

Chapter VIII

Compendium of Conditionality (Paccaya sangaha vibhaga)

Bro Mark Teh

Patthana naya

The Abhidhamma Pitaka consists of 7 books. The last book, Patthana, comprises of more than 6,000 pages and is by far the single longest book in the Tipitaka. Patthana naya means the “Law of Causal Relations”.

It describes the 24 Paccayas, or Laws of Conditionality, through which the Dhammas interact. These laws, when applied in every possible permutation with the Dhammas described in the Dhammasangani, give rise to all knowable experience.

Five of the seven books deal in the Analysis of the Dhammas. Patthana deals in their Synthesis. Kathavatthu is a later polemical work.

- Dhammasangani }
- Vibhanga } Analysis – Separation of elements
- Dhatukatha } (Sampayoga / Bheda)
- Puggalapannatti }
- Yamaka }

- Patthana } Synthesis (Sangaha) – Combination of elements

- Kathavatthu } Polemica (controversy)

The Compendium of Conditionality is twofold:

1. The method of Dependent Arising (Paticcasamuppādanaya)
 - the simple happening of a state in dependence on some other state.
 - 12 links



2. The method of Conditional Relations (Patthānanaya)
 - Examines in greater detail cause and effect & the inter-relationship between all the ultimate realities of cittas, cetasikas, rupa and Nibbana.
 - Describes not only cause and effect, but also specifically explains how the cause conditions the effect to arise, ie. how the conditioning states becomes the conditioned states.
 - Explains the conditioning forces or Paccayasatti, such that this force or satti, has the power to bring about or accomplish an effect.
 - 24 Conditions



Differences - Paticca Samuppada naya

1. Expounded in the Sutta Pitaka in the language of Conventional Reality.
2. Explains that a state of existence depends on its prior or antecedent state :
Because of A arises B; because of B arises C.
When there is no A, there is no B and no C.
“This being so, that is;
This not being so, that is not”.
“Imasmin sati, idam hoti;
Imasmin asati, idam na hoti” by Ven Assaji.
3. Explains in general terms that a being is nothing more than a flow of physical and mental conditions which arises, exists and passes away depending on other conditions.
4. Explains our birth, life, death and continued rebirth in Samsara.
5. Describes how suffering arises and how it can cease, which is through the removal of the causes or conditions which give rise to suffering.
6. These are explained in the 12 Links of PS that when any of the conditions, such as ignorance, etc., exist; then in dependence on those conditions, the conditionally arisen states, such as kammic formations, etc., come to be.

Differences - Patthana naya

1. Expounded in the Abhidhamma Pitaka in the language of Ultimate Reality.
2. Examines in greater detail cause and effect, as PS does not explain how the cause becomes the effect, or the relationships between cause and effect. For example, no single cause can produce an effect and a cause does not produce only a single effect. Therefore, it is a collection of causes which produces a collection of effects. PS looks at the chief cause and the prominent effect only.
3. Explains the inter-relationship between all the ultimate realities of cittas, cetasikas, rupa and Nibbana.
4. Describes not only cause and effect, but also specifically explains how the cause conditions the effect to arise, ie. how the conditioning states becomes the conditioned states.
5. Explains the conditioning forces or Paccayasatti, such that this force or satti, has the power to bring about or accomplish an effect.
6. These forces and modes of conditionality are analysed into 24 types of relationships or Paccaya. For example, that A is related to B and/or to C in the way of Root condition, or Co-nascence condition, or Kamma condition.

Conditional Relations (Patthānanaya)

The Three Factors

Detailed analysis of the relations of the four ultimate realities as conditioning states and conditionally arisen states, linked by the conditioning forces:

1. Conditioning states (paccayadhammā) → Cause

- A condition is a state which is efficacious (upakāraka) in the arising or persistence of other states.
- This means that condition, when operative, will cause other states connected to it to arise if they have not already arisen, OR, if they have arisen, will maintain them in existence.
- i.e. the phenomena that function as conditions for other phenomena either by producing them, by supporting them, or by maintaining them.
- Includes all conditioned phenomena, Nibbāna & concepts.

2. Conditioned states (paccayuppannadhammā) → Effect

- Conditioned states are phenomena (dhammā) that arise in dependence on conditions, that is all cittas, cetasikas, and material phenomena (except the four material characteristics – production, continuity, decay & impermanence, which are causeless – see VI, sect 15)
- The states conditioned by the conditioning states. It is the phenomena that arise and persisting assisted by the conditioning states.

3. Conditioning forces (paccayasatti)

- Inherent in conditioning states
- The particular way in which the conditioning states function as conditions for the conditioned states
- Refers to the conditioning forces that operate between the conditioning states and the conditioned states.
- Conditioning forces are inherent in conditioning states and cannot exist without them.
- All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states

Dhammas

- 89/121 Cittas
- 52 Cetasikas
- 28 Rupas
- Nibbana
- Pannati (concepts)

Three Groups (Tri Rāsi)

The Paramattha Dhammas involved in each conditioning factor can be categorized under three headings known as three groups (Tri Rāsi).

A fair knowledge of the dhammas falling under the three groups is required for a proper explanation of each condition.

The three groups are as follows:

- I. The Conditioning State (Paccaya Dhamma)
- II. The conditionally arisen state (Paccayopanna Dhamma)
- III. The Dhammas left out of both groups mentioned above (Paccanika Dhamma)

Notes: In the text (YMBA S.L.):

- a. The paccayas (24) are enumerated
- b. Each paccayas are briefly explained
- c. The Dhammas involved under the first and the second groups are shown
- d. The reader is requested to visualize the Dhammas coming under the third group known as Paccanika Dhammas.

The Twenty-four Conditions

Twenty-four Conditions

1	Hetu paccayo	Root condition	13	Kamma paccayo	Kamma condition
2	Ārammana paccayo	Object condition	14	Vipāka paccayo	Result condition
3	Adhipati paccayo	Predominance cond.	15	Āhāra paccayo	Nutriment cond.
4	Anantara paccayo	Proximity condition	16	Indriya paccayo	Faculty condition
5	Samanantara pac.	Contiguity condition	17	Jhāna paccayo	Jhana condition
6	Sahajāta paccayo	Conascence cond.	18	Magga paccayo	Path condition
7	Annamañña paccayo	Mutuality condition	19	Sampayutta pac.	Association condition
8	Nissaya paccayo	Support condition	20	Vippayutta pac.	Dissociation cond.
9	Upanissaya paccayo	Decisive support c.	21	Atthi paccayo	Presence condition
10	Purejāta paccayo	Prenascence cond.	22	Natthi paccayo	Absence condition
11	Pacchājāta paccayo	Postnascence cond.	23	Vigata paccayo	Disappearance cond.
12	Āsevana paccayo	Repetition condition	24	Avigata paccayo	Non-disappearance c.

Sixfold classifications by Ācariya Anuruddha

I. Mind for Mind – 6 ways

II. Mind for Mind and Matter – 5 ways

III. Mind for Matter – 1 way

IV. Matter for Mind - 1 way

V. Concepts and Mind & Matter for Mind – 2 ways

VI. Mind & Matter for Mind & Matter – 9 ways₉

The Twenty-four Conditions

Sixfold classifications by Ācariya Anuruddha

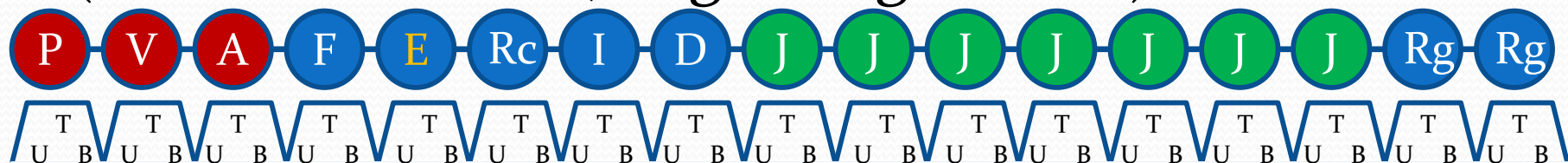
Mind for Mind – 6 ways			Matter for Mind - 1 way		
1	Anantara paccayo	Proximity condition	1	Purejāta paccayo	Prenascence condition
2	Samanantara paccayo	Contiguity condition	Concepts and Mind & Matter for Mind – 2 ways		
3	Āsevana paccayo	Repetition condition	1	Ārammana paccayo	Object condition
4	Sampayutta paccayo	Association condition	2	Upanissaya paccayo	Decisive support cond.
5	Natthi paccayo	Absence condition	Mind & Matter for Mind & Matter – 9 ways		
6	Vigata paccayo	Disappearance cond.	1	Adhipati paccayo	Predominance cond.
Mind for Mind and Matter – 5 ways			2	Sahajāta paccayo	Conascence condition
1	Hetu paccayo	Root condition	3	Annamañña paccayo	Mutuality condition
2	Kamma paccayo	Kamma condition	4	Nissaya paccayo	Support condition
3	Vipāka paccayo	Result condition	5	Āhāra paccayo	Nutriment condition
4	Jhāna paccayo	Jhana condition	6	Indriya paccayo	Faculty condition
5	Magga paccayo	Path condition	7	Vippayutta paccayo	Dissociation condition
Mind for Matter – 1 way			8	Atthi paccayo	Presence condition
1	Pacchajata paccayo	Postnascence condition	9	Avigata paccayo	Non-disappearance cond.

Mind for Mind

In **six ways** mind is a condition for mind:

Mind for Mind – 6 ways		
1	Anantara paccayo	Proximity condition
2	Samanantara paccayo	Contiguity condition
3	Āsevana paccayo	Repetition condition
4	Sampayutta paccayo	Association condition
5	Natthi paccayo	Absence condition
6	Vigata paccayo	Disappearance cond.

- Consciousness and mental factors that immediately cease are a condition for present consciousness and mental factors by way of **proximity, contiguity, absence and disappearance**.
- Preceding javanas are a condition for subsequent javanas by way of **repetition**.
- Conascent consciousness and mental factors are a condition for one another by way of **association**.
(nascent = to arise, beginning to exist)



Mind for Mind – 6 ways

1. Anantara paccaya (Proximity condition - 4) &

2. Samanantara paccaya (Contiguity condition - 5)

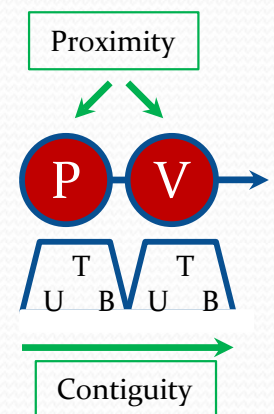
These two conditions are identical in meaning; they differ only in the letter, which highlights the same relation from slightly different angles.

Anantara paccaya (Proximity condition)

- The citta with the concomitant cetasikas that cease at any moment becomes the proximate condition.
- The conditioned Dhamma is the state of citta and concomitant cetasikas that immediately follow after the cessation of the previous consciousness.
- Proximity means the arising of a similar state of citta once the present consciousness ceases.
- Cessation of the present citta provides the opportunity for the emergence of the next similar state of citta .
- The **citta that ceases** does not simply cease but **promotes** the arising of the next citta before it dies. There is no interval between the two cittas.

Dictionary:

Proximity- nearness in place, time, order, occurrence, or relation



Mind for Mind – 6 ways

1. Anantara paccaya (Proximity condition - 4) &
2. Samanantara paccaya (Contiguity condition - 5)

Samanantara paccaya (Contiguity condition)

- The condition is similar to the proximity condition discussed above.
- Here the conditioning Dhamma and the conditioned Dhamma are the same for both conditions.
- Arising of a citta immediately after the cessation of the previous citta makes one believe that the citta is permanent and everlasting. But it is not.
- Contiguity means to provide room for the most appropriate citta to **arise immediately after the cessation** of the earlier consciousness. i.e. for one citta to arise, the one before must cease

Dictionary:

Contiguity – a series of things in continuous connection; adjacent in time.

Both:

- These are the conditioning forces which enable one mental state (the conditioning state) to cause another mental state (the conditioned state) to arise immediately after it has ceased.
- These 2 conditioning forces determine that cittas and cetasikas arise in immediate succession to the previous cittas and cetasikas that have ceased.
- These 2 conditioning forces are similar except that samantara paccaya applies to the fixed order of the mental process.

1. Anantara paccaya (Proximity condition - 4) & 2. Samanantara paccaya (Contiguity condition - 5)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

The Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccaya)

- All 89 preceding Cittas and the concomitant 52 cetasikas, except the death (cuti) citta of the Arahant (last citta, no more rebirth or succeeding citta).

Group 2 - The Conditioned Dhammas (Paccayuppana)

- All 89 succeeding Cittas including the death citta of the Arahant and the 52 concomitant cetasikas. A preceding citta conditioned the last citta of the Arahant.

Group 3 – The Dhammas left out (Paccanika)

Mind for Mind – 6 ways

3. Repetition condition (Āsevana paccaya - 12)

- Pali term Āsevana means “Association in Succession”.
- Examples:
 - When a student keeps repeating a verse in succession for several times he becomes capable of reciting it by heart. Here each recital enhances the successive recital and the student becomes proficient in his endeavour.
 - When an artist does a painting he keeps on applying the colours over and over again to get a clear and brighter picture.
 - In like manner when a good meritorious act done is repeated later, again and again, the successive acts become more and more powerful.
- The conditioning force which enables a mental state (the conditioning state) to cause a succeeding mental state (the conditioned state) to arise with greater power and efficiency due to repetition.
- Repetition Condition is exercised only in similar mental phenomena in the Javana Process, the cognition process where the javana cittas usually occur 7 times.
- There is no Repetition Condition from one type of citta to another type of citta; and the feeling too has to be same.
- The preceding javana cittas are the conditioning states, asevana paccaya is the conditioning force, and the subsequent javana cittas are the conditioned states.
- Here each javana ,except the seventh javana ,bestows its power to the successive javana.
- This condition does not take place in the supramundane fruition consciousness as these are resultant consciousness.
- Similarly there is no repetition condition in the life continuum series.
- Differences in the object and the sphere (Bhumi) does not obstruct this condition.



3. Repetition condition (Āsevana paccaya - 12)

- Abhidhammattha Sangaha, p. 306

Explanation on Supramundane Javana Cittas as Repetition Condition

- Although the four supramundane **path cittas** are wholesome javanas, they do not become the conditioning states of repetition condition because **they are followed by fruition cittas, which are resultants**, and thus the repetition essential to this relation is lacking.
- And though fruition cittas can occur in succession in a javana process, because they are **resultants** they do not meet the full definition of the conditioning states in repetition condition.
- However, the triple-rooted sense-sphere wholesome cittas which immediately precede the **path cittas** are conditioning states and the latter **are conditioned states** in the repetition condition.



Compendium of Functions

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III. COMPENDIUM OF THE MISCELLANEOUS

TABLE 3.3: COMPENDIUM OF FUNCTIONS

FUNCTIONS	Cittas	Unwholesome	Eye-consess.	Ear-consess.	Nose-consess.	Tongue-consess.	Body-consess.	Receiving	lavs. - equ.	lavs. - joy	Five-door advt.	Mind-door advt.	Smiling	SS Wholesome	SS Resultant	SS Functional	Sbl. Wholesome	Sbl. Resultant	Sbl. Functional	Supramundane	Total		
		1-3 Rebirth, bhavanga death																					
4 Advertising																							12
5 Seeing																							12
6 Hearing																							12
7 Smelling																							12
8 Tasting																							12
9 Touching																							12
10 Receiving																							12
11 Investigating																							12
12 Discerning																							1
13 Javana																							55
14 Registration																							11
No. of functions		1	1	1	1	1	1	1	5	2	1	2	1	1	4	1	1	3	1	1			
Total of cittas		12	2	2	2	2	2	2	2	1	1	1	1	8	8	8	9	9	9	8			



*For 5 sense doors, there are a total 75 thought process (5 sense door X 15 = 75).

The Very Great Object (Refers to intensity of object, not size.)

1 B {P V A F E Rc I D J J J J J J J Rg Rg} B

The Great Object

2 B {P P V A F E Rc I D J J J J J J J B } B

3 B {P P P V A F E Rc I D J J J J J J J J } B

The Slight Object

4 B {P P P P V A F E Rc I D D D B B B B } B

5 B {P P P P P V A F E Rc I D D D B B B } B

6 B {P P P P P P V A F E Rc I D D D B B } B

7 B {P P P P P P P V A F E Rc I D D D B } B

8 B {P P P P P P P P V A F E Rc I D D D } B

9 B {P P P P P P P P P V A F E Rc I D D } B

The Very Slight Object

10 B {P P P P P P P P P P V V B B B B B } B

11 B {P P P P P P P P P P P V V B B B B } B

12 B {P P P P P P P P P P P P V V B B B } B

13 B {P P P P P P P P P P P P P V V B B } B

14 B {P P P P P P P P P P P P P P V V B } B

15 B {P P P P P P P P P P P P P P P V V } B

KEY: B = stream of bhavanga; P = past bhavanga; V = vibrational bhavanga; A = arrest bhavanga; F = five-door adverting; E = eye-consciousness; Rc = receiving; I = investigation; D = determining; J = javana; Rg = registration; { } = the life of the object.

NOTE: For eye-consciousness, substitute ear-, nose-, tongue-, or body-consciousness. All fifteen types of cognitive process can occur through each of the five doors, making a total of seventy-five processes occurring at the five sense doors.

Notes:

1. One mind moment consist of 3 sub-moments – Arising (Uppāda), Presence (Thiti) and Dissolution (Bhanga)
2. Billions of Mind Moments can elapse at the blink of an eye
3. Very Great Object – 14 Cognitive Thought Moments
4. Great Object – 12 Cog. Thought Moments, no Reg. (which needs 2 mind moments or not at all)
5. Slight Object – 6 or 7 Cognitive Thought Moments, no Javana
6. Very Slight Object – No Cognitive Thought Moments

The Very Great Object Process & the Associated Consciousness

Recap

17 Thought Moments (Eye-door Process)		Function	Cittas	Total
1	Past Life-continuum (Atīta Bhavanga)	Rebirth-linking, Life-continuum, and Death	2 Investigating 8 Great Resultants 5 FM Sphere Resultants 4 Imm. Sphere Resultants	19
2	Vibrational Life-continuum (Bhavanga-Calana)	Life continuum (Bhavanga)		
3	Arrest Bhavanga (Bhavanga Upaccheda)	Life continuum (Bhavanga)		
4	Five-door adverting	Adverting (āvajjana)	1 Five Door Adv.	1
5	Eye-consciousness	Seeing	2 Eye	2
6	Receiving (Sampaticchanā)	Receiving (Sampaticchannā)	2 Receiving	2
7	Investigating (Satīranā)	Investigating (Santīranā)	3 Investigating	3
8	Determining (Votthapana)	Determining (Votthapana)	1 Mind Door Adv.	1
9	Javana	Javana – enjoying the object	12 Unwholesome, 8 Great Wholesome, 8 Great Functional 1 Smile Producing	29
10	Javana			
11	Javana			
12	Javana			
13	Javana			
14	Javana			
15	Javana			
16	Registration (Tadārammana)	Registration (Tadārammana)	8 beautiful resultants	11
17	Registration (Tadārammana)	Registration (Tadārammana)	3 investigating	

Sotapatti Magga Vithi

Recap

10 Thought Moments		Function	Cittas	Total
1	Vibrational Life-continuum (Bhavanga-Calana)	Life continuum (Bhavanga) i. Kamma or ii. Sign of Nimitta) or Sign of Destiny Rebirth Linkin	4 Great Resultants accompanied by Knowledge	4
2	Arrest Bhavanga (Bhavanga Upaccheda)			
3	Mind-door adverting	Adverting (āvajjana)	Mind-door adverting	1
4	Preparation (Parikamma)	Preliminary Sense Sphere Javana – Prepares the mental continuum for the attainment to follow	For Worldling or a trainee, - one of four Wholesome sense-sphere cittas accompanied by knowledge	8
5	Access (upacāra)	Preliminary Sense Sphere Javana – It arises in proximity to the attainment		
6	Conformity (Anuloma)	Preliminary Sense Sphere Javana – It arises in conformity with both the preceding moments and the subsequent absorption		
7	Change-of-lineage (Gotrabhu)	Preliminary Sense Sphere Javana - It overcomes the sense-sphere lineage and evolves the lineage of sublime consciousness. It marks the transition from the lineage of worldlings to the lineage of the noble	For Arahant - one of four functional sense-sphere cittas accompanied by knowledge	26
8	Path (Magga)	Javana	(5 FMS wholesome	
9	Fruition (Phala)	Javana	5 FMS Functional	20
10	Fruition (Phala)	Javana	4 IMS wholesome 4 IMS Functional 4 Paths & 4 Fruits	

Repeated in very great object thought process

Excluded in Repetition Condition as they are Resultants.
26 - 4 = 22

Mundane

$$=(8+2+2+8+1+8)+(5+5+4+4)$$

$$=29 + 18=47$$

3. Repetition condition (Āsevana paccaya - 12)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
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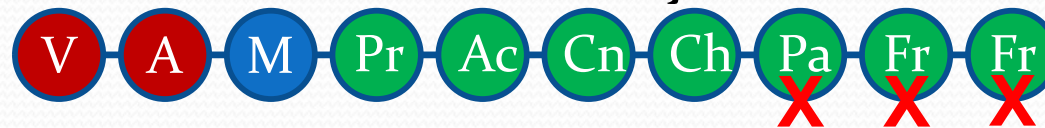
Exclude mind-dr adverting & 5-sense dr adverting cittas

Sotapatti 4 Resultant Javanas Excluded

The Three Groups (Tri Rāsi)

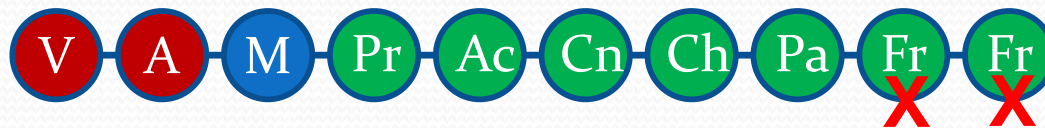
Group 1 – The Conditioning Dhammas (Paccaya)

- The 47 mundane former javana Cittas **excluding the last javana and the 8 Paths and Fruition supramundane cittas**, and the concomitant 52 cetasikas.
- Javanas must be Kusala, Akusala or Kiriya.



