturally” or “occur by nature”. In natural-strong-dependence condition, the dependence force causes the arising of the conditioned states immediately upon ceasing of the preceding states, powerfully and naturally of its own accord, without having the assistance of either strong-dependence condition of object or strong-dependence condition of contiguity. For instance, with unfailing faith or confidence in the Buddha’s teaching, one arises naturally many wholesome thoughts without the need for other sources of encouragement.

In this regard, three kinds of natural-strong-dependence condition can be identified. They are: (i) one type that is mixed with the strong-dependence condition of object, (ii) another type that is mixed with the strong-dependence condition of contiguity, (iii) the third type that does not require the mixture with either one of these two kinds of strong-dependence condition, for its conditioning force is by nature a strong cause of its own accord. A mixed type of natural-strong-dependence condition is relatively stronger in causal impact than the one that is without.

We read in nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding wholesome states are related to subsequent wholesome states by strong-dependence condition.”

### *Wholesome-to-wholesome conditionality*

(i) With respect to the strong-dependence condition of object, conditioning states consist of the predominant 17 classes of active-wholesome cittas, and the 3 supramundane lower path-cittas (excluding the Arahatta’s path-citta), along with 38 cetāsikas. The conditioned states are any of the 8 great active-wholesome cittas, and the 33 cetāsikas (exclude the 3 Abstinenances and the 2 Illimitables).

(ii) With respect to the strong-dependence condition of contiguity, conditioning states can be the preceding six impulses of the 17 classes of

active-wholesome cittas, with the subsequent six impulses of the same 17 classes of active-wholesome cittas belong to the conditioned side. Also, the wholesome death-citta of the preceding life is related to the wholesome rebirth-linking citta of the subsequent life by this condition.

(ii) With respect to the natural-strong-dependence condition, conditioning states consist of the strong force of the 17 active-wholesome cittas, the lower 3 path-cittas (excluding the Arahatta's path-citta), along with 38 cetasikas. The conditioned states are any of the 17 active-wholesome cittas, any of the 4 path-cittas, along with 38 cetasikas. For example, through faith in the Buddha's teaching, one undertakes the precepts, practices the noble eightfold path, and so on.

In nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9), it describes:

“Preceding wholesome states are related to some subsequent unwholesome states by strong-dependence condition.”

### ***Wholesome-to-unwholesome conditionality***

(i) With respect to the strong-dependence condition of object, conditioning states comprise the predominant 17 classes of active-wholesome cittas, along with 38 cetasikas. The conditioned states are any of the 8 greed-rooted cittas, and the associated 22 cetasikas.

(ii) The wholesome-to-unwholesome conditional relation does not apply in the case of either contiguity condition or strong-dependence condition of contiguity.

(iii) With respect to the natural-strong-dependence condition, conditioning states comprise the strong force of the 17 active-wholesome cittas, along with 38 cetasikas. The conditioned states are any of the 12 unwholesome cittas, along with 27 cetasikas. For instance, a monk who acquires two abhiñña powers which come with attainment of the fourth jhāna, receives large amount of alms, resort and donations from all over the places, indulges in fame and conceit which have taken over the need for constant mindfulness.

In nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9), it describes:

“Preceding wholesome states are related to subsequent indeterminate states by strong-dependence condition.”

### ***Wholesome-to-indeterminate conditionality***

(i) With respect to the strong-dependence condition of object, conditioning states consist of the predominant-wholesome Arahatta's path-citta, 36 cetasikas that excludes the 2 Illimitables. The conditioned states are any of the 4 functional-indeterminate cittas associated with knowledge (*ñāṇa*), and the accompanying 33 cetasikas.

(ii) With respect to the strong-dependence condition of contiguity, conditioning states consist of preceding last impulse of the 17 mundane-wholesome cittas, the 4 path-cittas, and 38 cetasikas. The conditioned states

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are any of the 11 classes of registering resultant cittas, any of 9 sublime-  
resultant jhāna-cittas, any of the 4 fruition-cittas; and 38 cetasikas.

(ii) With respect to the natural-strong-dependence condition, conditioning states comprise the 17 active-wholesome cittas, 4 path-cittas, and 38 cetasikas, whereas conditioned states are the 32 resultant cittas, 4 fruition-cittas, and 38 cetasikas. For instance, by successfully practising the fine-material jhānas, one has created the accumulations of resultant cittas, eligible for producing subsequent birth in the fine-material planes according to its level of proficiency.

It mentions in nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding unwholesome states are related to subsequent unwholesome states by strong-dependence condition.”

### ***Unwholesome-to-unwholesome conditionality***

(i) With respect to the strong-dependence condition of object, conditioning states consist of the predominant 8 greed-rooted unwholesome cittas, and 22 cetasikas. Conditioned states are predominantly the same 8 greed-rooted unwholesome cittas, and 22 cetasikas.

(ii) With respect to the strong-dependence condition of contiguity, conditioning states comprise the preceding six impulsions of the 12 unwholesome cittas, along with 27 cetasikas. The subsequent six impulsions of the 12 unwholesome cittas, together with 27 cetasikas, are the conditioned states. In addition, the unwholesome death-citta of the preceding life is related to the wholesome rebirth-linking citta of the following life by this condition.

(iii) With respect to the natural-strong-dependence condition, the 12 naturally strong, unwholesome cittas, and the accompanying 27 cetasikas are the conditioning states. The conditioned states by which they are related are of the same class, but they can be the different kinds. For instance, a monk who is motivated by some wrong reasons for gaining his popularity by giving discourses, later begins to enjoy travelling around for the personal gratification.

It mentions in nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding unwholesome states are related to some subsequent wholesome states by strong-dependence condition.”

### ***Unwholesome-to-wholesome conditionality***

(i) With respect to the strong-dependence condition of object, conditioning states consist of the predominant 12 unwholesome cittas, and 27 cetasikas. Conditioned states by which they are related are the predominating 17 active-wholesome cittas, the 4 wholesome path-cittas, along with 38 cetasikas.

(ii) The unwholesome-to-wholesome conditional relation does not apply in the case of either contiguity condition or strong-dependence condition of contiguity.

(iii) With respect to the natural-strong-dependence condition, conditioning states and conditioned states are the same as in (i) above. For instance, an

imprisoned criminal, after having spoken at length with a monk, realised of his past hideous deeds and deeply repents, making up his mind to practise the Buddhist values in good faith.

It mentions in nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding unwholesome states are related to subsequent indeterminate states by strong-dependence condition.”

***Unwholesome-to-indeterminate conditionality***

(i) The unwholesome-to-indeterminate conditional relation does not apply in the case of either object-predominance condition or strong-dependence condition of object.

(ii) With respect to the strong-dependence condition of contiguity, preceding last impulsion of the 12 unwholesome cittas, along with 27 cetasikas are the conditioning states. The subsequent 11 registering resultant cittas, the 9 sublime resultant cittas, along with 38 cetasikas are the conditioned states.

(iii) With respect to the natural-strong-dependence condition, the 12 strong unwholesome cittas, along with 27 cetasikas constitute the conditioning states. The 36 resultant cittas and 20 functional-indeterminate cittas, along with 38 cetasikas are the conditioned states. For instance, by disparaging someone who chants the suttas and prostrates before the Buddha’s image, a person earns for himself strong resultant cittas producible of a rebirth in the woeful planes.

According to nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding indeterminate states are related to subsequent indeterminate states by strong-dependence condition.”

***Indeterminate-to-indeterminate conditionality***

(i) With respect to the strong-dependence condition of object, conditioning states comprise the predominant Arahatta’s fruition-citta, and 36 cetasikas. The 4 great functional cittas associated with knowledge (*ñāṇa*), and 33 cetasikas are the conditioned states. In addition, the timeless object of *Nibbāna* is causally related by this condition to the same aforesaid 4 functional cittas associated with knowledge (*ñāṇa*), along with 33 cetasikas, as well as to the 4 fruition-cittas, together with 36 cetasikas.

(ii) With respect to the strong-dependence condition of contiguity, conditioning states comprise the 36 resultant cittas (exclusive of the death-citta of an Arahāt), 20 functional cittas, and 38 cetasikas. The conditioned side consists of the same mental states but which include the death-citta of an Arahāt.