Group 2 - The Conditioned Dhammas (Paccayuppana)

- The later 51 javana Cittas (47 mundane + 4 Paths) **except the first javana and the supramundane 4 Fruition cittas (javanas)** and the 52 concomitant cetasikas.



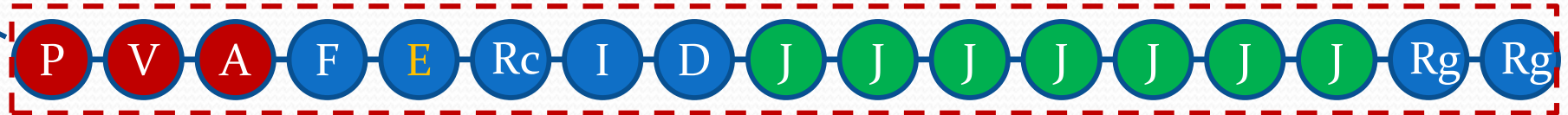
Group 3 – The Dhammas left out (Paccanika)

Mind for Mind – 6 ways

4. Sampayutta paccaya (Association condition - 19)

- Mental phenomena, namely the consciousness and the concomitant mental factors, or in other words the 4 mental aggregates do arise together simultaneously and also cease together in the next moment.
- These dhammas when arising hold on to a particular common base and all dhammas dwell on a single object.
- This association of dhammas, is the state of sampayutta which is prevalent **only in between mental phenomena**.
- If any of the dhammas that associate does not arise the rest of the dhammas too shall not appear.
- The manner in which each Dhamma supports one another is called Association Condition.
- The conditioning force which enables a mental state (the conditioning state) to cause other mental states (the conditioned states) to arise and be associated together in an inseparable group.
- This is the conditioning force that determines cittas and cetasikas arise and cease together, have a common object and physical base.

Cittas +
Cetasikas



4. Sampayutta paccaya (Association condition - 19)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
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The Three Groups (Tri Rāsi)

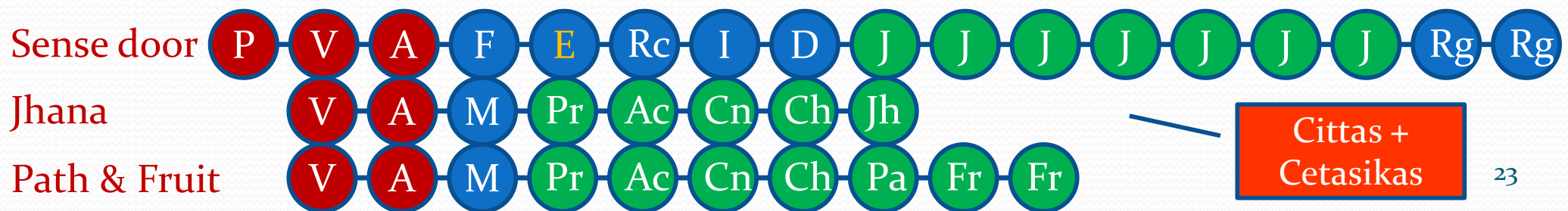
Group 1 – The Conditioning Dhammas (Paccaya)

- The 89 Cittas and the concomitant 52 cetasikas arising at the moment of Rebirth and during existence.

Group 2 - The Conditioned Dhammas (Paccayuppana)

- The conditioned 89 Cittas and the concomitant 52 cetasikas at the moment of Rebirth and during existence.

Group 3 – The Dhammas left out (Paccanika)



Mind for Mind – 6 ways

5. Natthi paccaya (Absence condition - 22)

6. Vigata paccaya (Disappearance condition - 23)

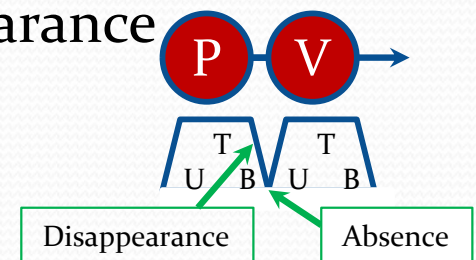
Natthi paccaya (Absence condition)

- When the sun sets in the western horizon darkness gradually creeps in. The setting of the sun (**not there**) creates the environment for the night fall.
- In similar way mental states that come into being and cease, provide the opportunity for the arising of new mental states.
- Here the support is bestowed by being not in existence.

Vigata paccaya (Disappearance condition)

- Vigata in Pali means '**gone away**' or 'ceased'.
- Mental phenomena which have ceased create the opportunity for the arising of new mental phenomena.
- A citta with mental factors that comes into being in the sub moments of uppada and tithi ceases at the moment of Bhanga giving room for the next citta .
- Cessation of the existing citta thus becomes the Disappearance Condition.

Absence by Disappearance

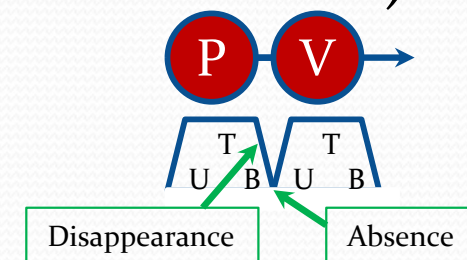


Mind for Mind – 6 ways

5. Natthi paccaya (Absence condition - 22)

6. Vigata paccaya (Disappearance condition - 23)

- These 2 similar conditioning forces enable a preceding mental state (the conditioning state) to cause a succeeding mental state (the conditioned state) to arise due to the absence, cessation or disappearance of the preceding mental state.
- These 2 conditioning forces determine that succeeding mental states can arise only in the absence, cessation or disappearance of the preceding mental states.
- Therefore, each citta (and its associated cetasikas) can only arise and exist one at a time.



5. Natthi paccaya

(Absence condition - 22)

6. Vigata paccaya

(Disappearance condition - 23)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

The conditioning Dhammas and the conditioned Dhammas are as in the proximity and contiguity conditions.

The Three Groups (Tri Rāsi)

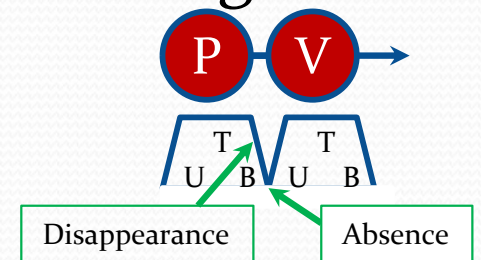
Group 1 – The Conditioning Dhammas (Paccaya)

- All 89 preceding Cittas and the concomitant 52 cetasikas, except the death (cuti) citta of the Arahant (last citta, no more rebirth or succeeding citta).

Group 2 - The Conditioned Dhammas (Paccayuppana)

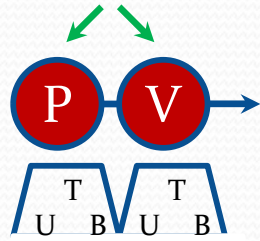
- All 89 succeeding Cittas including the death citta of the Arahant and the 52 concomitant cetasikas. A preceding citta conditioned the last citta of the Arahant.

Group 3 – The Dhammas left out (Paccanika)

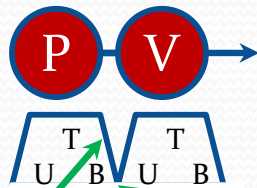


Mind for Mind

1. Proximity



2. Contiguity



6. Disappearance

5. Absence

Same:

Mind for Mind:

1. Proximity
2. Contiguity
5. Absence
6. Disappearance

Concepts & Md & Mtr for Mind:

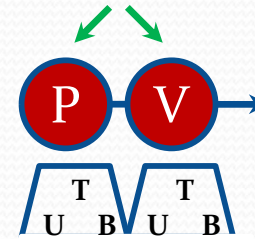
2. Decisive Support (Pacchājāta)

II. Proximity Decisive Support

Concepts & Md & Mtr for Mind

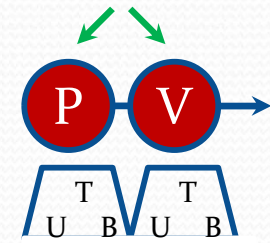
2. Decisive Support

II. Proximity Decisive Support

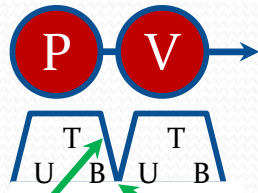


Mind for Mind – 6 ways

1. Proximity



2. Contiguity

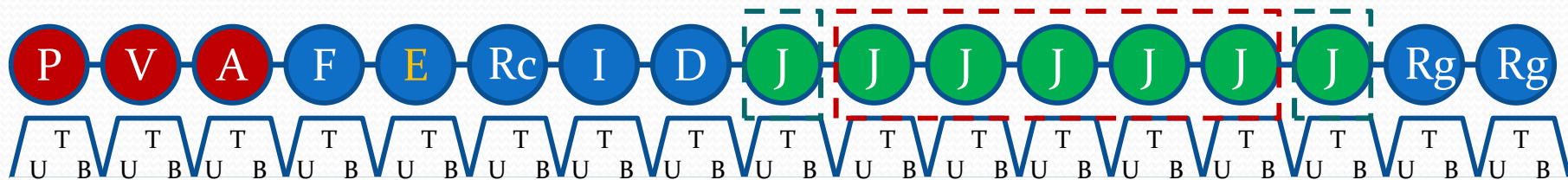


6. Disappearance

5. Absence

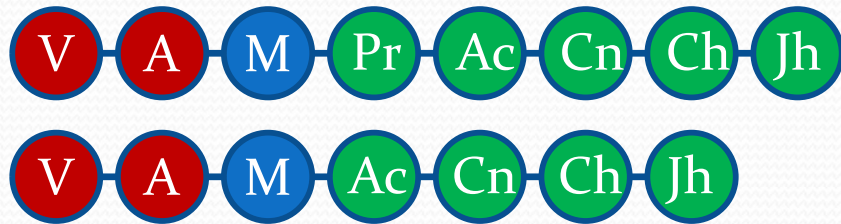
3. Repetition

Sense Door Process - Eye

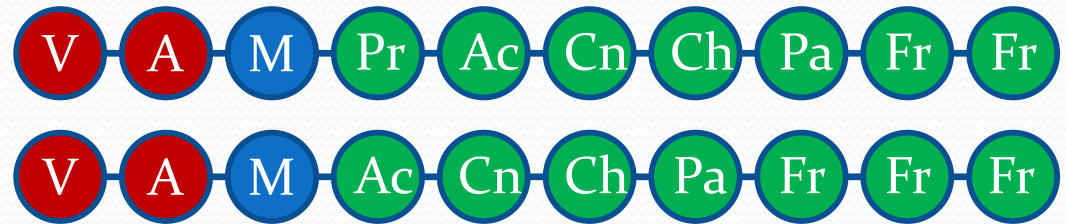


4. Association

Initial Attainment of Jhana



Attainment of Path & Fruit



Sense Door Process - Eye

Cittas + Cetasikas



Mind for Mind & Matter

Mind for Mind and Matter – 5 ways

1	Hetu paccayo	Root condition
2	Kamma paccayo	Kamma condition
3	Vipāka paccayo	Result condition
4	Jhāna paccayo	Jhana condition
5	Magga paccayo	Path condition

In **five ways** mind is a condition for mind-and-matter:

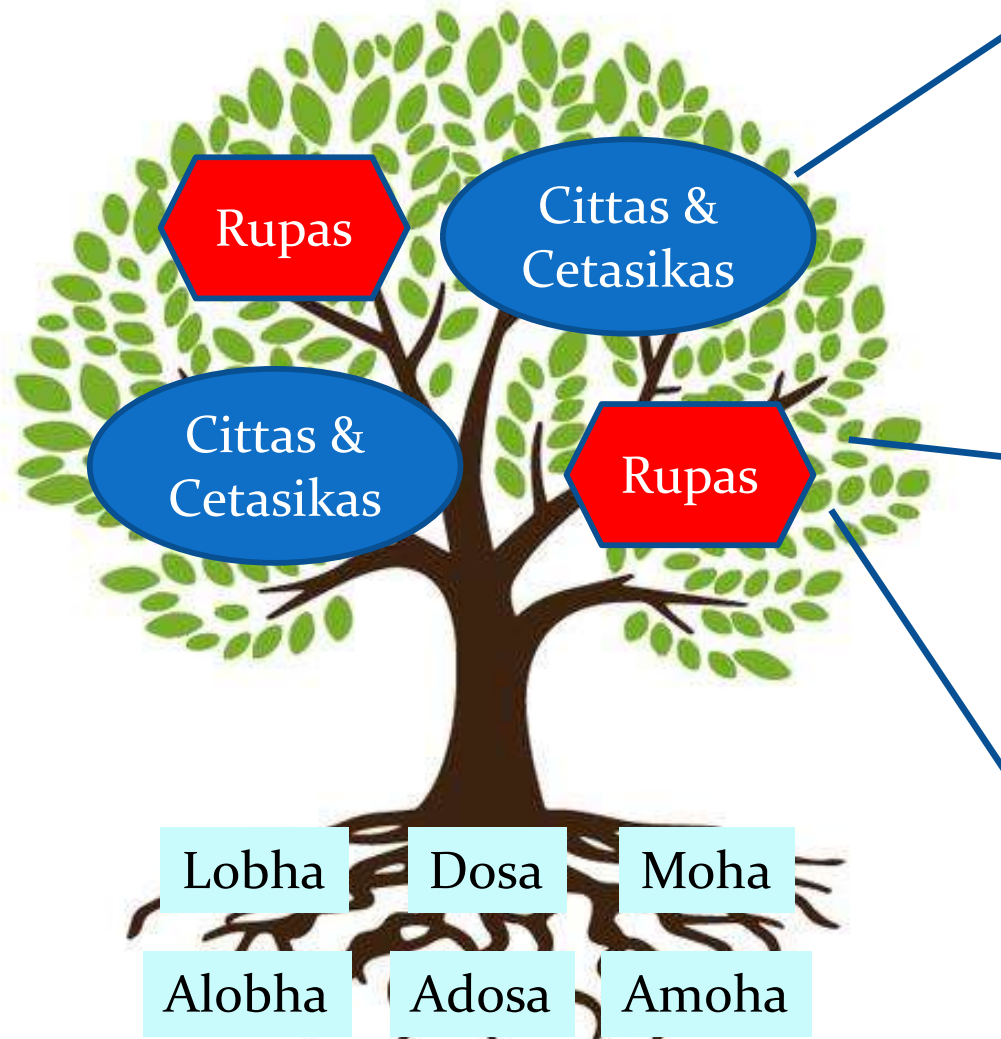
- **Roots, jhāna factors, and path factors** are a condition for conascent mind-and-matter by way of root, etc.
- Conascent volition is a condition for conascent mind-and-matter, and asynchronous volition for mind-and-matter born of **kamma**, by way of **kamma**.
- The (mental) **resultant** aggregates are a condition for one another and for conascent matter by way of **result**.

Mind for Mind & Matter – 5 ways

1. Hetu paccaya (Root condition - 1)

- Roots of tree when well established and strongly grounded on, the tree thrives for a long time without much hindrance.
- Likewise, there are six dhammas which support the cittas & cetasikas that arise when an object is perceived.
- The support is given even to the material phenomena originated by citta.
- The conditioning force which enables the conditioning state to impart firmness and solidity to the conditioned state.
- The conditioning states are the 6 roots. Three unwholesome roots – lobha, dosa, moha. Three wholesome roots – alobha, adosa, amoha.
- The conditioned states are :
 - I. The mental states associated with each root.
 - II. The material phenomena due to the associated roots arising at rebirth-linking, and arising from consciousness throughout the life of the being.

1. Hetu paccaya (Root condition - 1)



Cittas:
Exclude 18 Rootless Citta
= $89 - 18$
= 71 Cittas

Citta born Rupas:
1. Cittas, Exclude 8 Rootless Citta
= $75 - 8 = 67$ Cittas
2. Rupas, 15 Rupas

Kamma born Rupas (rebirth):
1. Cittas, 25 Cittas
2. Rupas, 18 Rupas

1. Hetu paccaya (Root condition - 1)

The Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccaya)

- The Six roots (Kusala - Lobha, Dosa & Moha; Abyākata - Alobha, Adosa & Amoha)

Group 2 - The Conditioned Dhammas (Paccayuppana)

- The 71 Cittas supported by Roots (18 Cittas arise without roots)
- The 52 Cetasikas (except Moha associated with two immoral consciousness rooted in Moha – because Moha alone is there and has no concomitant)
- Rupa born of Cittas with Roots (75-8=67 Cittas) during lifetime (Rupas born of Cittas without Roots (8) are excluded).
- Rupa born of Kamma with Roots(25 Cittas) at the moment of re-birth-linking (Patisandhi).

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12) Rootless (Ahetuka) (18)	8+2+2			
Form Sphere (Rupavacara) (15)	Beautiful (Sobhana) (24)		8	8	8
Formless Sphere (Arupavacara) (12)			5	5	5
Supramundane (Lokuttara)	(8x5=40)		4	4	4
			4X5=20	4X5=20	

The Origination of Matter (*Rūpa Samuttāna*)

Recap

2. Consciousness (*Cittaja Rupa / Citta Samuttāna Rūpa*)

- 75 consciousness, excluding 4 immaterial sphere resultants and 2 sets of fivefold sense consciousness (10) (*Rootless* = $[7]-5+[8]-5+[3] = 8$)
- 15 kinds of material phenomena are born of consciousness – 8 inseparables, 5 mutables, sound and space

The 6 groups produced by Mind / Consciousness (*cittasamutthānakalāpā*) are:

10. Pure-octad (*suddhatthaka*) (8)

- i. 8 inseparables

11. Bodily intimation nonad (*kāyaviññattinavakaṇ*)(9)

- i. Bodily intimation
- ii. 8 inseparables

12. Vocal intimation decad (*vacīviññattidasakaṇ*)(10)

- i. Vocal intimation
- ii. Sound
- iii. 8 inseparables

13. Undecad (*lahutādi-ekādasakaṇ*) (11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

14. Dodecad (*kāyaviññatti-lahutādi-dvādasakaṇ*) (12)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Bodily intimation
- v. 8 inseparables

15. Tridecad (*vacīviññatti-saddalahutādi-terasaṇ*) (13)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Vocal intimation
- v. Sound
- vi. 8 inseparables

The Origination of Matter (*Rūpa Samuttāna*)

Recap

1. Kamma (*Kammaja Rupa / Kamma Samuttāna Rūpa*)

- 25 kinds of wholesome and unwholesome volition that produce material phenomena (12 unwholesome + 8 SS wholesome + 5 FMS wholesome)
- 18 kinds of material phenomena are produced by kamma – 8 inseparables, 5 sensitivities, 2 sex faculties, life faculty, heart-base and space.

The 9 groups produced by Kamma are:

1. Eye-decad (*cakkhudasakaṇ*) (10)

- i. Eye
- ii. Vitality/Life faculty
- iii. 8 inseparables

2. Ear-decad (*sotadasakaṇ*) (10)

- i. Ear
- ii. Vitality/Life faculty
- iii. 8 inseparables

3. Nose-decad (*ghānadasakaṇ*)(10)

- i. Nose
- ii. Vitality/Life faculty
- iii. 8 inseparables

4. Tongue-decad (*jivhādasakaṇ*)(10)

- i. Tongue
- ii. Vitality/Life faculty
- iii. 8 inseparables

5. Body-decad (*kāyadasakaṇ*) (10)

- i. Body
- ii. Vitality/Life faculty
- iii. 8 inseparables

6. Female-decad (*itthibhāvadasakaṇ*) (10)

- i. Femininity
- ii. Vitality/Life faculty
- iii. 8 inseparables

7. Male-decad (*pumbhāvadasakaṇ*) (10)

- i. Masculinity
- ii. Vitality/Life faculty
- iii. 8 inseparables

8. Heart-decad (*vatthudasakaṇ*) (10)

- i. Heart-base
- ii. Vitality/Life faculty
- iii. 8 inseparables

9. Vital-nonad (9)

- i. Vitality/Life faculty
- iii. 8 inseparables

The Nine, i.e. 8 faculties (5 sensitivities + 2 sex + 1 life) and the heart-base arise exclusively from Kamma

Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

Recap

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<p><u>I. Great Essentials (Mahābhūta)</u> (4)</p> <ol style="list-style-type: none"> 1. Extension/Earth element (Pathavī dhātu) * 2. Cohesion/Water element (Āpo dhātu) * 3. Heat/Fire element (Tejo dhātu) * 4. Motion/Air element (Vāyo dhātu) * <p><u>II. Sensitive Phenomena (Pasādarūpa)</u> (5)</p> <ol style="list-style-type: none"> 1. Eye-sensitivity (Cakkhu-pasāda) 2. Ear-sensitivity (Sota-pasāda) 3. Nose-sensitivity (Ghāna-pasāda) 4. Tongue-sensitivity (Jivhā-pasāda) 5. Body-sensitivity (Kāya-pasāda) <p><u>III. Objective Phenomena (Gocararūpa)</u> (4)</p> <ol style="list-style-type: none"> 1. Visible form (Rūpa) * 2. Sound (Sadda) 3. Smell (Gandha) * 4. Taste (Rasa) * <p>*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)</p> <p><u>IV. Sexual Phenomena (Bhāvarūpa)</u> (2)</p> <ol style="list-style-type: none"> 1. Femininity (Ittha) 2. Masculinity (Purisa) <p><u>V. Heart Phenomenon (Hadayarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Heart base (Hadayavatthu) <p><u>VI. Life Phenomenon (Jīvitarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Material Physical Life faculty (Jīvitindriya) <p><u>VII. Nutritional Phenomenon (Kabalīkārāhāra)</u> (1)</p> <ol style="list-style-type: none"> 1. Nutriment (Āhāra) * 	<p><u>VIII. Limiting Phenomenon (Paricchedarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Space element (Ākāsadhātu) <p><u>IX. Communicating Phenomena (Viññattirūpa)</u> (2)</p> <ol style="list-style-type: none"> 1. Bodily intimation (Kāya viññatti) 2. Vocal intimation (Vacī viññatti) <p><u>X. Mutable Phenomena (Vikārarūpa)</u> (3)</p> <ol style="list-style-type: none"> 1. Lightness (Lahutā) 2. Malleability / Softness (Mudutā) 3. Wieldiness / Adaptability (Kammaññatā) (plus two intimations) <p><u>XI. Characteristics of Matter (Lakkhanarūpa)</u> (4)</p> <ol style="list-style-type: none"> 1. Production (Upacaya) 2. Continuity (Santati) 3. Decay (Jaratā) 4. Impermanence (Aniccata)

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

Mind for Mind & Matter – 5 ways

2. Kamma paccaya (Volition condition - 13)

- What is the force that makes anyone to perform bodily actions or make verbal statements?
- What induces anyone to offer puja to the exalted one or to help others who are in need?
- It is the Dhamma known as volition (cetanā) that guides and engages us in various activities.
- In other words the mental factor of volition drives the consciousness, its concomitant factors (excluding volition) and also the material phenomena.
- Here the citta embraces all immoral, moral, resultant and functional citta.
- The conditioning force which enables kamma (the conditioning states - kusala and akusala actions due to avijja-ignorance, and tanha-craving) to produce the 5 aggregates at rebirth, and also the resultant mental factors and material phenomena throughout existence.
- Out of these more powerful volition in the immoral and moral citta evolve into producing mental and material phenomena in future lives.

- This condition falls under two types as:
 - I. **Conascent kamma conditioning force (sahajata kamma paccaya)**
 - II. **Asynchronous kamma conditioning force (nana-khanika kamma paccaya)**

Mind for Mind & Matter – 5 ways

2. Kamma paccaya (Volition condition - 13)

I. Conascent kamma conditioning force (sahajata kamma paccaya)

- The Dhamma that functions as the conascent Kamma condition is the mental factor named Volition (cetanā).
- Volition is the main factor in the aggregate of mental formations (Sankhāra Khanda) as it is one of the universal factors, it is found in every citta.
- Volition guides the concomitant citta and the other cetasikas and also the material phenomena that arise along with it.
- The volitions (cetana) of the 89 citta are the conditioning states. The citta, cetasikas and related material phenomena associated with those volitions are the conditioned states. Here, the conditioned states arise immediately together with the conditioning states.

Three Groups (Tri Rāsi)

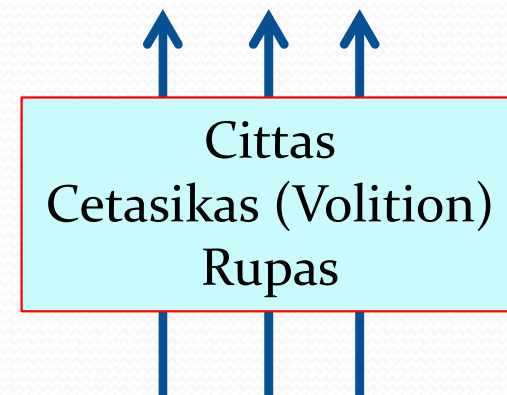
Group 1 – The Conditioning Dhammas (Paccayo)

The 89 volitions of the 89 citta.

Group 2 - The Conditioned Dhammas (Paccayoppana)

The 89 citta, the concomitant 51 mental factors (excluding volition) and matter originated by citta (cittaja) and by Kamma (kammaja) at the moment of birth.

Group 3 – The Dhammas left out (Paccanika)



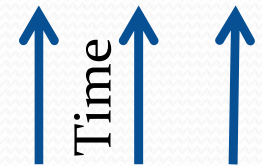
Mind for Mind & Matter – 5 ways

2. Kamma paccaya (Volition condition - 13)

II. Asynchronous kamma conditioning force (nana-khanika kamma paccaya)

- Dictionary: **Asynchronous** - Operation started only after the preceding operation is completed.
- The popularly known interpretation of kamma is that which causes your next birth after your death.
- It is a continuous process of death and birth until you become an Arahant.
- Beings are born in various planes according to kamma performed by each individual.
- Such kamma are explained as Asynchronous Kamma Condition.
- Example: A meritorious act such as offering meals to Mahā Sangha.
The wholesome citta through which this act is being done together with the concomitant cetasikas that arise at this offering and also the groups of material phenomena (Rupa) originated by those wholesome cittas in the act of offering were the outcome of the donor's volition of generosity.
- When this act is performed and completed the whole episode becomes as act of the past. But it creates a kind of energy that could give results in the future by giving birth in a celestial abode or Kāma Sugati.
- This good kamma becomes the Asynchronous Kamma condition.
- In this case, there is a gap of time between the conditioning state and the conditioned state. The conditioning states are the past kusala or akusala volitions and the conditioned states are the mental and material phenomena arising due to those volitions. This may be at rebirth-linking, or throughout the course of existence when there is the opportunity for the conditioned states to arise. Until that time, the asynchronous kamma conditioning force will remain latent.

Results(Cittas,
cetasikas
& Rupas)



Action
(Volition)

Mind for Mind & Matter – 5 ways

2. Kamma paccaya (Volition condition - 13)

II. Asynchronous kamma conditioning force (nana-khanika kamma paccaya)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

The 33 past wholesome and unwholesome volitions

Group 2 - The Conditioned Dhammas (Paccayoppana)

The 36 Resultant Cittas, the 38 mental factors and matter originated by Kamma (kammaja) at the moment of Rebirth and thereafter. **33** **36**

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka)(18)			7+8	3
	Beautiful (Sobhana)(24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:
THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanta
(49) Right livelihood	Sammā Ājiva
Appamaññā	
<i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

Collectively total 38 cetasikas from 36 Resultant cittas

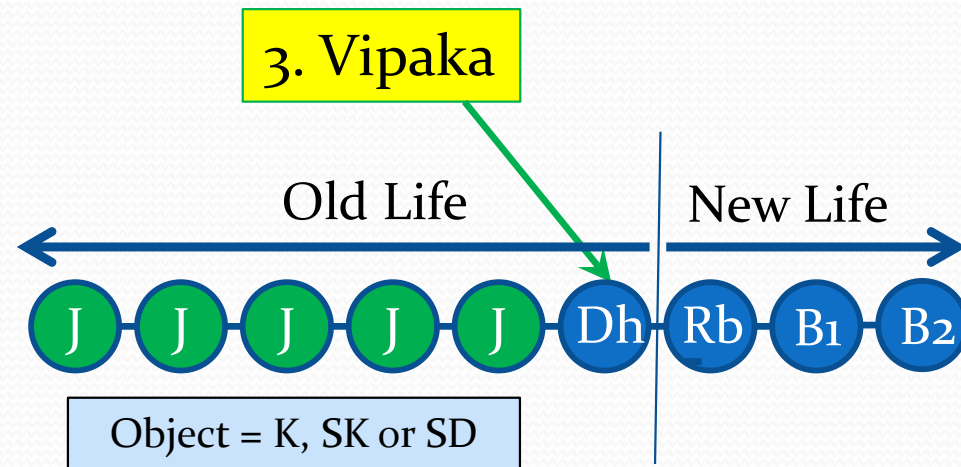
CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five-door advt.	28	1-18	18
Mind-door advt.	29	1-11	11
Smile-producing	30	1-12	12

Mind for Mind & Matter – 5 ways

3. Vipaka paccaya (Resultant condition - 14)

- A Kamma that is performed can be classified under 4 stages:
 - I. Volition Stage (Cetanā Samagitā) - The arising of wholesome & unwholesome cittas when performing good or bad actions are dependent on volition.
 - II. Kamma Stage (Kamma Samagitā) – When action is done and everything is over, volition that arose too has lapsed. It is the young or undeveloped state of Kamma not ripened enough to offer results.
 - III. Nimitta Stage (Upatthāna Samagitā) – Once the Kamma is well matured it present itself as a sign of Kamma or a sign of destiny at the time of death.
 - IV. Resultant Stage (Vipaka Samagitā) – Out of thousands of Kamma one has performed whatever Kamma that emerges at the Death Proximate thought process and that which the dying person grasps on to will give results by giving birth to a new Being.
- The Resultant Condition which is discussed here is the fourth stage of a Kamma as explained above.
- The Resultant Citta and the concomitant cetasikas are the results of a previous Kamma that came up at the death proximate thought process of the preceding life.
- These resultant mental phenomena arose effortlessly and bear the characteristics of quietude and calmness.
- The function of the Result Condition is to accord such calmness to each mental phenomena and to the material phenomena originated by such resultant cittas simultaneously.
- The conditioning force which enables the results of past actions (the conditioned states) to arise naturally and passively due to the maturing of past actions (the conditioning states).
- The conditioning states are the past volitional activities. The conditioned states are the resulting cittas, cetasikas and materials phenomena which arise easily and without effort, in the course of time.

Death & Rebirth-Linking Thought Process



Mind for Mind & Matter – 5 ways

3. Vipaka paccaya (Resultant condition - 14)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

The 36 Resultant Cittas & the 38 mental factors which support each other and Kamma originated (kammaja) material phenomena at the moment of birth and the cittaja rupa.

Group 2 - The Conditioned Dhammas (Paccayoppana)

The 36 Resultant Cittas, the 38 concomitant mental factors which receive support from each other at Rebirth linking moment and during existence. Also consciousness originated (cittaja) material phenomena excluding the two bodily and vocal intimations.

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka)(18)			7+8	3
	Beautiful (Sobhana)(24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

36

The Origination of Matter (*Rūpa Samuttāna*)

Recap

2. Consciousness (*Cittaja Rupa / Citta Samuttāna Rūpa*)

- 75 consciousness, excluding 4 immaterial sphere resultants and 2 sets of fivefold sense consciousness (10)
- 15 kinds of material phenomena are born of consciousness – 8 inseparables, 5 mutables, sound and space

The 6 groups produced by Mind / Consciousness (*cittasamutthānakalāpā*) are:

10. Pure-octad (*suddhatthaka*) (8)

- i. 8 inseparables

11. Bodily intimation nonad (*kāyaviññattinavakaṇ*)(9)

- i. Bodily intimation
- ii. 8 inseparables

12. Vocal intimation decad (*vacīviññattidasakaṇ*)(10)

- i. Vocal intimation
- ii. Sound
- iii. 8 inseparables

13. Undecad (*lahutādi-ekādasakaṇ*) (11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

14. Dodecad (*kāyaviññatti-lahutādi-dvādasakaṇ*) (12)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Bodily intimation
- v. 8 inseparables

15. Tridecad (*vacīviññatti-saddalahutādi-terasaṇ*) (13)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Vocal intimation
- v. Sound
- vi. 8 inseparables

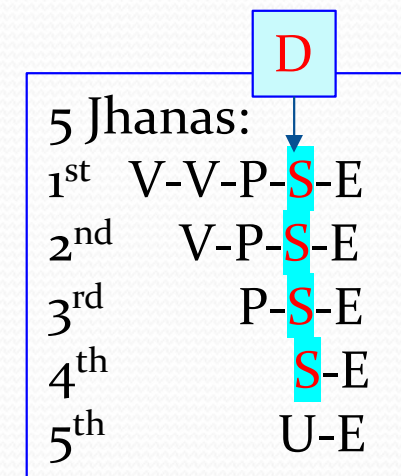
Mind for Mind & Matter – 5 ways

4. Jhāna paccaya (Jhāna condition - 17)

- The conditioning force which enables the 7 jhāna factors (the conditioning states) to cause the associated cittas and cetasikas (the conditioned states) to closely contemplate an object of meditation.
- Material phenomena cannot contemplate objects but are included in this grouping as they are produced by the relevant jhana factors.

➤ 5 Cetasikas capable of objects in an exceptional manner are:

- I. Initial Application (Vitakko) ①
- II. Sustained Application (Vicāro) ②
- III. Zest (Piti) ③
- IV. One-pointedness (Ekaggatā) ④ &
- V. Feeling (Vedanā), which is experienced in 3 forms:
 - I. Pleasant Feeling (Sukha Vedanā) ⑤
 - II. Painful Feeling (Unpleasant – Dukkha Vedanā) ⑥
 - III. Neutral Feeling (Adukkhmasukavedanā) ⑦



- These cetasikas take the object firmly associated with the respective citta & other concomitant cetasikas.
- Taking the object firmly is called **Jhāna Condition** and these cetsikas are called **Jhāna** factors or **Jhānanga**.
- The term **Jhāna** carries 2 meanings, as:
 - I. Grasping the object in a firm manner (Jhāna condition refers to this)
 - II. Thwarting the Hindrance (Nivaranani)
- The seven dhammas mentioned above arising in all cittas whether moral, immoral, resultant or functional, except the two fold sense cittas (Dvipanca Viññāna).

Five hindrances (Nivaranas)

- Sensory desire (kāmacchanda)
- Ill-will (*vyāpāda*)
- Sloth-and-torpor (thīna-middha)
- Restlessness-and-worry (uddhacca-kukkucca)
- Doubt (vicikicchā)

Mind for Mind & Matter – 5 ways

4. Jhāna paccaya (Jhāna condition - 17)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

The Jhāna factors of

- I. Initial Application (Vitakko) ①
- II. Sustained Application (Vicāro) ②
- III. Zest (Piti) ③
- IV. One-pointedness (Ekaggatā) ④
- V. Pleasant Feeling (Sukha Vedanā) ⑤
- VI. Painful Feeling (Unpleasant – Dukkha Vedanā) ⑥
- VII. Neutral Feeling (Adukkhmasukavedanā) ⑦

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

... arising in the seventy nine (79) cittas except the **ten two fold sense cittas**

Group 2 - The Conditioned Dhammas (Paccayoppana)

The seventy nine (79) cittas except the ten two fold sense cittas (Dvipanca Viññāna), the concomitant 52cetasikas, material born of consciousness and also material phenomena originated by Kamma at the moment of Rebirth linking moment.

Group 3 – The Dhammas left out (Paccanika)

Mind for Mind & Matter – 5 ways

5. Magga paccaya (Path condition - 18)

- **Actions** performed bodily (Kāyādvāra) or verbal utterances made by **speech** (Vāgdvāra) or **thoughts** developed in the mind (the final & Manodvāra) with **intention** may fall into either immoral Kamma or moral Kamma.
- These Kammas eventually led the doer to woeful destinations or blissful abodes.
- Some of the wholesome Kamma may guide the person to final deliverance Nibbāna.
- It is the 12 path factors that escort one to various destinations of existence.

1. Right View	5. Right Livelihood	9. Wrong View
2. Right Intention	6. Right Effort	10. Wrong Intention
3. Right Speech	7. Right Mindfulness	11. Wrong Effort
4. Right Action	8. Right Concentration	12. Wrong Concentration

- The conditioning force which enables the 12 path factors (the conditioning states) to cause the associated cittas, cetasikas and material phenomena (the conditioned states) to reach a particular destination or goal.
- The 8 **kusala** path factors will cause the associated cittas, cetasikas and material phenomena to bear results in **blissful destinations and Nibbana**.
- The 4 **akusala** path factors will cause the associated cittas, cetasikas and material phenomena to bear results in **woeful destinations**.

Mind for Mind & Matter

5. Magga paccaya

(Path condition - 18)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- Out of the last four wrong path factors, wrong view is exclusively unwholesome.
- The other three dhammas namely wrong intention, wrong effort and wrong concentration are the three Cetasikas of Initial Application, Energy and One pointedness, which are also wholesome path factors.
- Therefore the 12 path factors can be reduced to 9 cetasikas which function as path condition

- | | |
|---|--|
| I. Wisdom (Paññā) (RV) | VI. Energy (viriya) (RE & WE) |
| II. Initial Application (Vitakko) (RI & WI) | VII. Mindfulness (sati) (RM) |
| III. Right Speech | VIII. One-pointedness (Ekaggatā) (RC & WC) |
| IV. Right Action | IX. Wrong View (ditthi) |
| V. Right Livelihood | |

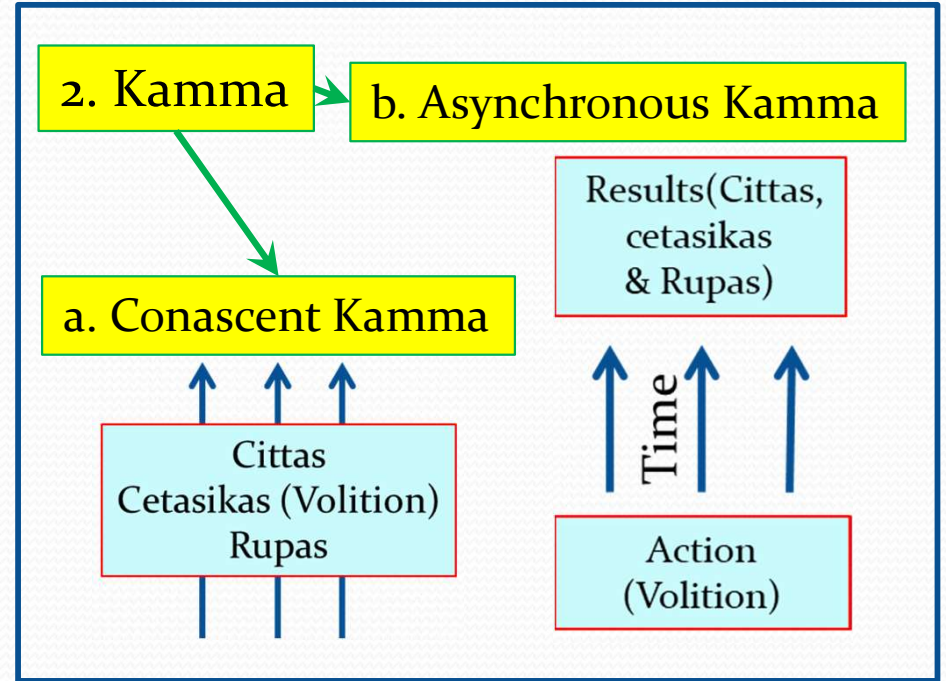
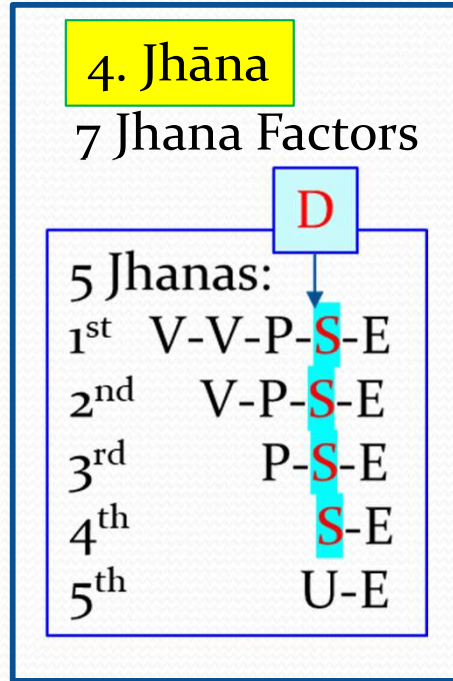
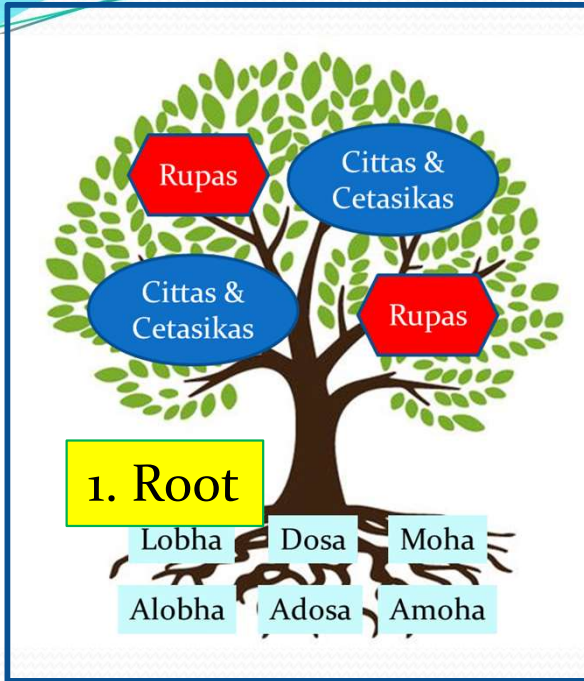
Group 2 - The Conditioned Dhammas (Paccayoppana)

The seventy one (71) cittas with roots, the concomitant 52 cetasikas, material phenomena originate of citta with roots and also matter originated by Kamma at the moment of Rebirth.