(iii) With respect to the natural-strong-dependence condition, the conditioning states and conditioned states are the same as in (ii) above, except for the 28 classes of matter which are included on both ends. For instance, a person, enjoys life to the hilt with his ill-gotten wealth through criminal frauds, accumulates powerful evil resultant cittas either which will mature in the

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current life or the kamma producible at a distant period.

According to nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding indeterminate states are related to subsequent wholesome states by strong-dependence condition.”

### ***Indeterminate-to-wholesome conditionality***

(i) With respect to the strong-dependence condition of object, the predominant 3 lower fruition-cittas, the associated 36 cetasikas, and 28 matter form the conditioning states. The 4 great active-wholesome cittas associated with knowledge (*ñāṇa*), along with 33 cetasikas are the conditioned states.

(ii) With respect to the strong-dependence condition of contiguity, conditioning states include the preceding mind-door adverting citta, with exclusion of the death-citta of an Arahāt; 20 functional cittas; 38 cetasikas. Subsequently, the first impulsion of the 17 active-wholesome cittas (include the death-citta of an Arahāt), 20 functional cittas, and 38 cetasikas are the conditioned states.

(iii) With respect to the natural-strong-dependence condition, conditioning states comprise the 35 resultant cittas exclusive of the Arahatta’s fruition-citta, the 20 functional cittas, 38 cetasikas, and 28 classes of matter. Conditioned states are the 17 active-wholesome cittas, the 4 path-cittas, and 38 cetasikas. For instance, a person, hearing the chanting of a sutta from a group in a building, arises the adorable feeling of esteem and veneration.

According to nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Preceding indeterminate states are related to subsequent unwholesome states by strong-dependence condition.”

### ***Indeterminate-to-unwholesome conditionality***

(i) With respect to the strong-dependence condition of object, the desirable and predominant 18 concretely produced matter, the 31 resultant cittas (excluding the bodily consciousness accompanied by unpleasant feeling), the 20 functional cittas, and 35 cetasikas are the conditioning states. The 8 greed-rooted unwholesome cittas and 22 cetasikas are the conditioned states.

(ii) With respect to the strong-dependence condition of contiguity, the preceding mind-door adverting citta (excluding the death-citta of an Arahāt), 20 functional cittas, and 38 cetasikas constitute the conditioning states. The subsequent first impulsion of the 12 unwholesome cittas, and the 27 cetasikas are the conditioned states.

(iii) With respect to the natural-strong-dependence condition, the 32 mundane resultant cittas, 20 functional cittas, 35 cetasikas, and 28 matter form the conditioning states. The 12 unwholesome cittas, and 27 cetasikas are the conditioned states. For instance, on seeing the roadside advertisement of a remarkable new iphone model, it arises a temptation in the monk, contemplating to have his ten-months old handphone traded in or replaced.

Lastly, we read in nos. [9] of the Paṭṭhāna (Paccayaniddeso, 9):

“Weather and food, too, are related by strong-dependence condition; a person . . .p . . . a lodging-place is related by strong-dependence condition.”

A favourable weather or suitable climate is strongly conducive to one’s wholesome frame of mind and the development of spiritual well-being through concentrative meditation and insight practice. Conversely, an oppressive weather would easily brings about a repulsive feeling towards it. The same is said of suitable and unsuitable food that are available for daily consumption. In other circumstances, the types of companion that one frequently associates with plays an important role in one’s spiritual progress or decline. A suitable dwelling-place that offers the serene environment and which comes necessarily with all the basic amenities, is also a strong-dependence condition for one’s spiritual welfare and insight cultivation.

Below are summary details of the strong-dependence condition. Numerals (i), (ii), (iii) indicate the respective three kinds of strong-dependence condition.

**Chart 2.17 Strong-dependence condition**

<u>Conditioning states</u>	<u>Conditioned states</u>
(Wholesome) (i) The predominant 17 classes of active-wholesome cittas, 3 path-cittas (exclude the Arahatta’s path-citta), 38 m.f. (ii) • Preceding first 6 javanas of the 17 active-wholesome cittas, 38 m.f.; • Wholesome death-citta of the preceding life. (iii) The naturally strong 17 active-wholesome cittas, 3 path-cittas (exclude the Arahatta’s path-citta), 38 m.f.	(Wholesome) (i) The predominating 8 great active-wholesome cittas, 33 m.f. (exclude the 3 Abstinenances and the 2 Illimitables). (ii) • Subsequent 6 javanas (excl. the first) of the 17 active-wholesome cittas, 38 m.f.; • Wholesome rebirth-linking-citta of the subsequent life. (iii) The 17 mundane active-wholesome cittas, the 4 path-cittas, 33 m.f.
(Wholesome) (i) The predominant 17 active-wholesome cittas, 38 m.f. (iii) The naturally strong 17 active-wholesome cittas, 38 m.f.	(Unwholesome) (i) The predominating 8 greed-rooted cittas, 22 m.f. (ii) The 12 unwholesome cittas, 27 m.f.
(Wholesome) (i) The predominant Arahatta’s path-citta, 36 m.f. (38, less the 2 Illimitables). (ii) Preceding last javana of the 17 mundane-wholesome cittas, the 4 path-cittas, 38 m.f. (iii) The naturally strong 17 active-wholesome cittas, 4 path-cittas, 38 m.f.	(Indeterminate) (i) The predominating 4 functional cittas associated with knowledge, and 33 m.f. (exclude 3 Abstinenances and 2 Illimitables). (ii) Subsequent 11 classes of registering resultant cittas, 9 sublime-resultant jhāna-cittas, the 4 fruition-cittas, 36 m.f. (iii) The 36 resultant cittas, 20 functional-indeterminate cittas, and 38 m.f.

<p>(Unwholesome)</p> <p>(i) The predominant 8 greed-rooted unwholesome cittas, 22 m.f.</p> <p>(ii) • Preceding first 6 javanas of the 12 unwholesome cittas, 27 m.f.;</p> <p>• Unwholesome death-citta of the preceding life.</p> <p>(iii) The 12 strong unwholesome cittas, 27 m.f.</p>	<p>(Unwholesome)</p> <p>(i) The predominating 8 greed-rooted unwholesome cittas, 22 m.f.</p> <p>(ii) • Subsequent 6 javanas (excl. the first) of the 12 unwholesome cittas, 27 m.f.;</p> <p>• Unwholesome rebirth-linking citta of the following life.</p> <p>(iii) The same 12 unwholesome cittas, 27 m.f.</p>
<p>(Unwholesome)</p> <p>(i) The predominant 12 unwholesome cittas, 27 m.f.</p> <p>(iii) The 12 strong unwholesome cittas, 27 m.f.</p>	<p>(Wholesome)</p> <p>(i) The predominating 17 active-wholesome cittas, 4 path-cittas, 38 m.f.</p> <p>(ii) The same 21 active-wholesome cittas as above, 38 m.f.</p>
<p>(Unwholesome)</p> <p>(ii) Preceding last javana of the 12 unwholesome cittas, 27 m.f.</p> <p>(iii) The 12 strong unwholesome cittas, 27 m.f.</p>	<p>(Indeterminate)</p> <p>(ii) Subsequent 11 registering resultant-cittas, 9 sublime resultant cittas, 38 m.f.</p> <p>(iii) The 36 resultant cittas, 20 functional cittas, 38 m.f.</p>
<p>(Indeterminate)</p> <p>(i) • The predominant Arahatta's fruition-citta, 36 m.f. [13+(25-2)]</p> <p>• <i>Nibbāna</i>.</p> <p>(ii) Preceding 36 resultant citta (exclude death-citta of an Arahata), 20 functional cittas; 38 m.f.</p> <p>(iii) The strong 36 resultant citta (exclude death-citta of an Arahata), 20 functional cittas, 38 m.f., 28 matter.</p>	<p>(Indeterminate)</p> <p>(i) • The predominating 4 great functional cittas associated with knowledge, 33 m.f.</p> <p>• The predominating 4 great functional cittas associated with knowledge, 33 m.f.; the 4 fruition-cittas, 36 m.f.</p> <p>(ii) Subsequent 36 resultant citta (inclusive of death-citta of an Arahata), 20 functional cittas; 38 m.f.</p> <p>(iii) The 36 resultant citta (inclusive of death-citta of an Arahata), 20 functional cittas, 38 m.f., 28 matter.</p>
<p>(Indeterminate)</p> <p>(i) The predominant 3 lower fruition-cittas, 36 m.f., 28 matter.</p> <p>(ii) Preceding mind-door advertent citta (exclusive of death-citta of an Arahata), 20 functional cittas, 38 m.f.</p> <p>(iii) The strong 35 resultant citta (exclude the Arahatta's fruition-citta), 20 functional cittas, 38 m.f., 28 matter.</p>	<p>(Wholesome)</p> <p>(i) The predominating 4 active-wholesome cittas associated with knowledge, 33 m.f. (exclude 3 Abstentions and 2 Illimitables).</p> <p>(ii) Subsequent 1st javana of the 17 active-wholesome citta (inclusive of death-citta of an Arahata), 20 functional cittas, 38 m.f.</p> <p>(iii) The 17 active-wholesome citta, the 4 path-cittas, 38 m.f.</p>
<p>(Indeterminate)</p> <p>(i) The desirable, predominant 18 concretely produced matter; the 35 resultant citta (exclude the bodily consciousness accompanied by painful feeling); 20 functional cittas; 35 m.f.</p>	<p>(Unwholesome)</p> <p>(i) The predominating 8 greed-rooted unwholesome cittas, 22 m.f.</p>