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Mind for Mind & Matter – 5 ways



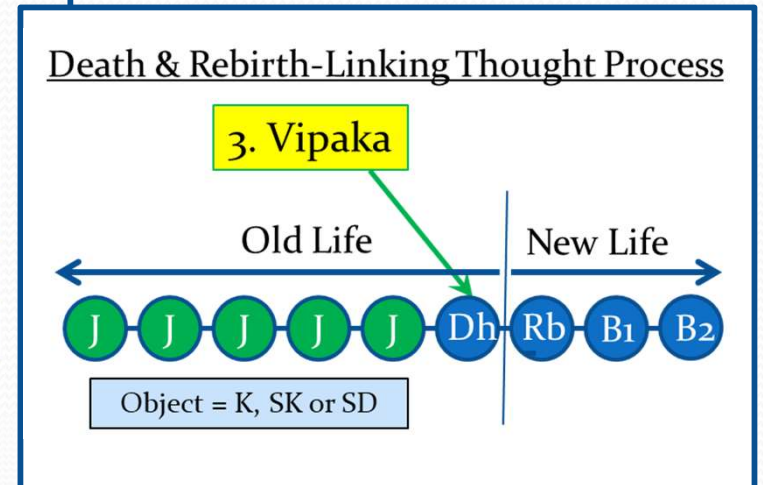
5. Path

12 Path Factors

1. Right View	5. Right Livelihood	9. Wrong View
2. Right Intention	6. Right Effort	10. Wrong Intention
3. Right Speech	7. Right Mindfulness	11. Wrong Effort
4. Right Action	8. Right Concentration	12. Wrong Concentration

9 Cetasikas

I. Wisdom (Paññā) (RV)	VI. Energy (viriya) (RE & WE)
II. Initial Application (Vitakko) (RI & WI)	VII. Mindfulness (sati) (RM)
III. Right Speech	VIII. One-pointedness (Ekaggatā) (RC & WC)
IV. Right Action	IX. Wrong View (ditthi)
V. Right Livelihood	



Mind for Matter

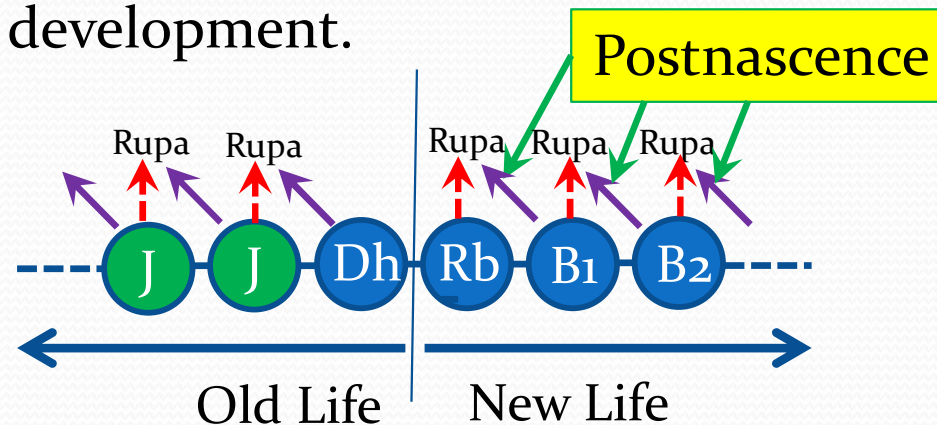
In **one way** mind is a condition for matter:

- Only in one way is mind a condition for matter:
Subsequent citta and mental factors are a condition for this preceding (material) body by way of **postnascence**
- **Dictionary:**
Nascence = Beginning to exist or develop.
- Postnascence = After it has developed or born later.

Mind for Matter – 1 way

1. Pacchājāta paccaya (Postnascence condition - 11)

- Here the phenomena born later provide a support to phenomena already arisen.
- Mental phenomena which arise afterwards keep the material phenomena already in existence.
- Material phenomena are maintained by the arising of cittas and cetasikas.
- The conditioning force which enables subsequently arisen cittas and cetasikas (the conditioning states) to support and strengthen the previously arisen material phenomena (the conditioned states).
- This refers to rebirth-linking whereby subsequent mental states will affect the production and development.



Mind for Matter – 1 way

1. Pacchājāta paccaya

(Postnascence condition - 11)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- Commencing from the first life continuum (Bhavanga) four immaterial Resultant Consciousness, and the concomitant 52 cetasikas in the 5 aggregate planes.

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4x5=20	4x5=20	

Group 2 - The Conditioned Dhammas (Paccayoppana)

Material phenomena born at every former, citta commencing from the moment of Rebirth-Linking citta and which has come to the state of being (Thiti).

Material phenomena of the body are explained under four groups as follows (YMBA Guide p.134):

- Ekaja Kāya – Matter born by a single cause which is kamma. The three groups of matter (body-decad, heart decad & sex decad, p.255) originated by kamma encountered at the first sub moment of patisandhi (rebirth).
- Dvija Kāya – Matter caused by 2 modes of origin – kamma & temperature. The second sub moment of patisandhi when matter born of temperature commences its process.
- Tija Kāya – Matter produced by 3 modes of origin – kamma, temperature & citta. Arising of cittaja Rupa (only 75 cittas [p. 247] are powerful enough to produce rupas) from the first sub moment of the first life continuum citta (B1) and continues at every first sub moment of every cittas except the ten two fold sense cittas (Dvipanca Viññāna-not powerful enough to produce rupa-only 7 universal cetasikas are present) and 4 Immaterial Resultant cittas (Arupa realm). This Tija Kāya exists until the 4th cause Nutriment commences producing the material phenomena.
- Catuja Kāya – Once the production of matter caused by Nutriment commence in the body it is termed as catuja kāya . In fine material world you find only Thija Kāya since there is no matter caused by Nutriment. In the Asañña Satta Brahma world only a Dvija Kāya is found.

Group 3 – The Dhammas left out (Paccanika)

The Origination of Matter (*Rūpa Samuttāna*)

Recap

1. Kamma (*Kammaja Rupa / Kamma Samuttāna Rūpa*)

- 25 kinds of wholesome and unwholesome volition that produce material phenomena (12 unwholesome + 8 SS wholesome + 5 FMS wholesome)
- 18 kinds of material phenomena are produced by kamma – 8 inseparables, 5 sensitivities, 2 sex faculties, life faculty, heart-base and space.

The 9 groups produced by Kamma are:

1. Eye-decad (*cakkhudasakaṇ*) (10)

- i. Eye
- ii. Vitality/Life faculty
- iii. 8 inseparables

2. Ear-decad (*sotadasakaṇ*) (10)

- i. Ear
- ii. Vitality/Life faculty
- iii. 8 inseparables

3. Nose-decad (*ghānadasakaṇ*)(10)

- i. Nose
- ii. Vitality/Life faculty
- iii. 8 inseparables

4. Tongue-decad (*jivhādasakaṇ*)(10)

- i. Tongue
- ii. Vitality/Life faculty
- iii. 8 inseparables

5. Body-decad (*kāyadasakaṇ*) (10)

- i. Body
- ii. Vitality/Life faculty
- iii. 8 inseparables

6. Female-decad (*itthibhāvadasakaṇ*) (10)

- i. Femininity
- ii. Vitality/Life faculty
- iii. 8 inseparables

7. Male-decad (*pumbhāvadasakaṇ*) (10)

- i. Masculinity
- ii. Vitality/Life faculty
- iii. 8 inseparables

8. Heart-decad (*vatthudasakaṇ*) (10)

- i. Heart-base
- ii. Vitality/Life faculty
- iii. 8 inseparables

9. Vital-nonad (9)

- i. Vitality/Life faculty
- iii. 8 inseparables

The Nine, i.e. 8 faculties (5 sensitivities + 2 sex + 1 life) and the heart-base arise exclusively from Kamma

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:

THE 52 MENTAL FACTORS AT A GLANCE

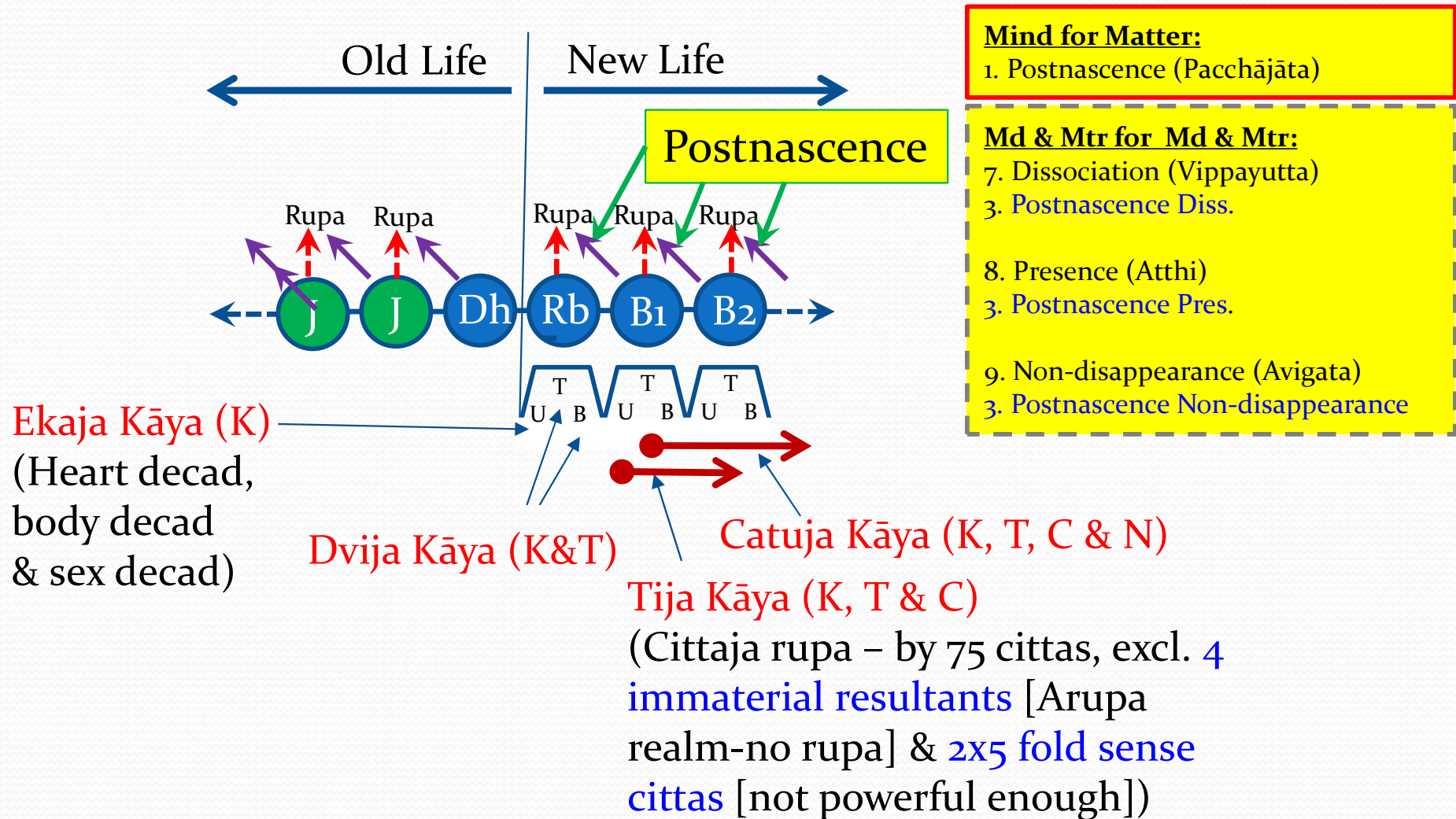
Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanṭa
(49) Right livelihood	Sammā Ajīva
Appamaññā	
<i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

Ten two fold sense cittas (Dvipanca Viññāna-not powerful enough to produce rupa – only 7 universal cetasikas are present)

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

Mind for Matter – 1 way



Matter for Mind

In **one way** matter is a condition for mind :

- Only in one way is matter a condition for mind: The six bases during the course of existence are a condition for the seven elements of consciousness, the five objects for the five processes of sense consciousness by way of **prenascence**.
- The Pali term “pure” means “earlier” and “jāta” means “born”.
- **Dictionary:**
Nascence = Beginning to exist or develop.
- Prenascence = Before it has developed.

Matter for Mind – 1 way

1. Purejata paccaya (Prenascence condition - 10)

- The conditioning force which enables the already arisen material phenomena (the conditioning states) to allow mental states to arise after it (the conditioned states).
 - I. The 6 physical sense **bases** are the material support and conditioning states for the arising of the associated cittas and cetasikas throughout the life of the being.
 - II. The heart-base is **not** a prenascence condition at the moment of rebirth linking since on that occasion it arises with mental states simultaneously.
 - III. But the heart-base **becomes** a prenascence condition for the first bhavanga citta immediately following the rebirth citta, and thereafter during the course of life.
 - IV. The 5 physical sense **objects** are the conditioning states for the subsequently arising cognitive sense door process and their associated cittas and cetasikas.
 - V. In addition, all 18 types of concretely produced matter that have reached the stage of presence can become **object** prenascence condition for cittas & cetasikas in a mind door process.
- Such phenomena during its presence (tithi) provide the condition of prenascence (Purejāta) for the arising of mental phenomena.
- This condition is three fold:
 - I. Base Prenascence (Vatthu Purejāta)
 - II. Base Object Prenascence (Vasthvārammana Purejāta)
(In YMBA Guide but not B.Bodhi Book and IIA (Yangon) Text.)
 - III. Object Prenascence (Ārammana Purejāta)
- Out of these three, the first and the second conditions are similar to the two conditions under support condition (Nissaya Paccayo-8)

Matter for Mind:

- 1. Prenascence (Purejāta)
- III. Object Prenascence

Md & Mtr for Md & Mtr:

- 8. Presence (Atthi)
- 2c. Object Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2c. Object Prenascence Non.

III. Object Prenascence

Objects
(5 sense objects + 18 concretely produced matter)



Visible Form



Sound



Smell



Taste



Tangible



Cittas, Cetasikas, Rupa, Nibbana, Concepts



Except Rebirth Linking

II. Base-object Prenascence

Heart-base (Before Death)

17 Tt Moments (Before Death)

Cuti Citta

Matter for Mind:

- 1. Prenascence (Purejāta)
- I. Base Prenascence

Md & Mtr for Md & Mtr:

- 4. Support (Nissaya)
- 2a. Base Prenascence Support
- 7. Dissociation (Vippayutta)
- 2a. Base Prenascence Diss.
- 8. Presence (Atthi)
- 2a. Base Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2a. Base Prenascence Non.

I. Base Prenascence

Bases
(except Rebirth Linking)

Cittas

Cetasikas

Matter for Mind – 1 way

1. Purejāta paccayo

(Prenascence condition - 10)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

I. Base Prenascence (Vattu Purejāta)

- The 6 bases arisen earlier provides prenascence support to subsequent mental aggregates

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The aforesaid six bases.
- Except, during the death proximate moment it shall be the Heart-Base arisen 17 thought moment prior to the death consciousness (cuti citta).

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Excluding the four immaterial resultant cittas the balance 85 cittas & the concomitant 52 cetasikas arising in the planes of five aggregates except at the moment of Rebirth.

Group 3 – The Dhammas left out (Paccanika)

Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

Recap

12 GROSS

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<p>I. Great Essentials (Mahābhūta) (4)</p> <ol style="list-style-type: none"> 1. Extension/Earth element (Pathavī dhātu) 2. Cohesion/Water element (Apo dhātu) 3. Heat/Fire element (Tejo dhātu) 4. Motion/Air element (Vāyo dhātu) <p>II. Sensitive Phenomena (Pasādarūpa) (5)</p> <ol style="list-style-type: none"> 1. Eye-sensitivity (Cakkhu-pasāda) 2. Ear-sensitivity (Sota-pasāda) 3. Nose-sensitivity (Ghāna-pasāda) 4. Tongue-sensitivity (Jivhā-pasāda) 5. Body-sensitivity (Kāya-pasāda) <p>III. Objective Phenomena (Gocararūpa) (4)</p> <ol style="list-style-type: none"> 1. Visible form (Rūpa) 2. Sound (Sadda) 3. Smell (Gandha) 4. Taste (Rasa) <p>*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)</p> <p>IV. Sexual Phenomena (Bhavarūpa) (2)</p> <ol style="list-style-type: none"> 1. Femininity (Ittha) 2. Masculinity (Purisa) <p>V. Heart Phenomenon (Hadayarūpa) (1)</p> <ol style="list-style-type: none"> 1. Heart base (Hadayavatthu) <p>VI. Life Phenomenon (Jīvitarūpa) (1)</p> <ol style="list-style-type: none"> 1. Material Physical Life faculty (Jīvitindriya) <p>VII. Nutritional Phenomenon (Kabalīkārāhāra) (1)</p> <ol style="list-style-type: none"> 1. Nutriment (Āhāra) 	<p>VIII. Limiting Phenomenon (Paricchedarūpa) (1)</p> <ol style="list-style-type: none"> 1. Space element (Ākāsadhātu) <p>IX. Communicating Phenomena (Viññattirūpa) (2)</p> <ol style="list-style-type: none"> 1. Bodily intimation (Kāya viññatti) 2. Vocal intimation (Vacī viññatti) <p>X. Mutable Phenomena (Vikārarūpa) (3)</p> <ol style="list-style-type: none"> 1. Lightness (Lahutā) 2. Malleability (Mudutā) 3. Wieldiness (Kammaññatā) (plus two intimations) <p>XI. Characteristics of Matter (Lakkhanarūpa) (4)</p> <ol style="list-style-type: none"> 1. Production (Upacaya) 2. Continuity (Santati) 3. Decay (Jaratā) 4. Impermanence (Aniccata)

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

Matter for Mind – 1 way

1. Purejāta paccayo

(Prenascence condition - 10)

II) Base-Object Prenascence (Vattvārammana Purejāta)

- The heart-base is the object of the thought process.
- The citta of the thought process reflects on the heart-base.
- Very rare. Only arise at the death proximate setting. It is the heart base that came in thought moments prior to death consciousness.

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere	Unwholesome (Akusala) (12)	8+2+2			
				7+8	3
			8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara)	(8x5=40)	4x5=20	4x5=20		

29 Kāma-javana
= 12+8+8+1

11 Reg. = 8+3

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The Heart Base that came into being has 17 thought moments preceding the Death citta.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Mind door adverting citta.
- 29 sense sphere Kāma-javana
- Eleven Registration citta
- Two cittas performing the direct knowledge (Arahant magga & phala)
- The 44 concomitant cetasikas excluding, Envy, Avarice, Worry the three abstinences and the two illimitables (Appamañña).

In YMBA Guide
but not B.Bodhi
Book and IIA
(Yangon) Text

- B.B. text pg 90 – “these 2 illimitable are present only on occasions when their functions are individually exercised”

- B.B. text pg 99 – these 2 are part of 11 Unfixed Adjuncts, including Envy, Avarice, worry, 3 Abstinenes, Conceit, Sloth & Torpor – They may or may not arise together with the cittas, they arise separately & occasionally.

- only when the concept (pannati) of a real person is the cause, then these 2 will arise. Here the cause is 18 concretely produced rupas, therefore the 2 are excluded.

Group 3 – The Dhammas left out (Paccanika)

Matter for Mind – 1 way

1. Purejāta paccayo

(Prenascence condition - 10)

III. Object Prenascence

(Ārammana Purejāta)

It is the already risen 18 concretely produced rupa which becomes the object of¹ consciousness.¹

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

The present now existing 18 concretely produced material phenomena.

Group 2 - The Conditioned Dhammas (Paccayoppana)

1. The 54 sense sphere cittas
2. The 50 cetasikas excluding the two illimitable (Karunā & Muditā)
 - B.B. text pg 90 – “these 2 illimitable are present only on occasions when their functions are individually exercised”
 - B.B. text pg 99 – these 2 are part of 11 Unfixed Adjuncts, including Envy, Avarice, worry, 3 Abstinences, Conceit, Sloth & Torpor – They may or may not arise together with the cittas, they arise separately & occasionally.
 - only when the concept (pannati) of a real person is the cause, then these 2 will arise. Here the cause is 18 concretely produced rupas, therefore the 2 are excluded.
3. Two direct knowledge cittas (Abhiññās) arising in the 5 aggregates planes (Panca-Vokara Bhumi) – (Arahant magga & phala cittas).

Group 3 – The Dhammas left out (Paccanika)

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:
THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika ETHICALLY VARIABLE FACTORS—13 Sabbacitta Sādhāraṇa Universals—7		Sobhana Cetasika BEAUTIFUL FACTORS—25 Sobhana Sādhāraṇa Beautiful Universals—19	
(1) Contact	Phassa	(28) Faith	Saddhā
(2) Feeling	Vedanā	(29) Mindfulness	Sati
(3) Perception	Saññā	(30) Shame	Hiri
(4) Volition	Cetanā	(31) Fear of wrong	Ottappa
(5) One-pointedness	Ekaggatā	(32) Non-greed	Alobha
(6) Life faculty	Jīvitindriya	(33) Non-hatred	Adosa
(7) Attention	Manasikāra	(34) Neutrality of mind	Tatramajjhataṭṭā
Pakinnaka Occasionals—6		(35) Tranquillity of mental body	Kaya Passaddhi
(8) Initial application	Vitakka	(36) Tranquillity of consciousness	Citta Passaddhi
(9) Sustained application	Vicāra	(37) Lightness of mental body	Kaya Lahutā
(10) Decision	Adhimokkha	(38) Lightness of consciousness	Citta Lahutā
(11) Energy	Viriya	(39) Malleability of mental body	Kaya Mudutā
(12) Zest	Pīti	(40) Malleability of consciousness	Citta Mudutā
(13) Desire	Chanda	(41) Wieldiness of mental body	Kaya Kammaññatā
Akusala Cetasika UNWHOLESOME FACTORS—14 Akusala Sādhāraṇa Unwholesome Universals—4		(42) Wieldiness of consciousness	Citta Kammaññatā
(14) Delusion	Moha	(43) Proficiency of mental body	Kaya Pāguññatā
(15) Shamelessness	Ahirika	(44) Proficiency of consciousness	Citta Pāguññatā
(16) Fearlessness of wrong	Anottappa	(45) Rectitude of mental body	Kayujjukatā
(17) Restlessness	Uddhacca	(46) Rectitude of consciousness	Cittujjukatā
Akusala Pakinnaka Unwholesome Occasionals—10		Virati Abstinenes—3	
(18) Greed	Lobha	(47) Right speech	Sammā Vācā
(19) Wrong view	Ditthi	(48) Right action	Sammā Kammanā
(20) Conceit	Māna	(49) Right livelihood	Sammā Ajīva
(21) Hatred	Dosa	Appamāna Illimitables—2	
(22) Envy	Issā	(50) Compassion	Karunā
(23) Avarice	Macchariya	(51) Appreciative joy	Muditā
(24) Worry	Kukkucca	Amoha Non-Delusion—1	
(25) Sloth	Thīna	(52) Wisdom faculty	Paññā
(26) Torpor	Middha		
(27) Doubt	Vicikicchā		

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

Unfixed Adjuncts (11)
- they arise separately
& occasionally

1	Ārammana paccayo	Object condition
2	Upanissaya paccayo	Decisive support cond.

Concepts and Mind & Matter for Mind

In **two ways** Concepts and Mind & Matter is a condition for mind-namely, by way of object and decisive support:

- Therein, **object** is six fold as visible form, etc.
- But **decisive support** is threefold, namely, **object decisive support**, **proximate decisive support**, and **natural decisive support**.
 - Of them, the object itself when it becomes prominent serves as **object decisive support**.
 - Cittas and cetasikas that immediately cease, act as the **proximity decisive support**.
 - The **natural decisive support** is of many kinds: states of lust, etc., states of faith, etc., pleasure, pain, individual, food, season, lodgings – (all such things) internal and external, as the case may be, are conditions for wholesome states, etc.
 - Kamma, too, is similarly a condition for its results.

Concepts* and Mind & Matter for Mind – 2 ways

1. Ārammana paccaya (Object condition - 2)

- The conditioning force which enables the 6 kinds of objects (the conditioning states) to cause the corresponding cittas and cetasikas to arise (the conditioned states).
- Every Cittas, Cetasikas, Rupas, Nibbana and Paññatti (concepts) come under the object condition. Nothing is left out.
- Even cittas and cetasikas serve as object of subsequent cittas.

* Concepts or Paññatti

- o Concepts-as-meanings or atthapannatti. For example, a furry four-legged domesticated animal which barks.
- o Concepts-as-names or namapannatti. For example, the label “dog” corresponding to the above concept-as-meaning.

Concepts and Mind & Matter for Mind – 2 ways

1. Arammana paccaya (Object condition - 2)

Conditioning states - Six groups of objects:

- Visible form (Rupārammana) – The visible form of the present moment (paccuppana) becomes the object condition of the two eye cittas.
- Sound (Saddārammana) – The sound of the present moment becomes the object condition of the two ear cittas.
- Smell (Gandhārammana) – The smell prevailing at the present moment becomes the object condition of the two nose cittas.
- Taste (Rasārammana) – The taste that you feel now with your tongue becomes the object condition of the two tongue cittas.
- Tangible Objects (Potthabbārammana) – When any tangible object contacts the body it becomes the object condition of the two body cittas.
- Mental Objects (Dhammarammana)
 - All these 5 objects mentioned above become the object condition for triple mind element or Mano Dhatu, namely:
 1. Five sense door adverting citta
 2. Two receiving consciousness of the rootless resultant cittas
 - All dhammas (89 cittas, 52 cetasikas & 28 Rupas) of the past, present & future, as well as timeless objects, namely Nibbana and Paññatti, are included.
 - The object condition of Kamma, sign of kamma (Kamma Nimitta) or sign of Destiny (Gati Nimitta) of the Death proximate thought process shall become the object condition at the Rebirth-Linking consciousness and subsequent life continuum (Bhanvanga) cittas of the new life span.

Conditioned States:

- 89 Cittas & the 52 concomittant Cetasikas
- Only Cittas & Cetasikas can take objects, not Rupa.
- Rupa, Nibbana and Paññatti are not on the conditioned side.

V. Compendium of Bases (Vatthu Sangaha)

Recap

The distribution of the 89 cittas according to the 6 bases and the 7 consciousness elements is illustrated in the diagram below:

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

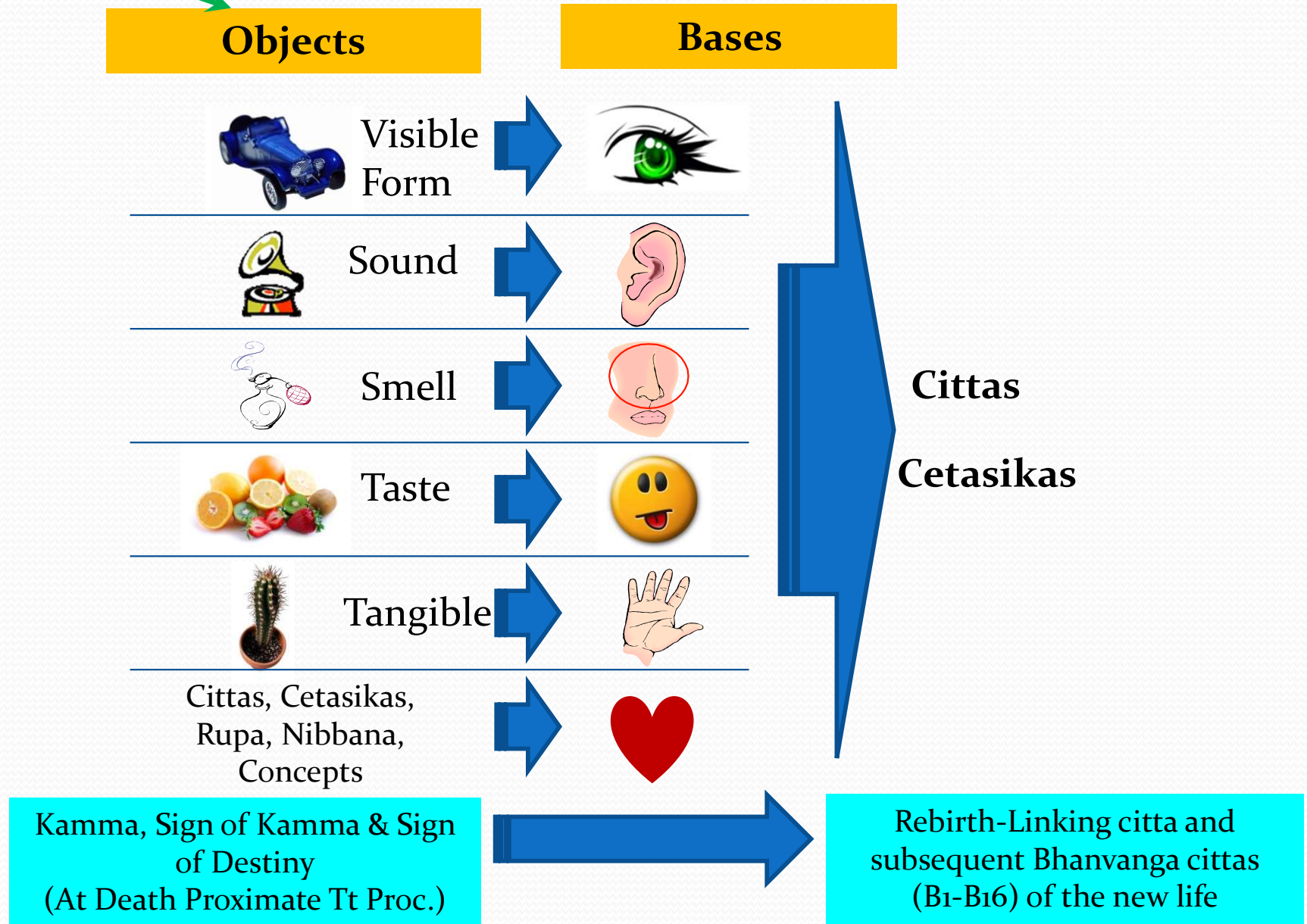
Base (6)	Element (7)	Consciousness (89)	No.
Eye-base	1. Eye-consc. element	Eye-consciousness	2
Ear-base	2. Ear- consc. element	Ear- consciousness	2
Nose-base	3. Nose- consc. element	Nose- consciousness	2
Tongue-base	4. Tongue- consc. Element	Tongue- consciousness	2
Body-base	5. Body- consc. Element	Body- consciousness	2
Heart-base (see below notes)	6. (Triple) Mind element	5-d-advt., Recv. consc.	3
	7. Mind - consc. element	All remaining cittas	72
No base	7. Mind - consc. element	Immaterial-Sph Resultants	4

Notes 75 (3+72) Heart Base Cittas:

- 33 cittas occurs dependent on the heart in worlds where matters exist =
1 5-door-adverting + 2 Rec. + 3 Invest. + 8 Great Resultants + 2 Aversion (dosa) + 1 First Path + 1 Smile + 15 Fine-material sphere
- 42 remaining cittas may occur depending on heart base (in SS & FMS) or independent of heart base (in IMS) = 10 Unwholesome + 8 Great wholesome + 8 Great Fn + 1 Mind-dr + 4 Immaterial Wholesome + 4 Immaterial Fn + 7 Supramundane

Concepts and Mind & Matter for Mind – 2 ways

1. Object (Ārammana)



Concepts and Mind & Matter for Mind

– 2 ways

1. Ārammana paccaya (Object condition - 2)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

1. 89 Cittas, the concomittant 52 Cetasikas and the 28 Rupas of the three periods of past, present and future.
2. Timeless Nibbāna and Paññatti

Group 2 - The Conditioned Dhammas (Paccayoppana)

1. The 89 cittas
2. The concomittant 52 cetasikas

Group 3 – The Dhammas left out (Paccanika)

None

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

The Twenty-four Conditions

Sixfold classifications by Ācariya Anuruddha

Mind for Mind – 6 ways			Matter for Mind - 1 way		
1	Anantara paccayo	Proximity condition	1	Purejāta paccayo	Prenascence condition
2	Samanantara paccayo	Contiguity condition	Concepts and Mind & Matter for Mind – 2 ways		
3	Āsevana paccayo	Repetition condition	1	Ārammana paccayo	Object condition
4	Sampayutta paccayo	Association condition	2	Upanissaya paccayo	Decisive support cond.
5	Natthi paccayo	Absence condition	Mind & Matter for Mind & Matter – 9 ways		
6	Vigata paccayo	Disappearance cond.	1	Adhipati paccayo	Predominance cond.
Mind for Mind and Matter – 5 ways			2	Sahajāta paccayo	Conascence condition
1	Hetu paccayo	Root condition	3	Annamañña paccayo	Mutuality condition
2	Kamma paccayo	Kamma condition	4	Nissaya paccayo	Support condition
3	Vipāka paccayo	Result condition	5	Āhāra paccayo	Nutriment condition
4	Jhāna paccayo	Jhana condition	6	Indriya paccayo	Faculty condition
5	Magga paccayo	Path condition	7	Vippayutta paccayo	Dissociation condition
Mind for Matter – 1 way			8	Atthi paccayo	Presence condition
1	Pacchajata paccayo	Postnasence condition	9	Avigata paccayo	Non-disappearance cond.

Concepts and Mind & Matter for Mind – 2 ways

2. Upanissaya paccaya (Decisive support condition - 9)

This is the conditioning force which aids by means of dependence. In any phenomena in which the cause is a **powerful** support for its effects, then that cause aids the effect to arise by means of this decisive support conditioning force.

Example: When the owner of the building that is being constructed is at the construction site, the workers will pay more attention and render extra service. The owner is like the decisive support condition.

I. Object decisive support (Ārammana Upanissaya) – The object is exceptionally desirable or important, capable of attracting your attention, which causes the conditioned states to arise in strong dependence on it. Very similar to Object Predominance condition (3), with same conditioning and conditioned dhammas.

II. Proximity decisive support (Anantarūpanissaya) – Succeeding mental states arise immediately after the preceding states have ceased. Without the passing away of the current citta the succeeding one cannot arise. These arise immediately as they are strongly dependent on the ceasing of the preceding states. Very similar to Proximity condition (4), with same conditioning and conditioned dhammas.

III. Natural decisive support (Pakatūpanissaya) – Past, present and future mental states or material phenomena, and also certain paññati, that become strongly capable of giving rise, at a subsequent time, to their succeeding and corresponding natural conditioned states. Examples:

a. Dhammas like confidence, non-greed, etc, or factors like Hatred or Envy that have already arisen in the past could be a condition for the arising of good kamma or bad kamma respectively.

b. For instance, the beautiful mental factors like non—greed and non-hatred that one develops will provide the Natural Decisive Support Condition for the performance of social services.

c. In like manner, good kamma one has already done may become a condition for the accomplishment of good deeds while bad kamma already performed may provide Natural Decisive Support for the arising of immoral consciousness.

Concepts and Mind & Matter for Mind – 2 ways

I. Object Decisive Support



Same:

Md & Mtr for Md & Mtr:

1. Predominance (Adhipati)
1. Object Predominance

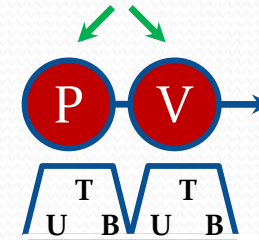
2. Decisive Support

III. Natural decisive support

Examples:

Confidence, non-greed, etc. arisen in the past	Time ➔	Good kamma
Hatred, envy, etc. arisen in the past	Time ➔	Bad kamma
Beautiful mental factors, like non-greed & non-hatred, one develops	Time ➔	Performance of social services
Good kamma already done	Time ➔	Accomplishment of good deeds
Bad kamma already done	Time ➔	Arising of immoral cittas

II. Proximity Decisive Support



Same:

Mind for Mind:

1. Proximity
2. Contiguity
5. Absence
6. Disappearance

Mind & Matter for Mind

- 2 ways

2. Upanissaya paccaya

(Decisive support condition - 9)

I. Object Decisive Support (Ārammana Upanissaya)

Three Groups (Tri Rāsi)

Group 1 - The Conditioning Dhammas (Paccayo)

1. 18 concrete material phenomena (Nipphanna Rupa)
2. 84 Cittas, excluding the two cittas rooted in hatred and the two citta rooted in Delusion and the body citta accompanied by pain.
3. 47 Cetasikas excluding hatred, envy, avarice, worry & doubt.
4. Nibbāna

Group 2 - The Conditioned Dhammas (Paccayoppana)

1. 8 immoral cittas rooted in Greed
2. 8 sense-sphere wholesome cittas
3. 4 sense-sphere function citta associated with knowledge
4. 8 Supra-mundane citta, and
5. The concomitant 45 cetasikas **excluding** hatred, envy, avarice, worry, doubt, compassion and appreciative joy.

- B.B. text pg 90 - "these 2 illimitable are present only on occasions when their functions are individually exercised"

- B.B. text pg 99 - these 2 are part of 11 Unfixed Adjuncts, including Envy, Avarice, worry, 3 Abstinences, Conceit, Sloth & Torpor - They may or may not arise together with the cittas, they arise separately & occasionally.

- only when the concept (pannati) of a real person is the cause, then these 2 will arise. Here the cause is 18 concretely produced rupas, therefore the 2 are excluded.