## Chapter II: Exposition of the conditions

<p>(ii) Preceding mind-door advertent citta (excluding death-citta of an Arahant), 20 functional cittas, 38 m.f.</p> <p>(iii) The strong 32 mundane resultant cittas, 20 functional cittas, 35 m.f., and 28 matter.</p>	<p>(ii) Subsequent first javana of the 12 unwholesome cittas; 27 m.f.</p> <p>(iii) The 12 unwholesome cittas, 27 m.f.</p> <p>For (i), (ii), (iii), refer to the answer in nos. [423], (ix) under Investigation Section.</p>
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<u>Conditioning states</u>	<u>Conditioned states</u>
<b>Natural-Strong-Dependence</b>	
Natural-strong 89 cittas, 52 m.f.; 28 matter (and some concepts).	89 cittas, 52 m.f.
<b>Strong-Dependence condition of Object</b>	
Predominant 18 concretely produced matter, 84 cittas (89-5), 47 m.f. (excluding hate, envy, avarice, worry, doubt), <i>Nibbāna</i> .	Predominant 8 greed-rooted cittas, 8 great active-wholesome cittas, 4 great functional cittas associated with knowledge ( <i>ñāna</i> ), 8 supramundane cittas, 45 m.f. (excluding hate, envy, avarice, worry, doubt, and the 2 Illimitables).
<b>Strong-Dependence condition of Contiguity</b>	
Preceding impulses of the 89 cittas, 52 m.f., excl. the death-citta of an Arahant.	Subsequent impulses of the 89 cittas, 52 m.f., inclusive of death-citta of an Arahant.

### [10] Prenascence condition (*purejāta-paccaya*)

Prenascence condition is referred to a condition where the conditioning state which has previously arisen and has not yet fallen away but remains at its static phase, and which causes the conditioned states of cittas and the accompanying mental factors to arise after them. In this type of relationship, matter are the conditioning states and mentalities are the conditioned states. Matter at either its arising stage or dissolution stage is too weak to condition mental states, unlike when at its presence stage it provides a strong dependence force for conditioning mentality. Matter previously arisen but which have already ceased, can not be the conditioning states of this condition. There are two kinds of pre-nascence condition according to the Investigation section, item nos. [424], known as base-prenascence (*vatthupurejāta*) and object-prenascence (*ārammaṇapurejāta*). Both occur only in the 5-aggregate planes.

#### Base-prenascence (*vatthu-purejāta*)

Base-prenascence condition is the same as the previously mentioned base-prenascence-dependence condition in terms of their conditioning states and conditioned states. However, base-prenascence condition comes under examination again here is for the purpose of showing that the conditioning bases have arisen prior to the conditioned states, so as to be in keeping with the subject matter of “prenascence”. Of course, the six bases are also the dependence forces of conditioned mentalities.

We read the following in nos. [10] of the Paṭṭhāna (Paccayaniddeso, 10):



“Eye-base is related to eye-consciousness element and its associated states by pre-nascence condition. Ear-base is related to ear-consciousness element and its associated states ... d ... Nose-base is related to nose-consciousness element and its associated states ... d ... Tongue-base is related to tongue-consciousness element and its associated states ... d ... Body-base is related to body-consciousness element and its associated states by pre-nascence condition.”

In the first case of eye-door mental process, eye-base arises at the same time when visible object impinges on eye-sense. The material quality functions as eye-base has to arise and remains at its static phase prior to the arising of eye-consciousness and the accompanying cetasikas that it conditions. Conditioned sensory cognitions do not yet arise at the instant of sense-impression. Eye-consciousness and the accompanying cetasikas only arise after the eye-door advertent citta has arisen and ceased, by depending on the pre-nascent object of eye-base. Because arisen matter lasts the duration of seventeen mind-moments<sup>1</sup> of a single thought process, eye-base that has arisen is still present when the three bhavaṅgas and eye-door advertent citta have passed. Throughout the course of life, kamma continues to produce eye-base even when seeing does not involve, such as during sleep. In this first example, eye-base, which has previously arisen and has not yet ceased, by taking the visible object as its object which also has not yet ceased, is related to eye-consciousness element and its associated cetasikas by way of base-pre-nascence condition.

We notice that heart-base is not mentioned in the above statement from the Paṭṭhāna (Paccayaniddeṣo, 10). Heart-base and rebirth-linking citta, both are born of kamma, arise simultaneously at the beginning of a new life. From then on, with the exception of the five pairs of sensory consciousness-elements, all the other cittas that arise are conditioned by heart-base that has arisen and which has not yet fallen away. Eye-consciousness element and its associated cetasikas are related to only eye-base by way of base-pre-nascence condition. Although the accompanying cetasikas include also the concomitants of feeling, perception, volition, and so on, the impact of object impression on the eye-sense faculty is too weak to produce a vivid sensation. The arisen eye-consciousness element may be distinguished by wholesome or unwholesome, but it is rootless, and is accompanied by indifference, i.e. the aggregates of feeling, perception and volitive formation are neutrally based.

The process mentioned in the foregoing should similarly be understood with regard to ear-base, nose-base, tongue-base, and body-base. These remaining four bases are related in the same way as explained above to their corresponding pairs of sense-door consciousness-elements and associated cetasikas by way of base-pre-nascence condition.

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<sup>1</sup> Effectively, matter which serves as eye-base, that has arisen and remains at its presence stage before falling away, has to be less than seventeen mind-moments, i.e. 15 cittas.

### **Object-prenascence (*ārammaṇa-purejāta*)**

The 18 types of concretely produced matter that have arisen and are still at their presence stage before causing the mentalities they condition to arise, are the conditioning states in the object-prenascence condition. The concretely produced materialities that have arisen but are no longer at their static phase, can not act as the prenascent object for this kind of condition. These concretely produced materialities can either be objects of the five sense-door consciousness or objects of the mind-door advertence-citta, whether they are visible or invisible materialities. The four great elements are part of the indivisible octad, based on which the five sensitivity-organs, the five sense-bases, and the five cognitive object-bases are formed. Of these concretely produced matter, vitality-faculty (or life-faculty) is a basic constituent of the nine groups of kamma-born matter in which the five sense-bases and heart-base are a part of. The two bhāva-rūpas of femininity and masculinity are closely bound up with the functionality of five sense-bases and heart-base. Bodily intimation, which is a fundamental unit of mind-born matter, arises and ceases simultaneously with every mind-moment, irregardless of whether it gives occasion to intensive motions of any part of our body or other physical acts. The same applies to vocal intimation, another unit of mind-born matter.

The other 10 types of non-concretely produced matter can not be taken as conditioning states, for they are not a part of the matter aggregate termed as ultimate realities, fit for including in the exercise for insight meditation. In the case of mentalities which have much shorter time duration of their static phase than that of the material moment, is the reason why mental states can not be the conditioning states in object-prenascence condition. As for *Nibbāna*, being unconditioned and not dependent on either past or present, or future time scale, it can never be the conditioning state. The same also applies to the concepts of dhamma which are timeless-based objects for conditioned mentalities.