The 2 illimitables are Unfixed Adjuncts
Concomitants of 8+4 cittas

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8-2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Group 3 - The Dhammas left out (Paccanika)

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:
THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika ETHICALLY VARIABLE FACTORS—13		Sobhana Cetasika BEAUTIFUL FACTORS—25	
Sabbacitta Sādhāraṇa Universals—7		Sobhana Sādhāraṇa Beautiful Universals—19	
(1) Contact	Phassa	(28) Faith	Saddhā
(2) Feeling	Vedanā	(29) Mindfulness	Sati
(3) Perception	Saññā	(30) Shame	Hiri
(4) Volition	Cetanā	(31) Fear of wrong	Ottappa
(5) One-pointedness	Ekaggatā	(32) Non-greed	Alobha
(6) Life faculty	Jīvitindriya	(33) Non-hatred	Adosa
(7) Attention	Manasikāra	(34) Neutrality of mind	Tatramajjhataṭṭā
Pakinnaka Occasionals—6		(35) Tranquillity of mental body	Kaya Passaddhi
(8) Initial application	Vitakka	(36) Tranquillity of consciousness	Citta Passaddhi
(9) Sustained application	Vicāra	(37) Lightness of mental body	Kaya Lahutā
(10) Decision	Adhimokkha	(38) Lightness of consciousness	Citta Lahutā
(11) Energy	Viriya	(39) Malleability of mental body	Kaya Mudutā
(12) Zest	Pīti	(40) Malleability of consciousness	Citta Mudutā
(13) Desire	Chanda	(41) Wieldiness of mental body	Kaya Kammaññatā
Akusala Cetasika UNWHOLESOME FACTORS—14		(42) Wieldiness of consciousness	Citta Kammaññatā
Akusala Sādhāraṇa Unwholesome Universals—4		(43) Proficiency of mental body	Kaya Pāguññatā
(14) Delusion	Moha	(44) Proficiency of consciousness	Citta Pāguññatā
(15) Shamelessness	Ahirika	(45) Rectitude of mental body	Kayujjukatā
(16) Fearlessness of wrong	Anottappa	(46) Rectitude of consciousness	Cittujjukatā
(17) Restlessness	Uddhacca	Virati Abstinenes—3	
Akusala Pakinnaka Unwholesome Occasionals—10		(47) Right speech	Sammā Vācā
(18) Greed	Lobha	(48) Right action	Sammā Kammanā
(19) Wrong view	Ditthi	(49) Right livelihood	Sammā Ājiva
(20) Conceit	Māna	Appamāna Illimitables—2	
(21) Hatred	Dosa	(50) Compassion	Karunā
(22) Envy	Issā	(51) Appreciative joy	Muditā
(23) Avarice	Macchhariya	Amoha Non-Delusion—1	
(24) Worry	Kukkucca	(52) Wisdom faculty	Paññā
(25) Sloth	Thīna		
(26) Torpor	Middha		
(27) Doubt	Vicikicchā		

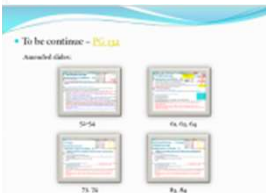
Unfixed Adjuncts (11)
- they arise separately
& occasionally

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

8

4

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Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

Recap

12 GROSS

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<u>I. Great Essentials (Mahābhūta)</u> (4)	<u>VIII. Limiting Phenomenon (Paricchedarūpa)</u> (1)
1. Extension/Earth element (Pathavī dhātu)	1. Space element (Ākāsadhātu)
2. Cohesion/Water element (Apo dhātu)	<u>IX. Communicating Phenomena (Viññattirūpa)</u> (2)
3. Heat/Fire element (Tejo dhātu)	1. Bodily intimation (Kāya viññatti)
4. Motion/Air element (Vāyo dhātu)	2. Vocal intimation (Vacī viññatti)
<u>II. Sensitive Phenomena (Pasādarūpa)</u> (5)	<u>X. Mutable Phenomena (Vikārarūpa)</u> (3)
1. Eye-sensitivity (Cakkhu-pasāda)	1. Lightness (Lahutā)
2. Ear-sensitivity (Sota-pasāda)	2. Malleability (Mudutā)
3. Nose-sensitivity (Ghāna-pasāda)	3. Wieldiness (Kammaññatā)
4. Tongue-sensitivity (Jivhā-pasāda)	(plus two intimations)
5. Body-sensitivity (Kāya-pasāda)	<u>XI. Characteristics of Matter (Lakkhanarūpa)</u> (4)
<u>III. Objective Phenomena (Gocararūpa)</u> (4)	1. Production (Upacaya)
1. Visible form (Rūpa)	2. Continuity (Santati)
2. Sound (Sadda)	3. Decay (Jaratā)
3. Smell (Gandha)	4. Impermanence (Aniccata)
4. Taste (Rasa)	
*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)	
<u>IV. Sexual Phenomena (Bhavarūpa)</u> (2)	
1. Femininity (Ittha)	
2. Masculinity (Purisa)	
<u>V. Heart Phenomenon (Hadayarūpa)</u> (1)	
1. Heart base (Hadayavatthu)	
<u>VI. Life Phenomenon (Jīvitarūpa)</u> (1)	
1. Material Physical Life faculty (Jīvitindriya)	
<u>VII. Nutritional Phenomenon (Kabalīkārāhāra)</u> (1)	
1. Nutriment (Āhāra)	

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

Mind & Matter for Mind

- 2 ways

2. Upanissaya paccaya

(Decisive support condition - 9)

II. Proximity decisive support (Anantarūpanissaya)

The Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccaya)

- All 89 preceding Cittas and the concomitant 52 cetasikas, except the death (cuti) citta of the Arahant (last citta, no more rebirth or succeeding citta).

Group 2 - The Conditioned Dhammas (Paccayuppana)

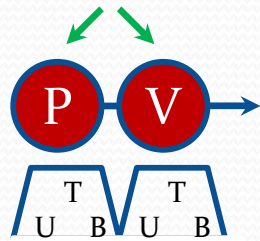
- All 89 succeeding Cittas including the death citta of the Arahant and the 52 concomitant cetasikas. A preceding citta conditioned the last citta of the Arahant.

Group 3 – The Dhammas left out (Paccanika)

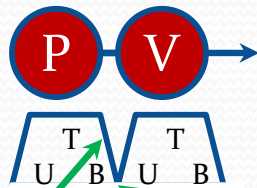
Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
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Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Mind for Mind

1. Proximity



2. Contiguity



6. Disappearance

5. Absence

Same:

Mind for Mind:

1. Proximity
2. Contiguity
5. Absence
6. Disappearance

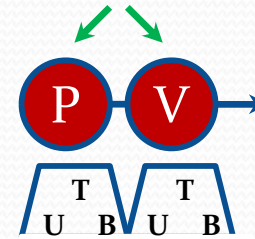
Concepts & Md & Mtr for Mind:

2. Decisive Support (Pacchājāta)
- #### II. Proximity Decisive Support

Concepts & Md & Mtr for Mind

2. Decisive Support

II. Proximity Decisive Support



Mind & Matter for Mind

– 2 ways

2. Upanissaya paccaya

(Decisive support condition - 9)

III. Natural decisive support (Pakatūpanissaya)

The Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccaya)

- Strong past 89 Cittas, 52 cetasikas, 28 rupas , and certain concepts.

Group 2 - The Conditioned Dhammas (Paccayuppana)

- Later 89 Cittas and the 52 cetasikas.

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
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Concepts and Mind & Matter for Mind – 2 ways

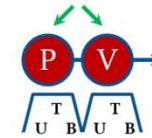
I. Object Decisive Support



Same:
Md & Mtr for Md & Mtr:
 1. Predominance (Adhipati)
 1. Object Predominance

2. Decisive Support

II. Proximity Decisive Support



Same: ↑
Mind for Mind:
 1. Proximity
 2. Contiguity
 5. Absence
 6. Disappearance

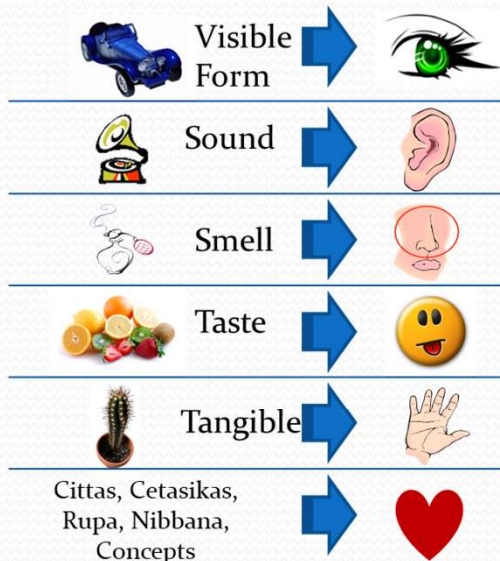
III. Natural decisive support

Examples:

Confidence, non-greed, etc. arisen in the past	Time →	Good kamma
Hatred, envy, etc. arisen in the past	Time →	Bad kamma
Beautiful mental factors, like non-greed & non-hatred, one develops	Time →	Performance of social services
Good kamma already done	Time →	Accomplishment of good deeds
Bad kamma already done	Time →	Arising of immoral cittas

1. Object (Arammana)

Objects Bases



Cittas
 Cetasikas

Kamma, Sign of Kamma & Sign of Destiny
 (At Death Proximate Tt Proc.)

Rebirth-Linking citta and subsequent Bhanvanga cittas
 (B1-B16) of the new life

The Twenty-four Conditions

Sixfold classifications by Ācariya Anuruddha

Mind for Mind – 6 ways			Matter for Mind - 1 way		
1	Anantara paccayo	Proximity condition	1	Purejāta paccayo	Prenascence condition
2	Samanantara paccayo	Contiguity condition	Concepts and Mind & Matter for Mind – 2 ways		
3	Āsevana paccayo	Repetition condition	1	Ārammana paccayo	Object condition
4	Sampayutta paccayo	Association condition	2	Upanissaya paccayo	Decisive support cond.
5	Natthi paccayo	Absence condition	Mind & Matter for Mind & Matter – 9 ways		
6	Vigata paccayo	Disappearance cond.	1	Adhipati paccayo	Predominance cond.
Mind for Mind and Matter – 5 ways			2	Sahajāta paccayo	Conascence condition
1	Hetu paccayo	Root condition	3	Annamañña paccayo	Mutuality condition
2	Kamma paccayo	Kamma condition	4	Nissaya paccayo	Support condition
3	Vipāka paccayo	Result condition	5	Āhāra paccayo	Nutriment condition
4	Jhāna paccayo	Jhana condition	6	Indriya paccayo	Faculty condition
5	Magga paccayo	Path condition	7	Vippayutta paccayo	Dissociation condition
Mind for Matter – 1 way			8	Atthi paccayo	Presence condition
1	Pacchajata paccayo	Postnasence condition	9	Avigata paccayo	Non-disappearance cond.

Mind & Matter for Mind & Matter

In **nine ways** Mind & Matter is a condition for Mind & Matter according to circumstances, namely by way of:

Mind & Matter for Mind & Matter – 9 ways		
1	Adhipati paccayo	Predominance cond.
2	Sahajāta paccayo	Conascence condition
3	Annamañña paccayo	Mutuality condition
4	Nissaya paccayo	Support condition
5	Āhāra paccayo	Nutriment condition
6	Indriya paccayo	Faculty condition
7	Vippayutta paccayo	Dissociation condition
8	Atthi paccayo	Presence condition
9	Avigata paccayo	Non-disappearance cond.

Mind and Matter for Mind and Matter – 9 ways

1. Adhipati paccaya (Predominance condition - 3)

Just like the Ruler who guided and protected his nation according to his wishes and plans and the citizens responded in conformity with the Ruler's intentions, there are certain mental Dhammas which guide and lead the other concomitant Dhammas.

There are 2 types of predominance conditions.

I. Object predominance (arammanadhipati)

II. Conscience predominance (sahajatadhipati)

I. **Object predominance (arammanadhipati) is the conditioning** force whereby an outstanding or strongly desirable object (the conditioning state) causes the corresponding mental state and material phenomena (the conditioned state) to be attentive to that object because of its dominance. Here there is a slight variation from Object Condition. It is not simply an object but something that attracts the onlooker. It should be a special object which is capable of drawing one's immediate attention.

Very similar to Object Decisive Support condition (9), with same conditioning and conditioned dhammas.

Examples:

- a. Not everyone will care so much about the many yellow dried leaves fallen along the road side, but if one sees a currency note among the dried leaves, it would strongly attract the person.
- b. When one sees a pretty flower or an elegant dress, one will stop for a while in front of it, and probably touch it before leaving.

Dictionary: Predominance – Prominent, dominated by, or have influence over others.

1. Adhipati paccaya (Predominance condition - 3)

I. Object Predominance



Same:

Concepts & Md & Mtr for Mind:

2. Decisive Support (Upanissaya)

1. Object Decisive Support



Mind and Matter for

Mind and Matter – 9 ways

1. Adhipati paccaya

(Predominance condition - 3)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
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Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

I. Object predominance (Arammanadhipati)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- 18 concrete material phenomena (Nipphanna Rupa)
- 84 Cittas, excluding the two cittas rooted in hatred and the two citta rooted in Delusion and the body citta accompanied by pain.
- 47 Cetasikas excluding hatred, envy, avarice, worry & doubt.
- Nibbāna

Group 2 - The Conditioned Dhammas (Paccayoppana)

1. 8 immoral cittas rooted in Greed
2. 8 sense-sphere wholesome cittas
3. 4 sense-sphere function citta associated with knowledge
4. 8 Supra-mundane citta, and
5. The concomitant 45 cetasikas excluding hatred, envy, avarice, worry, doubt, compassion and appreciative joy.

The 2 illimitables are Unfixed Adjuncts Concomitants of 8+4 cittas

- B.B. text pg 90 – “these 2 illimitable are present only on occasions when their functions are individually exercised”

- B.B. text pg 99 – these 2 are part of 11 Unfixed Adjuncts, including Envy, Avarice, worry, 3 Abstinences, Conceit, Sloth & Torpor – They may or may not arise together with the cittas, they arise separately & occasionally.

- only when the concept (pannati) of a real person is the cause, then these 2 will arise. Here the cause is 18 concretely produced rupas, therefore the 2 are excluded.

Group 3 – The Dhammas left out (Paccanika)

Compendium of Mental Factors

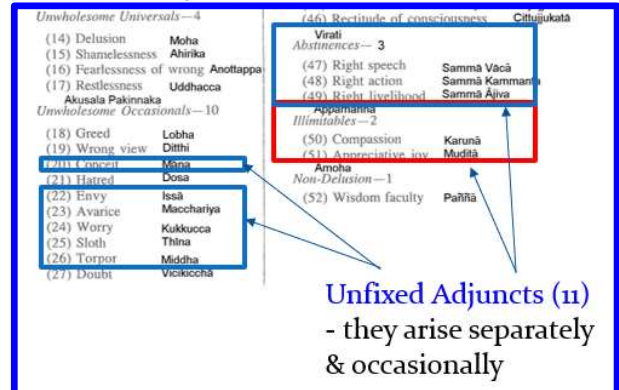
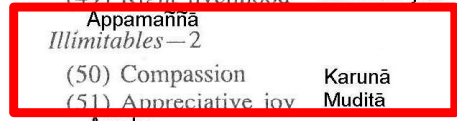
Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

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THE 52 MENTAL FACTORS AT A GLANCE

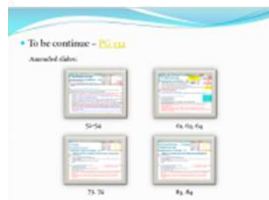
Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchariya
(24) Worry	Kukkucca
(25) Sloth	Thina
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanta
(49) Right livelihood	Sammā Ajīva
Appamañña	
<i>Illimitables—2</i>	
(50) Compassion	Karuṇā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā



Unfixed Adjuncts (11)
- they arise separately & occasionally

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12



Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

Recap

12 GROSS

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<p>I. Great Essentials (Mahābhūta) (4)</p> <ol style="list-style-type: none"> 1. Extension/Earth element (Pathavī dhātu) 2. Cohesion/Water element (Apo dhātu) 3. Heat/Fire element (Tejo dhātu) 4. Motion/Air element (Vāyo dhātu) <p>II. Sensitive Phenomena (Pasādarūpa) (5)</p> <ol style="list-style-type: none"> 1. Eye-sensitivity (Cakkhu-pasāda) 2. Ear-sensitivity (Sota-pasāda) 3. Nose-sensitivity (Ghāna-pasāda) 4. Tongue-sensitivity (Jivhā-pasāda) 5. Body-sensitivity (Kāya-pasāda) <p>III. Objective Phenomena (Gocararūpa) (4)</p> <ol style="list-style-type: none"> 1. Visible form (Rūpa) 2. Sound (Sadda) 3. Smell (Gandha) 4. Taste (Rasa) <p>*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)</p> <p>IV. Sexual Phenomena (Bhavarūpa) (2)</p> <ol style="list-style-type: none"> 1. Femininity (Ittha) 2. Masculinity (Purisa) <p>V. Heart Phenomenon (Hadayarūpa) (1)</p> <ol style="list-style-type: none"> 1. Heart base (Hadayavatthu) <p>VI. Life Phenomenon (Jīvitarūpa) (1)</p> <ol style="list-style-type: none"> 1. Material Physical Life faculty (Jīvitindriya) <p>VII. Nutritional Phenomenon (Kabalīkārāhāra) (1)</p> <ol style="list-style-type: none"> 1. Nutriment (Āhāra) 	<p>VIII. Limiting Phenomenon (Paricchedarūpa) (1)</p> <ol style="list-style-type: none"> 1. Space element (Ākāsadhātu) <p>IX. Communicating Phenomena (Viññattirūpa) (2)</p> <ol style="list-style-type: none"> 1. Bodily intimation (Kāya viññatti) 2. Vocal intimation (Vacī viññatti) <p>X. Mutable Phenomena (Vikārarūpa) (3)</p> <ol style="list-style-type: none"> 1. Lightness (Lahutā) 2. Malleability (Mudutā) 3. Wieldiness (Kammaññatā) (plus two intimations) <p>XI. Characteristics of Matter (Lakkhanarūpa) (4)</p> <ol style="list-style-type: none"> 1. Production (Upacaya) 2. Continuity (Santati) 3. Decay (Jaratā) 4. Impermanence (Aniccata)

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

Mind and Matter for Mind and Matter – 9 ways

1. Adhipati paccaya (Predominance condition - 3)

II. Conascence predominance (sahajatadhipati)

(Dictionary: Nascence = Exist, Conascence = Coexist)

a. The conditioning force where a conditioning state dominates over the conditioned states conascent (which arise together with the conditioning state) with itself.

b. This refers to the 4 adhipatis (predominants):

i. Chanda – desire

ii. Viriya – energy

iii. Citta – Consciousness (52 javanas, excl. 1 smile & 2 delusion)

iv. Vimamsa – wisdom (or investigation)

1. Chanda
(Desire)

2. Viriya
(Energy)

3. Vimamsa
(Wisdom)

4. Citta
(52 Javanas)

c. Only one of these can take on the role of predominance condition on a given occasion.

d. And only in Javana cittas with two or three roots.

e. The conascent mental and material phenomena are the conditioned states.

f. At certain occasions one of these 4 dhammas may induce and influence in the performance activities. At such moments the Dhamma that leads, guide the other Dhammas that follow simultaneously.

g. Desire, Energy and Consciousness become predominant only in the 52 javana cittas except the **smile producing citta** and the **2** immoral cittas rooted in **Delusion**.

h. When wisdom (vimamsa) becomes predominant it has to be in one of the 34 javana cittas having all three moral roots including wisdom (paññā). ⁸⁹

II. Compendium of Roots (Hetu Sangaha)

ROOTS	CITTAS								Total
	8	2	2	18	12	12	27	8	
	Greed-Rooted	Hate-rooted	Delusion-rooted	Rootless	SS Btf. W. Knwl	SS Btf. Wo. Knwl	Sublime	Supram.	
Greed (Lobha)	*								8
Hate (Dosa)		*							2
Delusion (Moha)	*	*	*						12
Non-greed (Alobha)					*	*	*	*	59
Non-hate (Adosa)					*	*	*	*	59
Non-delusion (Amoha)					*		*	*	47
No. of Roots	2	2	1	0	3	2	3	3	

Summary

4 Resultants are non-Javana Cittas

4 + 5 Resultants are non-Javana Cittas

No. of Roots	0	1	2	3
No. of Cittas	18	2	22	47

Mind and Matter for

Mind and Matter – 9 ways

1. Adhipati paccaya

(Predominance condition - 3)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2-2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

II. Conascence predominance (sahajatadhipati)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

1. 3 predominant cetasikas – Desire, Energy & Wisdom
2. Conascent with 52 javana Cittas, excl. 1 smile & 2 delusion.

Group 2 - The Conditioned Dhammas (Paccayoppana)

Leaving the Dhamma that dominates as paccaya, all other Dhammas that arise together which includes:

1. 52 javana cittas having 2 or 3 roots
2. 51 cetasikas except doubt (vicikiccā).
3. Rupa originated by the 52 predominant javana citta.

Group 3 – The Dhammas left out (Paccanika)

Mind and Matter for Mind and Matter – 9 ways

1. Predominance (Adhipati)

I. Object Predominance (Arammanadhipati)



II. Conascence Predominance (Sahajatadhipati)

1. Chanda
(Desire)

2. Viriya
(Energy)

3. Vimamsa
(Wisdom)

4. Citta
(52 Javanas)

Same:



Concepts & Md & Mtr for Mind:

2. Decisive Support (Upanissaya)

1. Object Decisive Support

Mind and Matter for Mind and Matter – 9 ways

2. Sahajata paccaya (Conascence condition - 6)

Conascence means arising simultaneously.

There is not a single Dhamma that can arise all alone. The citta arises together with cetasikas. The rupa too come into being in combination in groups called Rupa Kalāpa.

Here the conditioning Dhammas arises along with the conditioned Dhammas.

If one of the group does not arise the whole group may not emerge.

This is the conditioning force which determines that a conditioning state causes the relevant conditioned states to arise simultaneously with the conditioning state.

I. Mental states :

a) The 4 mental aggregates (vinnana, sankhara, sanna, vedana) are related to each other by conascence condition. When one arises (the conditioning state), the others must also arise at the same time (the conditioned states). Therefore citta and cetasikas must always arise at the same time.

b) Conascent material phenomena or cittaja-rupas, must also arise at the same time as citta and the accompanying cetasikas.

II. Material phenomena :

a) Each of the 4 Great Essentials must arise at the same time with all the other Great Essentials.

b) Derived material phenomena must also arise at the same time with the 4 Great Essentials.

III. Rebirth-linking :

During rebirth-linking, the heart base and the patisandhi citta must arise at the same time.

Mind and Matter for Mind and Matter – 9 ways

Mind & Matter for Mind & Matter

2. Conascence (Sahajata)

8. Presence (Atthi)

1. Conascence Pres.

4. Support (Nissaya)


9. Non-disappearance (Avigata)

1. Conascence Support

1. Conascence Non-disappearance

I. Mental States

A. 4 Mental Aggregates


- 
1. Vinnana
 2. Sankhara
 3. Sanna
 4. Vedana

B. Cittaja Rupas

- 
1. Cittas
 2. Cetasika
 3. Rupas

II. Material Phenomena

A. 4 Great Essentials


- 
1. Pathavi
 2. Apo
 3. Tejo
 4. Vayo

B. Derived Rupa + 4GE

- 
1. 4 Great Essentials
 2. Derived Rupas (24)

III. Rebirth Linking

A. Rebirth Linking + Heart Base

- 
1. Rebirth Linking
 2. Heart Base

Mind and Matter for

Mind and Matter – 9 ways

2. Sahajata paccaya

(Conascence condition - 6)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- 89 cittas & the concomitant 52 cetasikas arising at the moment of Rebirth and thereafter.
- Each conditions (verb) each other and the rupa originated by citta and Kamma at the moment of Rebirth.
 - ❖ The four Great Essentials which support each other and derived matter
 - ❖ The Heart Base at the moment of Rebirth in the five aggregate planes.
 - ❖ The four mental aggregates at the moment of Rebirth in the planes of 5 aggregates.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- The conditioned 89 cittas & the concomitant 52 cetasikas arising at the moment of Rebirth and thereafter supported by each other.
- The conditioned rupas originated by cittas and those originated by Kamma at the moment of Rebirth.
- The conditioned 4 Great Essentials by each other and the derived rupa conditioned by the four great essentials.
- The four mental aggregates at the moment of Rebirth conditioned by the Heart Base.
- Heart Base at the moment of Rebirth conditioned by the four mental aggregates arising at the moment of Rebirth in the planes of five aggregates.

Group 3 – The Dhammas left out (Paccanika)

Mind and Matter for Mind and Matter – 9 ways

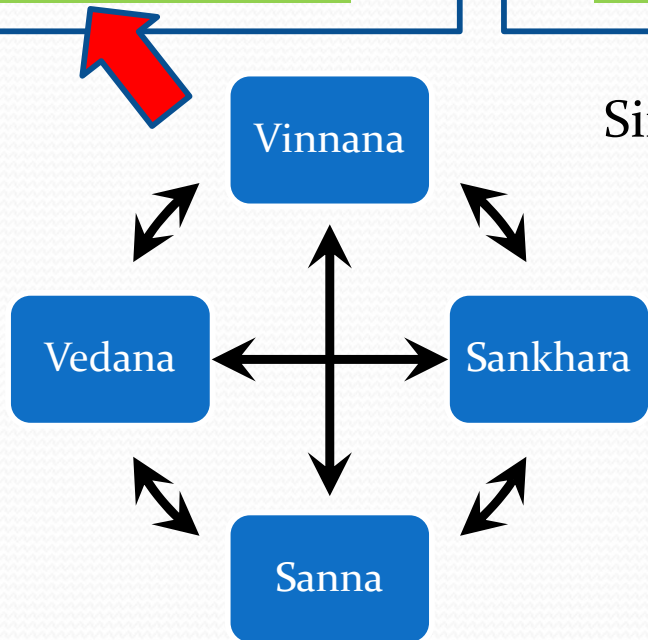
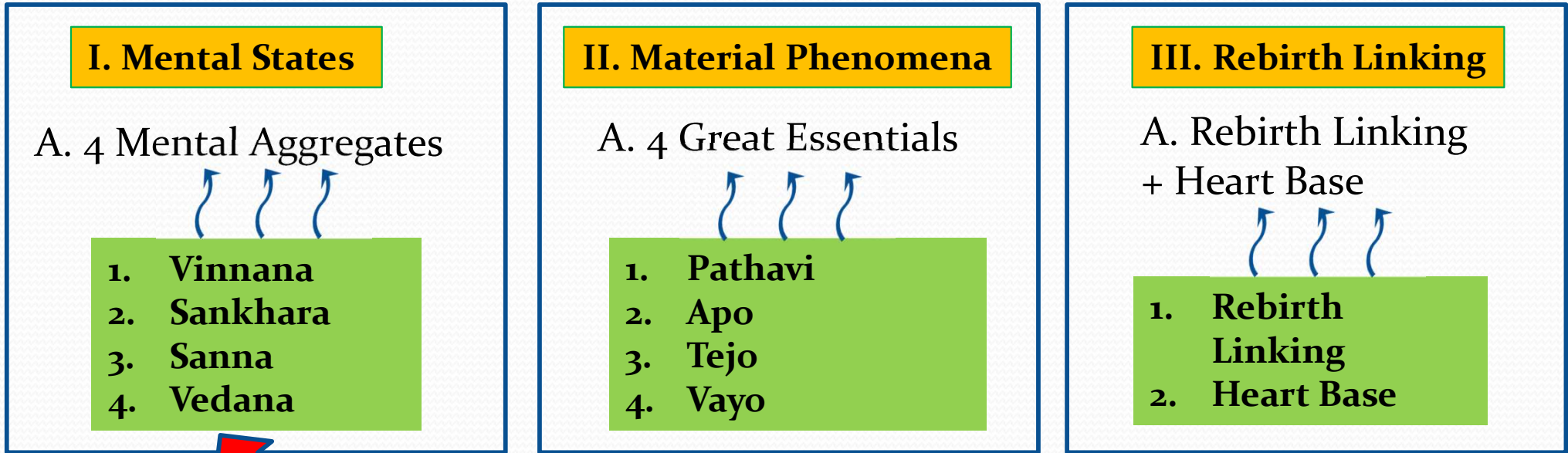
3. Annamanna paccaya (Mutuality condition - 7)

- This conditioning force is **similar to sahajata (conascence)** paccaya. Sahajata paccaya simply determines that the conditioned state arises at the same time as the conditioning state, and there is no reciprocity. However, annamanna paccaya means that the conditioning state and the conditioned state support each other mutually in their arising at the same time.
- Here the Dhammas that conditions becomes the conditioned Dhamma of another conditioning Dhamma of the same group.
- The Dhamma that conditions another Dhamma for its arising and existence becomes the conditioned Dhamma that receives the support of another conditioning Dhamma.
- For example, the 4 mental aggregates, the 4 Great Essentials, and at rebirth-linking the heart base and the mental aggregates are related by annamanna paccaya.

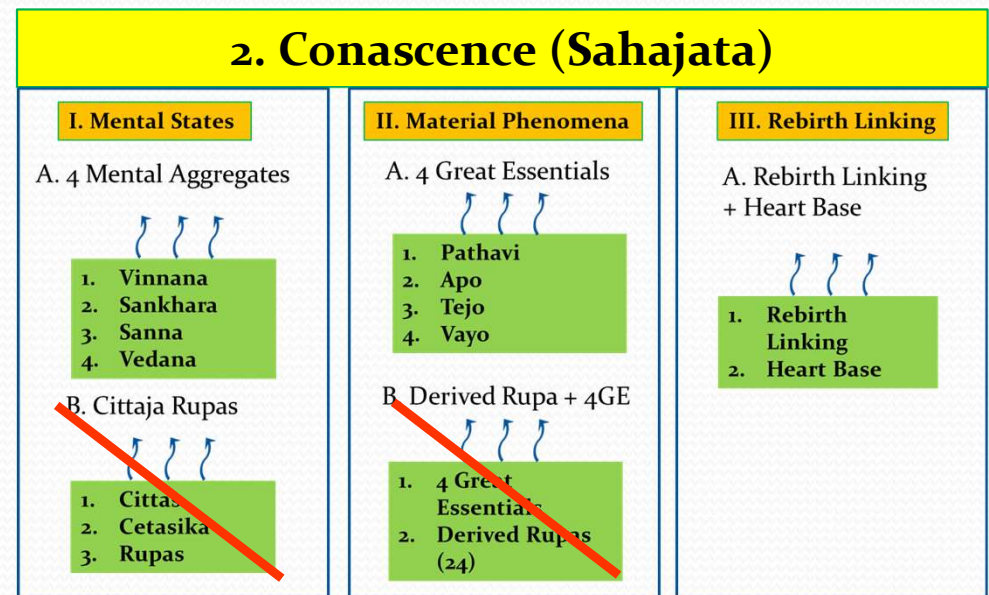


Mind and Matter for Mind and Matter – 9 ways

3. Mutuality (Annamanna)



Similar to



Mind and Matter for

Mind and Matter – 9 ways

3. Annamanna paccaya

(Mutuality condition - 7)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The 89 cittas & the concomitant 52 cetasikas arising at the moment of Rebirth and thereafter. Each conditions (verb) each other.
 - ❖ The four Great Essentials
 - ❖ The Heart Base at the moment of Rebirth in the five aggregate planes.
 - ❖ The four mental aggregates at the moment of Rebirth in the planes of 5 aggregates.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- The conditioned 89 cittas & the concomitant 52 cetasikas arising at the moment of Rebirth and thereafter.
- The 4 Great Essentials supported by each other.
- The four mental aggregates at the moment of Rebirth conditioned by the Heart Base in the planes of five aggregates.
- Heart Base at the moment of Rebirth conditioned by the four mental aggregates arising at the moment of Rebirth in the planes of five aggregates.

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

4. Nissaya paccaya (Support condition- 8)

- This conditioning force determines that the conditioning state causes the conditioned state to arise. This is because the conditioning state serves as the foundation or support of the conditioned state which depends on it to arise.
 - I. Consciousness and mental factors are a condition for one another, and for conascent material phenomena.
 - II. The 4 Great Essentials for one another, and for the derived material phenomena.
 - III. The 6 sense bases for the 7 consciousness elements.
- Just as all vegetation, animals & human beings are supported by the Earth; and A painting is drawn on & supported by a canvas.
- In similar manner Dhammas give support for the arising and upkeep of other Dhammas.
- This condition which is known as Support Condition is three-fold:
 1. Conascence Support (Sahajāta Nissaya)
 - 2a. Base Prenascence Support (Vattu Purejāta Nissaya)
 - 2b. Base-object prenascent Support (Vattvārammana Vattu Purejāta)
- Conascence Support Condition is identical with Conascence Condition (no. 20).
- Base Prenascence Support Condition is identical with Base Prenascence Cond. (no. 16b)

Mind and Matter for

Mind and Matter – 9 ways

4. Nissaya paccaya

(Support condition- 8)

a) Conascence Support (Sahajāta Nissaya)

- Each Dhamma of a group of a consciousness and the mental concomitants at a particular moment function as a support condition to each other.
- While all the Dhammas arise simultaneously each of them provides support to one another.
- The design on a mat emerges when the mat is woven. When the mat is completed the design too is concluded. Here the mat provides the conascence support for the design.

Three Groups (Tri Rāsi)

The Conditioning Dhamma (Paccaya) and the conditioned Dhamma (paccayoppanna) are **similar as in the conascence condition (Sahajata paccaya)** already discussed at no. 6 above (no. 2 in **Mind and Matter for Mind and Matter**)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Mind and Matter for Mind and Matter – 9 ways

Mind & Matter for Mind & Matter

2. Conascence (Sahajata)

8. Presence (Atthi)

1. Conascence Pres.

4. Support (Nissaya)


9. Non-disappearance (Avigata)

1. Conascence Support

1. Conascence Non-disappearance

I. Mental States

A. 4 Mental Aggregates


- 
1. Vinnana
 2. Sankhara
 3. Sanna
 4. Vedana

B. Cittaja Rupas

- 
1. Cittas
 2. Cetasika
 3. Rupas

II. Material Phenomena

A. 4 Great Essentials


- 
1. Pathavi
 2. Apo
 3. Tejo
 4. Vayo

B. Derived Rupa + 4GE

- 
1. 4 Great Essentials
 2. Derived Rupas (24)

III. Rebirth Linking

A. Rebirth Linking + Heart Base

- 
1. Rebirth Linking
 2. Heart Base

4. Nissaya paccaya (Support condition- 8)

- b) Base Prenascence Support (Vattu Purejāta Nissaya)
- The six bases, viz, Eye, Ear, Nose, Tongue, Body and Heart arisen earlier provides the pre-nascence support to the subsequent arisen mental aggregates.
 - In the case of the five bases of Eye, Ear, Nose, Tongue and Body, it has to be the respective sensitivity phenomena arisen at the moment of past Bhavānga of any of the five door thought process.
 - It is known as Madyamāyuskha Prasada Rupa. It is also the birth moment of the object that is perceived.
 - With respect to the Heart Base, the mind element and the mind consciousness element arise with the support of the Heart Base arisen at the birth of previous citta.
 - It is known as Atitānantara Hadayavattu.
 - In both instances the base (vattu) happens to be one that is arisen prior to the mental aggregates. Hence called purejata.

Matter for Mind:

- 1. Prenascence (Purejāta)
- III. Object Prenascence

Md & Mtr for Md & Mtr:

- 8. Presence (Atthi)
- 2c. Object Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2c. Object Prenascence Non.

III. Object Prenascence

Objects
(5 sense objects + 18 concretely produced matter)



Visible Form



Sound



Smell



Taste



Tangible



Cittas, Cetasikas, Rupa, Nibbana, Concepts



Except Rebirth Linking

II. Base-object Prenascence

Heart-base (Before Death)

17 Tt Moments (Before Death)

Cittas
Cetasikas

Cuti Citta

Matter for Mind:

- 1. Prenascence (Purejāta)
- I. Base Prenascence

Md & Mtr for Md & Mtr:

- 4. Support (Nissaya)
- 2a. Base Prenascence Support
- 7. Dissociation (Vippayutta)
- 2a. Base Prenascence Diss.
- 8. Presence (Atthi)
- 2a. Base Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2a. Base Prenascence Non.

I. Base Prenascence

Bases
(except Rebirth Linking)

Mind and Matter for

Mind and Matter – 9 ways

4. Nissaya paccaya

(Support condition- 8)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4x5=20	4x5=20	

b) Base Prenascence Support (Vattu Purejāta Nissaya)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The aforesaid six bases.
- Except, during the death proximate moment it shall be the Heart-Base arisen 17 thought moment prior to the death consciousness (cuti citta).

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Excluding the four immaterial resultant cittas the balance 85 cittas & the concomitant 52 cetasikas arising in the planes of five aggregates except at the moment of Rebirth.

Group 3 – The Dhammas left out (Paccanika)

Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

Recap

12 GROSS

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<u>I. Great Essentials (Mahābhūta)</u> (4)	<u>VIII. Limiting Phenomenon (Paricchedarūpa)</u> (1)
1. Extension/Earth element (Pathavī dhātu)	1. Space element (Ākāsadhātu)
2. Cohesion/Water element (Apo dhātu)	<u>IX. Communicating Phenomena (Viññattirūpa)</u> (2)
3. Heat/Fire element (Tejo dhātu)	1. Bodily intimation (Kāya viññatti)
4. Motion/Air element (Vāyo dhātu)	2. Vocal intimation (Vacī viññatti)
<u>II. Sensitive Phenomena (Pasādarūpa)</u> (5)	<u>X. Mutable Phenomena (Vikārarūpa)</u> (3)
1. Eye-sensitivity (Cakkhu-pasāda)	1. Lightness (Lahutā)
2. Ear-sensitivity (Sota-pasāda)	2. Malleability (Mudutā)
3. Nose-sensitivity (Ghāna-pasāda)	3. Wieldiness (Kammaññatā)
4. Tongue-sensitivity (Jivhā-pasāda)	(plus two intimations)
5. Body-sensitivity (Kāya-pasāda)	<u>XI. Characteristics of Matter (Lakkhanarūpa)</u> (4)
<u>III. Objective Phenomena (Gocararūpa)</u> (4)	1. Production (Upacaya)
1. Visible form (Rūpa)	2. Continuity (Santati)
2. Sound (Sadda)	3. Decay (Jaratā)
3. Smell (Gandha)	4. Impermanence (Aniccata)
4. Taste (Rasa)	
*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)	
<u>IV. Sexual Phenomena (Bhavarūpa)</u> (2)	
1. Femininity (Ittha)	
2. Masculinity (Purisa)	
<u>V. Heart Phenomenon (Hadayarūpa)</u> (1)	
1. Heart base (Hadayavatthu)	
<u>VI. Life Phenomenon (Jīvitarūpa)</u> (1)	
1. Material Physical Life faculty (Jīvitindriya)	
<u>VII. Nutritional Phenomenon (Kabalīkārāhāra)</u> (1)	
1. Nutriment (Āhāra)	

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

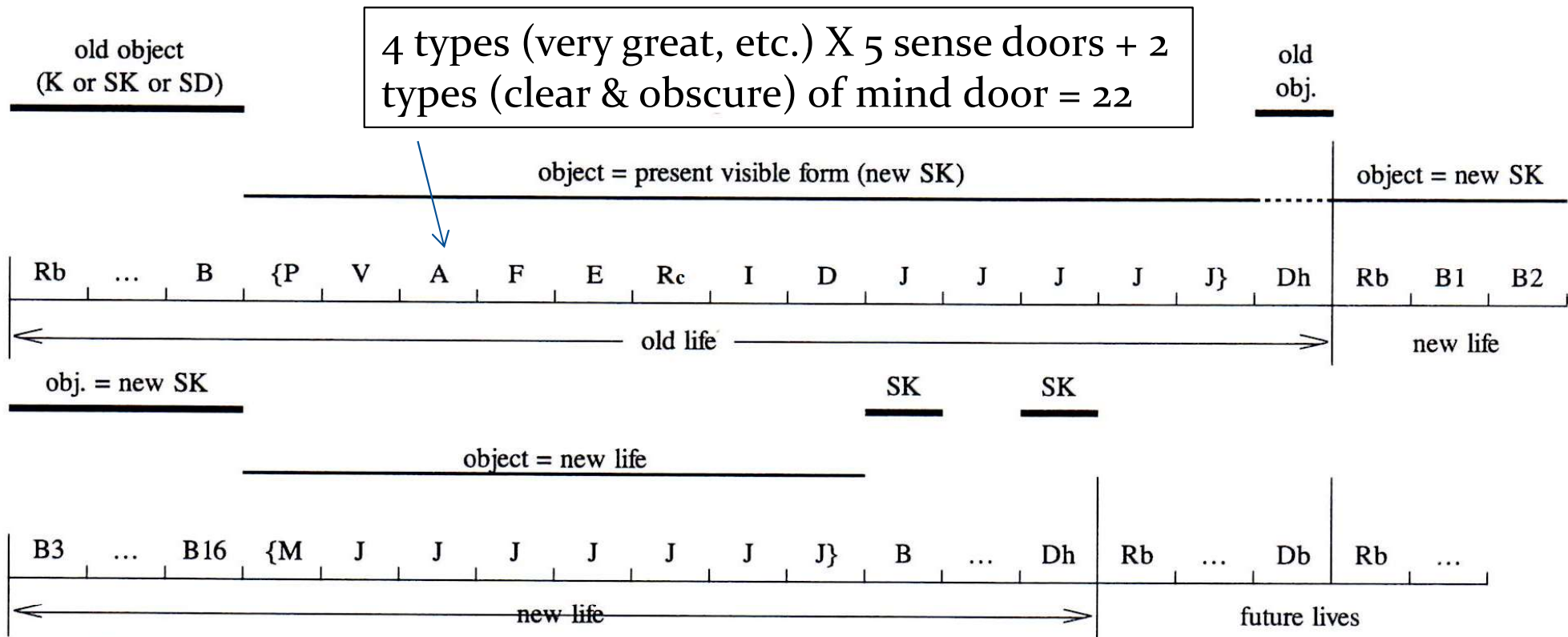
1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

Death & Rebirth-Linking Thought

Recap

Process

TABLE 5.6: DEATH AND REBIRTH



KEY: K = kamma; SK = sign of kamma; SD = sign of destiny; Rb= rebirth consciousness; Dh = death consciousness;

D = Determining; M = Mind-door Adverting; F - Five-door Adverting; E = Eye-door consciousness

Rc = Receiving consciousness; I = Investigating

NOTE: The above diagram shows the rebirth process with a present visible form occurring as a sign of kamma. With other objects the process would occur differently. Note that the visible form, with a duration of seventeen mind-moments, is a present object for the fourteen cittas of the last javana process of the old life and the first three cittas of the new life; from the third bhavanga on it becomes a past object.