The 54 cittas of the sense-sphere along with the associated 50 cetasikas (excluding the two illimitable factors) which take the 18 types of concretely produced materialities at their presence stage as objects, are the conditioned states related by object-prenascence. In the Investigation section, item nos. [424], the mental states presented by the power of divine eye and divine ear, that are achievable by the attainment of fourth jhāna (or fifth jhāna according to the Abhidhamma scheme), are mentioned as conditioned states (either wholesome or functional) that are related to the pre-nascent object (indeterminate state). At the time of resolution of either divine eye or divine ear, one or more of those previously arisen concretely produced material qualities which are still present in the body, are the pre-existing object as the conditioning state.

It is useful to point out why the other psychic powers are not being mentioned in the Investigation section, namely the mental ability to recollect past existences (*pubbenivāsānussatiñāṇa*). That is because the conditioned mental state takes the past object of materiality. As for the knowledge of future rebirths according to one's accumulated and unconsumed kamma-resultants,

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I and “telepathic” knowledge or the power of penetrating into other’s mind (*cetopariyañāṇa*), vanishing oneself and will reappear again, and so forth (*iddhividhañāṇa*) which are not considered as conditioned states, are because these mental states take mentality as the future object. In the case of *jhāna-cittas* and their associated *cetasikas* (*mahaggata dhamma*) which take *kaṣiṇa* or other contemplative subjects as conceptual objects, and supramundane *cittas* which take *Nibbāna* as timeless object, they, too, can never be the conditioned states in object-prenascence condition.

The rebirth-linking *cittas* of those non-Arahats can neither be the objective pre-nascence conditioned states. The death-moment *citta*, rebirth-linking *citta*, and the life-continuums afterwards, all take the same object at the final moment of dying which can be either impression of some good or bad actions (*kamma*) of the past, or of a sign of those kammic resultants (*kamma-nimitta*), or of a sign of the future becoming (*gati-nimitta*). The 19 rebirth-linking *cittas* of non-Arahats and the succeeding life-continuums subsequent to rebirth-linking, they all take the same object that was brought about at death-moment of a previous life, which is considered past object.

According to nos. [10] of the Paṭṭhāna (Paccayaniddeso, 10):

“Visible object-base is related to eye-consciousness element and its associated states by pre-nascence condition. Auditory object-base is related to ear-consciousness element and its associated states ... d ... Olfactory object-base is related to nose-consciousness element and its associated states ... d ... Gustatory object-base is related to tongue-consciousness element and its associated states ... d ... Tangible object-base is related to tactual-consciousness element and its associated states by pre-nascence condition.”

The term visible object-base (*rūpāyatana*) or visual-base, is the same as saying “visible object” of the matter aggregate (*rūpakanda*) as to the different shapes, sizes, colours, textural appearances, varying intensities of light of that visible matter originally made up of the four great primary elements. Those visible attributes are cognisable by eye-consciousness and the accompanying seven primary-universal *cetasikas*. Auditory object-base or sound-base is synonymous with calling it “audible object”, i.e. sound object or sound waves. The other three object-bases are to be understood in the same vein as their respective sensory objects <sup>1</sup>.

Because the pre-existing eye-base that remains in static phase, is taking visible object as its object which also has not yet ceased but in static phase, visible object-base thus is said to be also related to eye-consciousness element and its associated *cetasikas* by way of base-prenascence condition. So what are the conditioned states in the base-prenascence condition must also be included as conditioned states in the object-prenascence condition. Conversely, what are the conditioned states in the object-prenascence condition need not certainly be included in the base-prenascence condition. Hence visible object-base,

<sup>1</sup> Cf. Yamakapāli: 3. Āyatanayamakam, 2 (anulomam).

sound-base, odour-base, taste-base, and tangible base is each related to the corresponding sense-door consciousness elements (the five pairs of rootless-resultant sense-consciousness) and the accompanying seven primary-universal cetasikas by way of object-prenascence condition. (See the Pāli terms of 5 object-bases <sup>1</sup> and 5 consciousness-elements <sup>2</sup>.) We thus know that both the sense-bases and sense-objects condition the sense-door consciousness-elements and the associated cetasikas by prenascence condition.

Nos. [10] of the Paṭṭhāna (Paccayaniddeso, 10) also mentions:

“Visible object-base, auditory object-base, olfactory object-base, gustatory object-base, tactile object-base, is related to mind-element and its associated states by prenascence condition.”

Each of these five object-bases is also related to the three mind-moments (namely the five sense-door adverting citta, and the two classes of receiving cittas) and the associated 10 cetasikas (the seven primary-universals, *vitakka*, *vicāra*, and *adhimokkha*) by way of object-prenascence condition. For example, in the eye-door process, the mind-element of eye-door adverting citta along with its associated states, which are the first in a single thought process to experience the visible object, arise by depending on the objective prenascence of visible object-base and heart-base at static phase. The immediately succeeding eye-consciousness element and its associated states arise by depending solely on the pre-nascent eye-base which still remains at its static phase. The subsequently arisen mind-element (*manodhātu*) of either one of the two receiving cittas, is conditioned by the objective prenascence of visible object-base and heart-base which have not fallen away. Thereafter succeedingly conditioned mind-consciousness elements of investigating citta, mind-door adverting citta, javana-cittas, and registering cittas all arise at the heart-base at its presence stage one thought-moment before them. Thus should be understood the series of citta in any thought process can not arise without the prenascence of objects and of bases (except for heart-base that is mutually related to and co-nascent with rebirth-linking citta).

We read further in nos. [10] of the Paṭṭhāna (Paccayaniddeso, 10):

“Depending on *this matter*, mind-element and mind-consciousness element arise; that matter is related to mind-element and its associated states by prenascence condition; is sometimes related to mind-consciousness element and its associated states by prenascence condition, and is sometimes not related by prenascence condition.”

From the instant of rebirth-linking citta, through the continuance of life, to the occurrence of death-citta, with the exception of the five pairs of sense-based consciousness, there is no other mind-moments which can arise without depending on heart-base. In the five-aggregate planes, rebirth-linking citta

<sup>1</sup> rūpāyatana, saddāyatana, gandhāyatana, rasāyatana, phoṭṭhabbāyatana.

<sup>2</sup> cakkhuvīññādhātu, sotavīññādhātu, ghānavīññādhātu, jivhāvīññādhātu, kāyavīññādhātu.

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I arises at the heart-base, both of which born of kamma, are related to one another by conascence condition. The two are also mutually conditioned, besides their conascence. Beyond the instant of rebirth-conception, heart-base that has arisen and remains at static phase, serves a prenascence condition for the subsequently arising mind-element (the five sense-door adverting citta, and the two receiving cittas) and mind-consciousness elements, along with their respective accompanying cetasikas. Herein mind-consciousness elements comprise 72 cittas other than the five pairs of sense-door viññānas, the three mind-elements, and the four immaterial resultant cittas <sup>1</sup>. It is thus understood that the description as “*this matter*” in the above Paṭṭhāna statement is referred to “heart-base”. When “*this matter*” is sometimes not related (to mind-consciousness element and its associated states) by prenascence condition, it is referring to the heart-base at moment of rebirth-conception which is instead related (to any one of the 19 rebirth-linking cittas and the associated cetasikas) by conascence condition.

The chart below provides the summarised details of prenascence condition.

**Chart 2.18 Prenascence condition**

<u>Conditioning states</u>	<u>Conditioned states</u>
<b>Base-prenascence condition (arising during life in the five-aggregate planes)</b>	
<ul style="list-style-type: none"> <li>● Eye-base</li> <li>● Ear-base</li> <li>● Nose-base</li> <li>● Tongue-base</li> <li>● Body-base</li> <li>● Heart-base</li> </ul>	<ul style="list-style-type: none"> <li>● 2 eye-consciousness elements, 7 primary m.f.</li> <li>● 2 ear-consciousness elements, 7 primary m.f.</li> <li>● 2 nose-consciousness elements, 7 primary m.f.</li> <li>● 2 tongue-consciousness elements, 7 primary m.f.</li> <li>● 2 body-consciousness elements, 7 primary m.f.</li> <li>● 75 cittas (exclusive of the fivefold pair of consciousness-elements and 4 immaterial resultant cittas), 52 m.f.</li> </ul>
<b>Object-prenascence condition (arising during life in the five-aggregate planes)</b>	
18 concretely produced matter at presence stage.	54 cittas of the sense-sphere and 52 m.f.; the mental states of divine eye and divine-ear.
Visible object-base	2 eye-consciousness elements, 7 primary m.f.
Auditory object-base	2 ear-consciousness elements, 7 primary m.f.
Olfactory object-base	2 nose-consciousness elements, 7 primary m.f.
Gustatory object-base	2 tongue-consciousness elements, 7 primary m.f.
Tangible object-base	2 body-consciousness elements, 7 primary m.f.
Visual-base, sound-base, odour-base, taste-base, and tactile-base.	3 mind-moments (five sense-door adverting citta, the two classes of receiving cittas), 10 m.f. (7 primary-universals, <i>vitakka</i> , <i>vicāra</i> , and <i>adhimokkha</i> ).
Heart-base that arises in the continuity of life after the rebirth-linking citta.	3 mind-moments (five sense-door adverting citta, two classes of receiving cittas) and 10 m.f.; 72 mind-consciousness elements (excluding the 5 pairs of viññānas, 3 mind-elements, 4 immaterial resultant cittas) and 52 m.f.
* Heart-base that first arises at rebirth-linking moment.	* This first heart-base at conception is <i>Not</i> related to the 72 mind-consciousness elements and 52 m.f., by way of object-prenascence condition.

<sup>1</sup> Since material qualities are not present in the formless sphere of existence, the four immaterial resultant cittas are not related to heart-base by prenascence condition.

### [11] Postnascence condition (*pacchājāta-paccaya*)

In a postnascence condition, the conditioning state is related by way of *supporting* to the conditioned realities that it conditions, but the latter have arisen before it and which have not yet fallen away. Such a relationship may appear strange at first. In what way a resultant effect has occurred prior to its being conditioned by the conditioning force? Let me use an analogy. A person who, after having attended a discourse yesterday by a knowledgeable monk, exhibited faith in him with respect to teachings of the Buddha. His faith in regard to the triple gems, however, does not only come about yesterday, for he was grown up in a Buddhist family and has been observing some Buddhist values over the past many years. Values of Buddhism continued to support and consolidate his faith over the years, and yesterday's event only served to further reinforce that pre-existing faith. The sermon by the monk does not in fact cause faith to arise yesterday, but it functions to condition by means of supporting and consolidating just another exhibition of faith. Faith in that person has long been present before yesterday. However, materiality is the conditioned state in a postnascence condition instead of mental aggregates.

Let's look at an example with conditioning mentality in relation to conditioned states as materiality. Matter in our body that are produced by the four causes (by kamma, citta, temperature, and nutriment) arise at every of the succeeding cittas of a citta-vithī (except for the 10 viññānas), beginning with the rebirth-linking citta. Beyond the moment of rebirth-conception, from the first life-continuum citta and continues until death, the four mental aggregates in the five-aggregate planes serve as postnascence condition for supporting and consolidating the succeeding formation and gradual development of the matter produced in our body of the four causes. In this postnascence condition, the cittas and their associated states do not causally condition those matter born of the four causes to arise in the body, for they have already arisen and are still present. The produced matter in the body lasts 17 mind-moments (corresponds to exactly the duration of time that endures a single thought process). The produced matter begins to dissolve when arriving at the 17th mind-moment.

Mentalities that qualify as the conditioning force in a postnascence condition are all the classes of citta beginning from the first life-continuum citta that arises immediately after the rebirth-linking citta, and all those citta-series which continue thenceforth until the occurrence of death-citta. Because the relationship between kamma-born heart-base and rebirth-linking citta is of conscence and mutuality, and also because there are no previously arisen matter before this first citta of a new life, rebirth-linking citta can not be the postnascence condition. Other than the rebirth-linking citta, all other cittas and their accompanying cetasikas during life (with the exception of the four immaterial resultant cittas) can function as postnascence condition for the matter produced by the four causes. The five pairs of sense-consciousness elements, although they do not produce mind-born matter, they form a part of the postnascence condition that support and consolidate the previously already

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arisen matter born of the four causes.

Kamma-born matter first arises at the nascent phase of the rebirth-linking citta. Following this, temperature-born matter arises at the static phase of the rebirth-linking citta. Here, while the rebirth-linking citta is at its static phase, the kamma-born matter much likely has already moved on to its presence stage, while the temperature-born matter is at its arising stage. When it passes to the immediately succeeding first life-continuum citta, mind-born matter arises. At this nascent phase of the first life-continuum citta, kamma-born and temperature-born matter have reached their presence stage. We hereby say that the first life-continuum citta is related to the previously arisen matter born of the two causes (of kamma and temperature) that are still at their stage of presence, by way of postnascence condition. In this way, subsequently the second life-continuum citta that arises is then said to be related, by postnascence condition, to the previously arisen matter born of three causes (of kamma, temperature, citta) which have all entered their stage of presence, with the citta-produced matter already moved passed its arising stage. As for nutriment-born matter, it is produced from the time of the diffusion of nutritive essence from the mother into the embryo, about two weeks after the rebirth-conception. From that time onward, matter produced in the body in consequence of these four causes continue to form and develop gradually until one's death. To summarise this process in one sentence, we say that the postnascent mentalities (cittas and cetasikas) are related to the previously arisen matter in the body produced of the four causes, by postnascence condition. This is what it means by the following statement according to nos. [11] of the Paṭṭhāna (Paccayaniddeso, 11):

“Those states, postnascent cittas and mental factors, are related to this pre-nascent body, by way of postnascence condition.”

The next chart provided below summarises what have been explained in the foregoing, and which will also help to understand better the conditional relationship between post-nascent mental states and pre-nascent born matter in the body, beginning with rebirth-linking citta. We note that in the chart, the 16th life-continuum citta (i.e. the 17th mind-moment beginning with rebirth-linking citta) can not be related to the pre-nascent kamma-born and temperature-born matter by postnascence condition (citta-born matter, although is still present at nascent phase of the 16th life-continuum citta, comes into dissolution at the 2nd sub-moment of the 17th citta), for at the moment of its arising, the two groups of born matter are already at their dissolution stage. Insofar as the groups of matter are still at their presence stage by the time the citta comes into its nascent phase, that citta can be related to the said group of matter by way of postnascence condition. Thus, there are only fifteen mind-moments that can account for postnascence condition.

The letters and symbols presented in the chart below are denoted as follows:

$N_a$  : Nascent phase (of the citta)

$S_t$  : Static phase (of the citta)

$D_i$  : Dissolving phase (of the citta)

3s : 3 sub-moments of arising, presence, and dissolution (of the citta)

A : Arising stage (of the born matter in body)

P : Presence stage (of the born matter in body)

D : Dissolution stage (of the born matter in body)

**Chart 2.19 Fifteen mind-moments of the postnascence condition**

Mind-moment	Rebirth-linking citta		Sixteen life-continuums																																
	1st		2nd		3rd		4th		5th		6th		7th		8th		9th		10th		11th		12th		13th		14th		15th		16th				
	$N_a$	$S_r$	$D_i$	$N_a$	$S_r$	$D_i$	$N_a$	$S_r$	$D_i$	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s	3s			
Kamma-born matter	A	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	D	D	D	
Temperature-born matter		A	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	D	D	D
Citta-born matter				A	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	D	D	

**Chart 2.20 Postnascence condition**

Conditioning states

Conditioned states

Subsequent 4 mental aggregates of the 75 cittas (excluding the 10 viññānas and 4 immaterial resultant cittas) and 52 m.f. occurring after the rebirth-linking citta, beginning from the first life-continuum citta and carry on the series of mental states throughout life until death-moment in the five-aggregate planes.

Matter produced by one or more of the four causes (kamma, citta, temperature, and nutriment) which had first arisen with the rebirth-linking citta, and have already arrived at their presence stage.

**[12] Repetition condition (*āsevana-paccaya*)**

It refers to a kind of causal relation in which the conditioning state constantly habituating the conditioned state to arise repeatedly the similar state every time after it ceases, and the same is with this conditioned (second) state to cause and condition the arising of the next immediately succeeding state (third) and so on, so that in doing so causing these consecutive states to gain greater and greater proficiency, strength and force with regard to their functions. An analogy can be compared to a person, through reciting any text repeatedly by heart, becomes more proficient with each succeeding practice. It is the same when we practise constantly immediate mindfulness to our volitional formation aggregates (*saṅkhārakkhandho*) in regard to bodily formation, verbal formation, and mental formation, that over time we become more proficient in overcoming the habitual traits of inattention as we practise vigilance repeatedly by keeping our sense-doors closely guarded. Here it should be understood that bodily formation and verbal formation also originate from the mind, and are both mentalities. Repetition condition is closely related



to the word *bhāveti* that is commonly seen in the Suttas, which refers to spiritual cultivation by way of repeating the supreme efforts again and again so that moral values gradually become a spontaneous part of our ideation.

Repetition condition belongs to the groups of contiguity condition and strong-dependence condition of contiguity. For example, a person's negative reaction to unfavourable complaints displayed much improvement compared to the same time last year, after he has put in effort to study the fifty-two mental concomitants and became aware of their ramifications. The outcome of gradual attenuation in unwholesome states and progressive furtherance of wholesome states in the person is due to both the strong-dependence condition of contiguity and repetition condition. However, the difference with repetition condition is that the arising of wholesome cittas and cetasikas is owing to the increase in strength of these states that are done in a repeated pattern constantly over a period of time. Impulsion series of all the same types, strengthening one after the other in ever-repeating cycles, is how it eventually shaped some of our ingrained habits and proclivities for things. Similarly, habitual inclinations of wholesome and unwholesome attributes in previous lives are causally related by way of repetition condition to wholesome and unwholesome inclinations in the present life for their greater enhancement and worsening respectively. And the same is with all those moral and immoral apperceptive tendencies that are successively accumulated in this life, will unfailingly condition by way of repetition condition to our life in the future.

In repetition condition, both the conditioning states and conditioned states are mentalities. The conditioning states constitute of the preceding six impulsions (*javana*) of the 51 cittas, which are: the 17 classes of active-wholesome mundane cittas, the supramundane 4 path-cittas, the 12 classes of active-unwholesome mundane cittas, and the 18 functional cittas (by excluding the two *āvajjana* cittas of doors-advertence from the twenty). The conditioned states are the subsequent six impulsions of the same aforementioned 51 *javana*-cittas. (See Chart 2.4 regarding *javana*-cittas). The five sense-door adverting citta, although it is also a functional type, but is rootless, only serves to advert the mind to the object. It does not function as a strengthening cause for the successive states. Similarly, the determining or mind-door adverting citta does not function to invigorate the successive states to increase or reduce in their strength. *Vipāka*-cittas which are resultant states owing to kamma that have been done, are not *javana*-cittas. The same is to supramundane fruition-cittas which are resultant states.

In a mental process without concentrative impulsions that lead to *jhāna*, there are consecutively seven sensuous *javana*-cittas. In a process with concentration-moments culminating in *jhānas*, there are five *javana*-cittas for a novice meditator. These successive impulsions are either all are wholesome, unwholesome, or functional-indeterminate. On account of this, the preceding impulsion which causes the subsequent impulsion to immediately arise, must be both of the same class. By this rule of conditionality, it is thus clear to us that a citta can not be related to its subsequent citta by way of repetition condition if they are not of the same class.

## Chapter II: Exposition of the conditions

The charts below show the mental process that involves the seven sensuous impulsions without *jhāna*, and another that involves the four concentrative impulsions leading to meditative absorption. The information filled in the chart is useful for understanding the reasons as to why certain *cittas* can be related, or can not be related, to the subsequent *cittas* by way of repetition condition.

In sense-door mental process without involving the four or five meditative concentration *javana-cittas*, the determining *citta* (*voththapaṇacitta*) or mind-door advertent *citta* is succeeded by the first impulsion. The mind-door advertent *citta* is not related to the first impulsion by repetition condition but by contiguity condition. Thus the first impulsion can not be a conditioned state of repetition condition. The invigorating force of the first impulsion conditions the second impulsion which then arises with greater strength and force, by way of repetition condition. In the same way, the third impulsion is conditioned by the second impulsion, the fourth impulsion by the third, and so on. Each of the succeeding impulsions gradually increase in strength on account of the habituating force of the preceding impulsion, with its maximal force reached on arriving at the fourth impulsion. On the ceasing of the fourth impulsion, strength of such force gradually decreases until it reaches the last impulsion. The process of repetition condition ends with the seventh impulsion, after which it is followed by either two registering *cittas*, or directly subsiding into the sub-stratum of life-continuum (*bhavāṅga*), both of which are resultant *cittas*. Therefore, the seventh impulsion is not a conditioning state of repetition condition. In other words, it is only the second to the sixth impulsion which are both the conditioning and conditioned states of repetition condition.

Note: The numerals ‘1’ in boldface in the two charts below denote the respective impulsion-*cittas* that are related by repetition condition.

### Chart 2.21 Process without *jhāna*-impulsion

	Passive past bhavaṅga	Vibrating bhavaṅga	Arresting bhavaṅga	Five sense-door advertent citta	Sense-cognitions	Receiving citta ( <i>sampatīcchana</i> )	Investigating citta ( <i>santrāṇa</i> )	Determining citta ( <i>voththapaṇa</i> )	1st sensuous impulsion	2nd sensuous impulsion	3rd sensuous impulsion	4th sensuous impulsion	5th sensuous impulsion	6th sensuous impulsion	7th sensuous impulsion	Registering citta 1	Registering citta 2
<b>A. Process without <i>jhāna</i>-impulsions</b>	1	1	1	1	1	1	1	1	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	1	1
(i) Wholesome-active									•	•	•	•	•	•	•		
Unwholesome-active									•	•	•	•	•	•	•		
Resultant-indeterminate	•	•	•		•	•	•									•	•
Functional-indeterminate				•			•	•	•	•	•	•	•	•	•		
(ii) Mundane-sensuous	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•
Five-sense-door's				•	•	•											
Mind-door's	•	•	•			•	•	•	•	•	•	•	•	•	•	•	•

**Chart 2.22 Process with jhāna-impulsions**

	Passive past bhavaṅga	Vibrating bhavaṅga	Arresting bhavaṅga	Determining citta (voṭṭhapaṇa)	Preliminary impulsion	Access impulsion	Conformity impulsion	Gotrabhū or Vodāna impulsion	Sublime jhānas impulsion	Bhavaṅga series
(A) Process with sublime jhāna-impulsions	1	1	1	1	1	1	1	1	1	8
(i) Wholesome-active					•	•	•	•	•	
Resultant-indeterminate	•	•	•							•
Functional-indeterminate				•	•	•	•	•	•	
(ii) Mundane-sensuous	•	•	•	•	•	•	•	•		•
(iii) Mundane-sublime									•	

	Passive past bhavaṅga	Vibrating bhavaṅga	Arresting bhavaṅga	Determining citta (voṭṭhapaṇa)	Preliminary impulsion	Access impulsion	Conformity impulsion	Gotrabhū or Vodāna impulsion	jhāna impulsion of path-citta	jhāna impulsion of fruition-citta	jhāna impulsion of fruition-citta	Bhavaṅga series
(B) Process with Ariya jhāna-impulsions	1	1	1	1	1	1	1	1	1	1	1	7
(i) Wholesome-active					•	•	•	•	•			
Resultant-indeterminate	•	•	•							•	•	•
Functional-indeterminate				•	•	•	•	•	•			
(ii) Mundane-sensuous	•	•	•	•	•	•	•	•				•
(iii) Supramundane									•	•	•	

In the case of concentration process culminating in jhāna, there are five stages of impulsion-cittas—preliminary or preparatory (*parikamma*), access or proximity (*upacāra*), conformity or adaptation (*anuloma*), either change-of-lineage (*gotrabhū*) or purification (*vodāna*), and absorption (*appanā*). The first four are sensuous impulsions. The fifth, *appanā*, with one abides in meditative absorption, is a jhāna-impulsion. For a practitioner with sharp faculty, the preliminary impulsion may or may not precede, depending on the person’s degree of skilfulness. If preliminary impulsion does not precede, *gotrabhū* or *vodāna* arises as the third impulsion, otherwise as the fourth. The first three impulsions take mundane object as the subject of meditation (with conformity impulsion also takes a state of formation aggregate as its mundane object). In the development process of sublime jhānas, change-of-lineage (*gotrabhū*) impulsion immediately issues in the respective jhānas with respect to fine-

material planes and formless planes. In the jhāna process of enlightenment, the fourth, i.e. change-of-lineage impulsion or, alternatively, purification (*vodāna*) impulsion, the two javanas take timeless *Nibbāna* as their object. Change-of-lineage (*gotrabhū*) impulsion arises at the fourth sensuous impulsion which is either one of the four sense-sphere's great wholesome cittas associated with knowledge (*ñāṇa*) preceding Sotāpatti path-citta. When *vodāna* impulsion occur immediately preceding the path-cittas of Sakadāgāmi and Anāgāmi, *vodāna* is also one of the 4 sense-sphere's great wholesome cittas associated with knowledge (*ñāṇa*). When *vodāna* impulsion occurs immediately before Arahatta's path-citta, *vodāna* consists of any one of the four great functional cittas associated with knowledge (*ñāṇa*) in the case of a living Arahata.

*Gotrabhū* impulsion immediately leads to the absorption in jhāna, issuing in supramundane first stage path-citta <sup>1</sup>. This stream-entry path-citta may arise countless number of times in a practitioner's lifetime, and is then succeeded instantaneously without any interval of time by two or three stream-entry fruition-cittas, immediately binding the person to a future destiny liberated from the orbit of *samsāra*. In effect, the Sotāpattipath-citta and its fruition-citta are needed to affirm only once. The jhāna-impulsion ends with three moments of fruition-cittas if the first impulsion immediately following the mind-door determining citta is succeeded by access (*upacāra*) impulsion in place of preliminary (*parikkamma*) impulsion. Otherwise it will be only be the usual two thought-moments of fruition-cittas. In event the absorption-impulsion arises with one of the three higher Path-cittas, the preceding impulsion would instead be purification (*vodāna*) impulsion. In this case it means the practitioner is already a noble *Gotrabhū*. The higher path-citta is followed immediately by its two or three corresponding fruition-cittas. After that the strength of impulsion has exhausted and the mind lapses into the stream of life-continuums.

In the above jhāna process, the first preliminary impulsion is conditioned by the mind-door adverting citta by contiguity condition, and so the first impulsion can only be a conditioning force of the second, access impulsion. Each of the first four impulsions is a repetition condition for the immediately succeeding one, i.e. they are both the conditioning and conditioned states. In the enlightenment process, the jhāna-impulsion of path-citta is only a conditioned state relates by repetition condition to the preceding fourth impulsion, either *gotrabhū* or *vodāna*. Path-citta, characteristic of active-wholesome, is not a repetition condition for the succeeding fruition-citta for the latter is a resultant-indeterminate citta. We note that although the third, conformity (or adaptation) impulsion, takes a mundane object for its meditative concentration while the subsequently arisen jhāna-impulsion takes *Nibbāna* as its object, they are still validly related by repetition condition. We also note

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<sup>1</sup> Although *gotrabhū* impulsion has *Nibbāna* as its contemplative object, the actual accomplishment of enlightenment occurs at the arising of stream-entry path-citta. It is only on attaining of the *Sotāpatti-maggacitta* that the meditator comprehends fully that craving is the root-cause of all sufferings, and the eightfold noble path is the only avenue leading to the complete cessation of all sufferings. By this time, the practitioner has fully developed the eight factors of the noble path.

A Comprehensive Abhidhamma Study of Conditional Relations (Paṭṭhāna), Part I that both *gotrabhū* and *vodāna* are impulses of cittas associated with knowledge belong to sense-sphere while the succeeding path-citta occurs in supramundane sphere, and even so they are also related by repetition condition.

We read in nos. [12] of the following in the Paṭṭhāna (Paccayaniddeso, 12):

“Preceding wholesome states are related to subsequent wholesome states by repetition condition. Preceding unwholesome states are related to subsequent unwholesome states by repetition condition.”

These are the conditioning states and conditioned states pertaining to, respectively, impulses of the 17 mundane-wholesome cittas and *cuti-paṭisandhi* cittas, impulses of the 12 mundane-unwholesome cittas and *cuti-paṭisandhi* cittas. The answers are the same as that provided previously in contiguity condition.

We also read in nos. [12] of the Paṭṭhāna (Paccayaniddeso, 12):

“Preceding functional-indeterminate states are related to subsequent functional-indeterminate states by repetition condition.”

These are referring to the conditioning states and conditioned states pertaining to the 18 functional cittas (excluding the two rootless, five sense-door adverting citta and mind-door adverting citta).

The following chart provides a summary of the repetition condition.

**Chart 2.23 Repetition condition**

Conditioning states	Conditioned states
51 preceding impulsion-cittas (excl. the respective last impulsion).	51 subsequent impulsion-cittas (excl. the first impulsion). (Excl. the 4 fruition-cittas from the 55 javana-cittas)
(Wholesome)	(Wholesome)
<ul style="list-style-type: none"> <li>● Preceding 6 impulses (1st, 2nd ... 6th) of the 17 mundane-wholesome cittas and 4 path-cittas (excl. the last impulsion), 38 m.f.</li> <li>● Wholesome <i>cuti-citta</i> of the preceding life.</li> </ul>	<ul style="list-style-type: none"> <li>● Subsequent 6 impulses (2nd, 3rd ... 7th) of the 21 wholesome cittas (by excl. the first impulsion), 38 m.f.</li> <li>● Wholesome <i>paṭisandhi-citta</i> of the following life.</li> </ul>
(Unwholesome)	(Unwholesome)
<ul style="list-style-type: none"> <li>● Preceding 6 impulses of the 12 unwholesome cittas (by excl. the last impulsion), 27 m.f.</li> <li>● Unwholesome <i>cuti-citta</i> of the preceding life.</li> </ul>	<ul style="list-style-type: none"> <li>● Subsequent 6 impulses of the 12 unwholesome cittas (by excl. the first impulsion), 27 m.f.</li> <li>● Unwholesome <i>paṭisandhi-citta</i> of the following life.</li> </ul>
(Functional-indeterminate)	(Functional-indeterminate)
<ul style="list-style-type: none"> <li>● Preceding 9 sense-sphere functional impulses (excl. the last impulsion), 35 m.f.</li> <li>● Preceding 9 sublime functional impulses (excl. the last impulsion), 35 m.f.</li> </ul>	<ul style="list-style-type: none"> <li>● Subsequent 9 sense-sphere functional impulses (excl. the first impulsion), 35 m.f.</li> <li>● Subsequent 9 sublime functional impulses (excl. the first impulsion), 35 m.f.</li> </ul>

## Conclusion

Having known that nothing in the mundane worlds, from mind to matter, from animate to inanimate things, from outer space to the smallest particles, that can come into their existences in disconnection from conditionality, but it is only *Nibbāna* that is not constrained by the conditionality of origination and cessation of phenomenal realities. We only take *Nibbāna* as a time-freed object, not bound by any one worldly condition, in our path of cultivation for perfect enlightenment. *Nibbāna*, by itself mentally unconditioned, can be taken by the mind as the conditioning force of predominance and strong-dependence of object condition. To this understanding, we know that the Paṭṭhāna is not some kind of a fixed theory or model which applies only to specific circumstances. From the very outset, this book taught us that conditionality occurs in every mind-moment of the four mental aggregates including in our inactive life-continuum, and also in matter aggregate. The principle of conditionality thus applies universally to every aspect of our daily lives and in all moments of our interactions with things and people around us—the law of conditionality that is indistinguishable by race, and, certainly, religions. Even in the four Noble Truths and Noble Eightfold Path, complex conditional relations can be observed. The law of dependent origination (*paṭiccasamuppāda*) is arranged only by a single cause-effect relationship according to twelve links. The Paṭṭhāna provides us a detailed elucidation of how the different types of conditions can occur in between each of these twelve types of relations.

To sum it up, I include in the below, a recap of the key points of the conditions, my way of signing off this piece of a truly very challenging work.

- Object condition can have any state, mental or physical, as conditioning states, but materiality is not part of conditioned states by object condition. It belongs to Object group, containing 7 other combinations of conditions.
- Predominance condition is of two types, (i) Conascence-Predominance condition which does not have the 2 delusion-rooted cittas as conditioning states, and the 52 javana-cittas, 50 cetasikas, and mind-produced matter are the conditioned states; (ii) Object-Predominance condition in which the 18 concretely produced matter. 85 cittas, and *Nibbāna* can form the conditioning states.
- Contiguity condition, although occur only with mental aggregates in conditioning and conditioned states, it is understood to be including heart-base and mind-produced matter during life. It is synonymous with Immediate Contiguity condition, both serve only as the productive force.
- Conascence Major group of 4 conditions (conascence, dependence, presence, non-disappearance), without which no material and mental states can arise.
- Mutuality condition co-exists with conascence condition, occurs between the four mental aggregates and between the four great primary elements,

during life. At moment of conception, it is only the rebirth-linking citta and heart-base that are interdependently related by way of mutuality condition.

- Dependence condition, belongs to the Conascence Major group, serves both functions of producing and supporting in conditioning the dependent states.
- Strong Dependence of Object condition and Natural Strong Dependence condition, their conditioning states include mentality and materiality. In Strong Dependence of Contiguity condition, conditioning states are only mental aggregates.
- Prenascence condition occurs only during life in the five-aggregate planes.
- Postnascence condition, by which the conditioning states as exclusively mentality, is related to the conditioned states which are exclusively materiality, by the sole function of supporting the dependent results.
- Repetition condition, of solely regenerative role, occurs only with mental aggregates.
- Repetition and Resultant conditions can not be taken together as reference states for they have no common states.
- Kamma condition deals with volitions of the mental aggregates. Cause-produced matter is part of the conditioned states of Strong or Weak Asynchronous-Kamma condition and Conascence-Kamma condition.
- Resultant condition occurs with rebirth-linking cittas and heart-base at moment of conception, and resultant states of mental aggregates during life including cause-produced matter as dependent states.
- Mental (or Conascence) Nutriment condition deals with the 89 cittas and 52 cetāsikas, including the dependent states of mind-born and kamma-born matter. Physical Nutriment condition occurs with the nutriment-produced great primary elements.
- Faculty condition of Conascence deals with the 89 cittas and 52 cetāsikas, including the dependent states of mind-born and kamma-born matter. In Base-Prenascence-Faculty condition, only the five bases and fivefold pair of sensory cognitions are involved.
- Jhāna condition involves the 79 cittas (exclusive of the fivefold pair of viññānas) and 52 cetāsikas, during life and at moment of rebirth-linking. It is also concerned with mind-produced great primary elements during life and rebirth kamma-produced great primary elements at rebirth-linking.
- Path condition involves the 71 rooted cittas and 52 cetāsikas, during life and at moment of rebirth-linking. It also occurs with mind-produced great primary elements during life and rebirth kamma-produced great primary elements at moment of rebirth-linking.
- Association condition, belongs to the Conascence Medium group of 4, does not apply to matter aggregate and *Nibbāna*. It only occurs with the four mental aggregates, during life and at moment of rebirth-linking.
- Dissociation condition (and also pre-nascence condition) occurs only in the five-aggregate planes.
- Presence or Non-disappearance condition, belongs to the Conascence Major group of 4, and hence Conascence-Presence condition is identical to

## Conclusion

Conascence condition. Since Presence condition happens with all occurrences of states, it is the characteristics of many other conditions, and is included as combination form of conditions in Object group, Conascence group, Base-Prenascence group, Postnascence group, Physical-nutriments group, and Physical-faculty group.

- Absence or Disappearance condition, is the same as Contiguity condition and Immediate Contiguity condition which serve only the productive function to the dependent states.

Below are some other salient points with regard to conditionality.

- With the exception of the 10 viññānas which depend on the five sense-bases for their respective sensory cognitions, and immaterial cittas which do not depend on any base, all other 5-aggregate cittas have to depend on heart-base for their arising.
- The 12 sense-sphere beautiful types of cittas associated with *ñāṇa* (4 of wholesome, 4 of resultant, 4 of functional) and the 35 sublime and supramundane cittas totalling forty-seven—are of three root-causes. The two delusion-rooted cittas have only one root-cause. The remaining 10 faulty cittas and the 12 sense-sphere beautiful types of cittas dissociated from *ñāṇa* (4 of wholesome, 4 of resultant, 4 of functional), thus totalling 22, are of two root-causes.
- There are only 75 cittas capable of producing mind-produced matter (with exception of the 10 viññānas which are without root-causes, the four immaterial-resultant cittas which has only mentality, and death-citta of the Arahant).
- Mind-produced matter occur only during life after the dissolution phase of the rebirth-linking citta.
- Life-span of the four mental aggregates is one mind-moment; life-span of a previously arisen heart-base which is physical, is 17 mind-moments.
- Life-faculty serves only as a supporting role, never itself as a regenerative cause, for the maintenance of other matter within the same kamma-born group up to their dissolution stage.



## Appendix I: Definitions of the principles of conditionality

**Chart A1.0 Definitions of the principles of conditionality**

Paccaya:	The condition of :	Chinese translation
Hetu	Root-cause; root, primitive cause(s)	因緣
Ārammaṇa	Object; stimulative cause(s)	所緣緣
Adhipati Ārammaṇādhipati Sahajātādhipati	Predominance; dominant cause(s) Object-predominance Conscience-predominance	增上緣 所緣增上緣 俱生增上緣
Anantara	Contiguity; proximity	無間緣
Samanantara	Immediate contiguity	相續緣(等無間緣)
Sahajāta	Conscience; unitary causes	俱生緣
Aññamañña	Mutuality; reciprocity	相互緣
Nissaya Sahajātanissaya Vatthu-ārammaṇa nissaya Vatthu-purejāta nissaya	Dependence; support Conscience-dependence Base-object-prenascence- dependence Base-prenascence-dependence	依止緣 俱生依止緣 依處所緣前生 依止緣 依處前生緣
Upānissaya Ārammaṇūpānissaya Anantarūpānissaya Pakatūpānissaya	Strong dependence; decisive support Strong dependence of object Strong dependence of contiguity Natural-strong-dependence	親依止緣 所緣親依止緣 無間親依止緣 自然親依止緣
Purejāta Vatthu-purejāta Ārammaṇa-purejāta	Prenascence; pre-existence; produced before Base-prenascence Object-prenascence	前生緣 依處前生緣 所緣前生緣
Pacchājāta	Postnascence; post-existence; produced after	後生緣
Āsevana	Repetition; habitual recurrence	重複緣
Kamma Sahajāta-kamma Nāṇakkaṇḍika-kamma Anantara-kamma	Action Conscience-kamma Asynchronous-kamma Contiguity-kamma	業緣 俱生業緣 異刹那業緣 無間業緣
Vipāka	Resultant; effect	異熟緣(果報緣)
Āhāra Rūpa-āhāra Arūpa-āhāra	Nutrient; food Physical nutriment Mental nutriment	食緣 色食緣 名食緣

Appendix I: Definitions of the principles of conditionality

Indriya Vatthu-purejātindriya Rūpaḥvitindriya Sahajātindriya	Faculty; controlling faculty Base-prenascence-faculty Physical-vitality-faculty Conascence-faculty	根緣 所依前生根緣 色命根緣 俱生根緣
Jhāna	Meditative absorption	禪那緣
Magga Sammādiṭṭhi Sammāsaṅkappa Sammāvācā Sammākammanta Sammā-ājīva Sammāvāyāma Sammāsati Sammāsamādhī Micchādiṭṭhi Micchāsaṅkappa Micchāvāyāma Micchāsamādhī	Path; the way Right view Right applied thought Right speech Right action Right livelihood Right effort Right mindfulness Right concentration Wrong view Wrong applied thought Wrong effort Wrong concentration	道緣 正見 正思維 正語 正業 正命 正精進 正念 正定 邪見 邪思維 邪精進 邪定
Sampayutta	Association; conjoined with	相應緣
Vippayutta Vatthu-purejāta- vippayutta Ārammaṇa-purejāta- vippayutta Sahajāta-vippayutta Pacchajāta-vippayutta	Dissociation; disjoined with Base-prenascence-dissociation Object-prenascence-dissociation Conascence-dissociation Postnascence-dissociation	不相應緣 依處前生不相應緣 所緣前生不相應緣 俱生不相應緣 後生不相應緣
Atthipaccaya Sahajāta'tthi Vatthu-purejāta'tthi Ārammaṇa-purejāta'tthi Pacchajāta'tthi Rūpa-āhāra'tthi Rūpa-jīvitindriya'tthi	Presence; existing Conascence-presence Base-prenascence-presence Object-prenascence-presence Postnascence-presence Physical-nutriment-presence Physical-life-faculty-presence	有緣 俱生有緣 依處前生有緣 所緣前生有緣 後生有緣 色食有緣 色命根有緣
Natthipaccaya	Absence; not existing	無有緣
Vigatapaccaya	Disappearance; without	離去緣
Avigatapaccaya	Non-Disappearance; not without	不離去緣

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