4. Nissaya paccaya (Support condition- 8)

- c) Base-Object Prenascence Support (Vattvārammana Vattu Purejāta)
- Here the **supporting Heart Base becomes the object** of the thought process.
 - The cittas of the thought process reflects on the Heart Base which provides the pre-nascence support.
 - It could be a very rare occasion.
 - This situation may arise only at the Death proximate setting as there is only one Heart Base supporting every cittas arising during the last thought process.
 - It is the Heart Base which came into being during the last thought process prior to the death consciousness (cuti citta).
 - Sometimes a person may take the heart base as an object of Vipassana.

Matter for Mind:

- 1. Prenascence (Purejāta)
- III. Object Prenascence

Md & Mtr for Md & Mtr:

- 8. Presence (Atthi)
- 2c. Object Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2c. Object Prenascence Non.

III. Object Prenascence

Objects
(5 sense objects + 18 concretely produced matter)



Visible Form



Sound



Smell



Taste



Tangible



Cittas, Cetasikas, Rupa, Nibbana, Concepts



Except Rebirth Linking

II. Base-object Prenascence

Heart-base (Before Death)

17 Tt Moments (Before Death)

Cuti Citta

Matter for Mind:

- 1. Prenascence (Purejāta)
- I. Base Prenascence

Md & Mtr for Md & Mtr:

- 4. Support (Nissaya)
- 2a. Base Prenascence Support
- 7. Dissociation (Vippayutta)
- 2a. Base Prenascence Diss.
- 8. Presence (Atthi)
- 2a. Base Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2a. Base Prenascence Non.

I. Base Prenascence

Bases
(except Rebirth Linking)

Cittas

Cetasikas

Mind and Matter

for Mind and Matter – 9 ways

4. Nissaya paccaya (Support condition- 8)

c) Base-Object Prenascence Support (Vattvārammana Vattu Purejāta)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The Heart Base that came into being has 17 thought moments preceding the Death citta.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Mind door adverting citta.
- 29 sense sphere Kāma-javana
- Eleven Registration citta
- The 44 concomitant cetasikas excluding, Envy, Avarice, Worry the three abstinences and the two illimitables (Appamañña).
- YMBA Guide adds: **Two cittas performing the direct knowledge (Abhinna)** (5th Jhana of FMS Ws & Fn – *Abhidhamattha Sangaha III-18 & IX-21*)

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)		5	5	5	5
Formless Sphere (Arupavacara) (12)		4	4	4	4
Supramundane (Lokuttara) (8x5=40)		4x5=20	4x5=20		

29 Kāma-javana = 12+8+8+1

11 Reg. = 8+3

5. Āhāra paccaya (Nutriment condition - 15)

- The condition of Nutriment enables the growth and maintenance of mental and material phenomena of every beings.
- For example, a seed can produce a plant but it cannot make it grow. There are other conditions like water, sunshine, etc. that make the plant grow.
- Beings are born and nourished by several nutriments
- This is the conditioning force whereby a conditioning state produces a conditioned state by supporting and maintaining the conditioned state.
- This condition is classified under two headings as:
 - A. Material Nutriment (Rūpāhāra)** - The material nutriment found in food (the conditioning state) produces new matter born of this nutriment and also reinforces the material born of the 4 modes (the conditioned states).

B. Mental Nutriment (Nāmāhāra) - These fall under three categories:

- I. The Nutriments Contact (Phassāhāro)
- II. Mental Volition (Manosancetanāhāro)
- III. Consciousness (Viññānā āhāro)

The mental nutriment of contact, consciousness and volition (the conditioning states) are the causes for the corresponding mental states and material phenomena (the conditioned states).

Mind and Matter for Mind and Matter – 9 ways

Cittas, Cetasikas & Rupa



Nutriment (Āhāra)

**A. Material Nutriment
(Rūpāhāra):**

1. Food

**B. Mental Nutriment
(Nāmāhāra):**

1. Contact

(Phassāhāro)

2. Mental Volition

(Manosancetanāhāro)

3. Consciousness

(Viññānā āhāro)

Same:

Md & Mtr for Md & Mtr:

5. Nutriment (Āhāra)

1. **Material Nutriment**

8. Presence (Atthi)

3. Postnascence Pres.

9. Non-disappearance (Avigata)

3. Postnascence Non-disappearance

5. Āhāra paccaya (Nutriment condition - 15)

A. Material Nutriment (Rūpāhāra)

- It is the essence which is produced from the edible food (the conditioning state).
- The essence gets combined with nutriment produced by the other modes of origin of material phenomena and bring forth new matter born of Nutriment (Āhāraja Rupa).
- These Āhāraja Rupa also maintain material phenomena born of the four modes (Nutriment, Kamma, Citta & Temperature).

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- External Nutritive essence found in edible food.
- Also Nutritive essence found in internal material groups born of four modes.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Material phenomena originating from Nutriment (Āhārasamutthānika Rūpa) & material phenomena born of four modes except nutriment which is the conditioning Dhamma.

Group 3 – The Dhammas left out (Paccanika)

The Origination of Matter *(Rūpa Samuttāna)*

Recap

4. Nutriment (*Āhāraja Rupa / Āhāra Samuttāna Rūpa*)

- *The internal nutritive essence, produces material phenomena starting from the time it is swallowed.*
- *The nutritive essence produces a series of pure octads after octads which links up to 10 or 12 times.*
- *12 kinds of material phenomena are born of nutriment - 8 inseparables, lightness triad (3) and space*

The 2 groups produced by Food are:

20. Pure-octad (suddhatthakaṇ) (8)

- i. 8 inseparables

21. Undecad (lahutādi-ekādasakaṇ)(11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

The following 8 inseparable material qualities (*avinibbhogarūpa*):

Four Great Essentials (Mahabhūta)

1. Extension/Earth element (*Pathavī*)
2. Cohesion/Water element (*Āpo*)
3. Heat/Fire element (*Tejo*)
4. Motion/Air element (*Vāyo*)

Four Derivatives

5. Colour / Form (*Vanna*)
6. Odour (*Gandha*)
7. Taste (*Rasa*)
8. Sap/Nutritive essence (*Ojā*)

Mind and Matter for Mind and Matter – 9 ways

5. Ahara paccaya (Nutriment condition - 15)

B. Mental Nutriment (Nāmāhāra)

I. The Nutriment Contact (Phassāhāro)

- It is the first mental factor of the universal-contact (phassa) through which the object is initially associated with the faculty.
- The instantaneous result of contact is feeling.
- Feeling is dependent on contact (phassa paccayā vedanā).
- Therefore contact is nutriment generating feeling.

II. Mental Volition (Manosancetanāhāro)

- It is the volition which evolves Kamma
- The popular quotation reads cetanāham bhikkhave kamman vadāmi (Volition, O Monks, is Kamma, I say).
- Be it moral or immoral, kamma brings forth in a suitable abode in any of the three worlds.
- It supports the incessant arising of the aggregates (khandhas)

III. Consciousness (Viññānā āhāro)

- Here consciousness refers to Re-birth linking consciousness which supports the arising of material and mental phenomena (Nāma and Rūpa)
- Mind and matter is dependent on consciousness (Viññānā Paccayā Nāma Rūpam)

These three Nutriment lend support to the conascence mental and material phenomena.

Mind and Matter

for Mind and Matter – 9 ways

5. Ahara paccaya

(Nutriment condition - 15)

B. Mental Nutriment (Nāmāhāra)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- Contact, Volition and Consciousness

Group 2 - The Conditioned Dhammas (Paccayoppana)

- The 89 cittas
- 52 concomitant mental factors
- Rupa originated by consciousness (cittaja rupa)
- Mental phenomena originated by Kamma at the moment of Rebirth

Group 3 – The Dhammas left out (Paccanika)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

The Origination of Matter (*Rūpa Samuttāna*)

Recap

2. Consciousness (*Cittaja Rupa / Citta Samuttāna Rūpa*)

- 75 consciousness, excluding 4 immaterial sphere resultants and 2 sets of fivefold sense consciousness (10)
- 15 kinds of material phenomena are born of consciousness – 8 inseparables, 5 mutables, sound and space

The 6 groups produced by Mind / Consciousness (*cittasamutthānakalāpā*) are:

10. Pure-octad (*suddhatthaka*) (8)

- i. 8 inseparables

11. Bodily intimation nonad (*kāyaviññattinavakaṇ*)(9)

- i. Bodily intimation
- ii. 8 inseparables

12. Vocal intimation decad (*vacīviññattidasakaṇ*)(10)

- i. Vocal intimation
- ii. Sound
- iii. 8 inseparables

13. Undecad (*lahutādi-ekādasakaṇ*) (11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

14. Dodecad (*kāyaviññatti-lahutādi-dvādasakaṇ*) (12)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Bodily intimation
- v. 8 inseparables

15. Tridecad (*vacīviññatti-saddalahutādi-terasaṇ*) (13)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Vocal intimation
- v. Sound
- vi. 8 inseparables

6. Indriya paccaya (Faculty condition - 16)

- Every Paramatha Dhamma carries its own intrinsic characteristic. Out of these, certain Dhammas have the ability to guide the other Dhammas according to their individual nature.
- In other words, these Dhammas are capable of exercising their control over the concomitant Dhammas.
- Out of the 22 faculties, only 20 faculties except two sexual faculties function as faculty condition.
- The femininity and masculinity, though they are faculties do not become conditions since these are incapable of producing, supporting or maintaining other dhammas.
- This is the conditioning force which enables the conditioning state to exercise control over a particular function.
- For example, the 5 physical sense organs in their capacity as faculties (the conditioning states) enable the relevant mental phenomena such as eye-consciousness to arise (the conditioned states).
- The faculty condition is of three types:
 1. Prenascence Faculty Purejātindriya)
 2. Material life faculty (Rupajivitindriya)
 3. Conascence faculty (Sahajātindriya)

Mind and Matter

for Mind and Matter – 9 ways

6. Indriya paccaya

(Faculty condition - 16)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

1. Prenascence Faculty (Purejātindriya) Condition

Since pre-nascence dhammas or the five sensitivities of eye, ear, nose, tongue and body are equipped with the faculty condition, it is again considered as separate condition.

Two 5-fold sense cittas = 10
+ 7 Universal Cetasikas

5 sensitivities

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The five sensitivities of eye, ear, nose, tongue and body which arise at the Past Bhavānga moment of a five sense door thought process.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- The two types of five-fold sense consciousness (Dvipanca Viññānā) and the concomitant seven universal cetasikas.

Group 3 – The Dhammas left out (Paccanika)

Mind and Matter

for Mind and Matter – 9 ways

6. Indriya paccaya

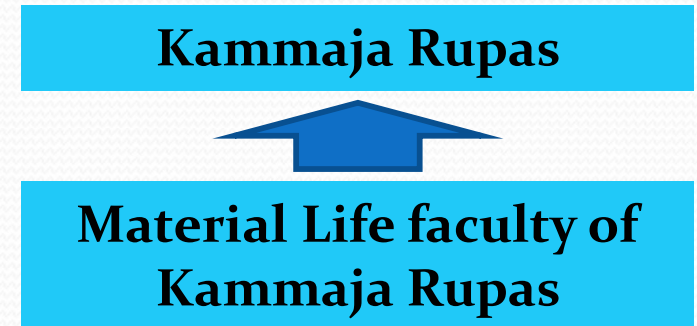
(Faculty condition - 16)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
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Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

2. Material Life Faculty (Rupajivitindriya)

Condition:

Material life faculty itself is a faculty condition for the conascence material phenomena.



Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- Material life faculty found in every group of matter born of Kamma at the moment of Rebirth and thereafter during existence.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- All material phenomena found in every Kamma born material group except material life faculty, i.e. 9 Kamma-born rupas conascent with life faculties.

Group 3 – The Dhammas left out (Paccanika)

The Origination of Matter (*Rūpa Samuttāna*)

Recap

1. Kamma (*Kammaja Rupa / Kamma Samuttāna Rūpa*)

- 25 kinds of wholesome and unwholesome volition that produce material phenomena (12 unwholesome + 8 SS wholesome + 5 FMS wholesome)
- 18 kinds of material phenomena are produced by kamma – 8 inseparables, 5 sensitivities, 2 sex faculties, life faculty, heart-base and space.

The 9 groups produced by Kamma are:

1. Eye-decad (*cakkhudasakaṇ*) (10)

- i. Eye
- ii. Vitality/Life faculty
- iii. 8 inseparables

2. Ear-decad (*sotadasakaṇ*) (10)

- i. Ear
- ii. Vitality/Life faculty
- iii. 8 inseparables

3. Nose-decad (*ghānadasakaṇ*)(10)

- i. Nose
- ii. Vitality/Life faculty
- iii. 8 inseparables

4. Tongue-decad (*jivhādasakaṇ*)(10)

- i. Tongue
- ii. Vitality/Life faculty
- iii. 8 inseparables

5. Body-decad (*kāyadasakaṇ*) (10)

- i. Body
- ii. Vitality/Life faculty
- iii. 8 inseparables

6. Female-decad (*itthibhāvasakaṇ*) (10)

- i. Femininity
- ii. Vitality/Life faculty
- iii. 8 inseparables

7. Male-decad (*pumbhāvasakaṇ*) (10)

- i. Masculinity
- ii. Vitality/Life faculty
- iii. 8 inseparables

8. Heart-decad (*vatthudasakaṇ*) (10)

- i. Heart-base
- ii. Vitality/Life faculty
- iii. 8 inseparables

9. Vital-nonad (9)

- i. Vitality/Life faculty
- iii. 8 inseparables

The Nine, i.e. 8 faculties (5 sensitivities + 2 sex + 1 life) and the heart-base arise exclusively from Kamma



Mind and Matter

for Mind and Matter – 9 ways

6. Indriya paccaya (Faculty condition - 16)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4x5=20	4x5=20	

3. Conascence Faculty (Sahajātindriya) Condition

Here the mental phenomena each having its faculty condition provide the associated mental dhammas and the conascent material phenomena with conascence faculty condition. Refers to 15 immaterial faculties.

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- The 8 immaterial dhammas (mental faculties): Life faculty, Mind (citta) faculty, Feeling (five fold) faculty, Faith faculty, Energy faculty, Mindfulness faculty, Concentration (one-pointedness) faculty and Wisdom faculty (4).

Group 2 - The Conditioned Dhammas (Paccayoppana)

- The 89 cittas
- 52 concomitant mental factors
- Rupa originated by consciousness (cittaja rupa)
- Kamma rupa at the moment of Rebirth linking

Group 3 – The Dhammas left out (Paccanika)

Cittas, Cetasikas & Rupas



15 Immaterial Faculties

Cat 2: The Compendium of Mixed Categories (Missaka Sangaha)

Recap

Faculties are 22 in number classified in the following sub groups:

A. Physical Sensitivities

1. The eye faculty (Cakkhu indriya)
2. The ear faculty (Sota indriya)
3. The nose faculty (Ghana indriya)
4. The tongue faculty (Jivha indriya)
5. The body faculty (Kaya indriya)

Prenascence
Faculties:

B. Material Phenomena of Sex

6. The feminine faculty (Itthi indriya)
7. The masculine faculty (Purisa indriya)

C. Life

8. Life faculty (Jivita indriya)

Material Life
& Mental Life

D. Mind

9. Mind faculty (Mana indriya)

E. Sensational

10. The pleasure faculty (Sukha indriya)
11. The pain faculty (Dukkha indriya)
12. The joy faculty (Somanassa indriya)
13. The displeasure faculty (Domanassa indriya)
14. The Equanimity faculty (Upekkha indriya)

F. Spiritual

15. The faith faculty (Saddhā indriya)
16. The energy faculty (Viriya indriya)
17. The mindfulness faculty (Sati indriya)
18. The concentration faculty (Samādhi indriya)
19. The wisdom faculty (Paññā indriya)

G. Supramundane

20. The faculty, “I will know the unknown” (anaññataññassāmithindriya)
21. The faculty of final knowledge (Aññindriya)
22. The faculty of one who has final knowledge (Aññatāvindriya)

Conascence Faculties:

8 to 22 (15): Immaterial Faculties

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:

THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedana
(3) Perception	Sañña
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchhariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanṭa
(49) Right livelihood	Sammā Ajīva
Appamaññā	
<i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

Faculty (Indriya)

1. Prenascence Faculty

Two 5-fold sense cittas (10)
+ 7 Universal Cetasikas

5 sensitivities

2. Material Life Faculty

Kammaja Rupas

Material Life faculty of
Kammaja Rupas

3. Conascence Faculty

Cittas, Cetasikas & Rupas

15 Immaterial Faculties

Same:

Md & Mtr for Md & Mtr:

6. Faculty (Indriya)

2. Material Life Faculty

8. Presence (Atthi)

5. Faculty Presence

9. Non-disappearance (Avigata)

5. Faculty Non-disappearance

7. Vippayutta paccaya (Dissociation condition - 20)

- The word is the opposite of sampayutta (association).
- Here the conditioning Dhammas and conditioned Dhammas support each other by not getting mixed up or absorbing into each other.
- Material phenomena on the one hand and mental phenomena on the other hand support each other at the moment of arising and during existence without getting intermingled.
- This support which is called Dissociation condition is found only where **five aggregates** exist.
- This is the conditional force relating to conditioning states and conditioned states which are of different natures. If the conditioning state is related to mind, the conditioned state must be related to matter, and vice-versa.
- For example, at rebirth-linking the heart base and mental aggregates arise at the same time, but one is related to matter and the other is related to mind. Also, the mental aggregates (the conditioning states) are the cause for kamma born matter to arise (the conditioned states).
- Dissociation condition is of four types:
 - I. Conascence Dissociation (Sahajāta Vippayutta)
 - II. Base Prenascence Dissociation
 - III. Base-object Prenascence Dissociation
 - IV. Postnascence Dissociation

Mind and Matter

for Mind and Matter – 9 ways 7. Vippayutta paccaya

(Dissociation condition - 20)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

I. Conascence Dissociation (Sahajāta Vippayutta)

Three Groups (Tri Rāsi)

Group 1 – The Conditioning Dhammas (Paccayo)

- 75 cittas in the five aggregate planes excepting 1. the four immaterial sphere Resultant cittas, 2. the two-fold sense sphere cittas (Dvipanca Viññānā) & 3. the Death Consciousness (Cutī Citta) of the Arahant
- The 52 concomitant cetasikas arising during existence.

Group 2 - The Conditioned Dhammas (Paccayoppana)

- Material phenomena born of consciousness
- Kamma born material phenomena at the moment of Rebirth.
- Four mental aggregates born at Rebirth moment in the five aggregate planes supported by Heart Base.
- Heart Base supported by four mental aggregates born at Rebirth moment in the five aggregate planes.

Group 3 – The Dhammas left out (Paccanika)

Cittas, Cetasikas, Cittaja Rupa, Kammaja Rupa, & Heart base at Rebirth



75 Cittas & 52 cetasikas

Compendium of Mental Factors

Recap

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:

THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanṭa
(49) Right livelihood	Sammā Ajīva
Appamaññā	
<i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

Ten two fold sense cittas (Dvipanca Viññāna-not powerful enough to produce rupa – only 7 universal cetasikas are present)

CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
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<i>Unwholesome</i>			
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Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

Mind and Matter for Mind and Matter – 9 ways

7. Viprayutta paccaya (Dissociation condition - 20)

II. Base Prenascence Dissociation Condition

Three Groups (Tri Rāsi)

The Conditioning Dhammas (Paccayo) and the Conditioned Dhammas (Paccayoppana) are the same as **Base Prenascence Support (Vattvārammana Vattu Purejāta)** Condition (no. 8b or no. 4b in Mind and Matter for Mind and Matter)

III. Base-Object Prenascence Dissociation Condition

Three Groups (Tri Rāsi)

The Conditioning Dhammas (Paccayo) and the Conditioned Dhammas (Paccayoppana) are the same as **Base-Object Prenascence Support (Vattvārammana Vattu Purejāta)** Condition (no. 8C or no. 4C in Mind and Matter for Mind and Matter)

IV. Postnascence Dissociation Condition

Three Groups (Tri Rāsi)

The Conditioning Dhammas (Paccayo) and the Conditioned Dhammas (Paccayoppana) are the same as **Postnascence condition (Pacchājāta paccaya** – no. 11 or no. 1 in Mind for Matter)

Matter for Mind:

- 1. Prenascence (Purejāta)
- III. Object Prenascence

Md & Mtr for Md & Mtr:

- 8. Presence (Atthi)
- 2c. Object Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2c. Object Prenascence Non.

III. Object Prenascence

Objects
(5 sense objects + 18 concretely produced matter)



Visible Form



Sound



Smell



Taste



Tangible



Cittas, Cetasikas, Rupa, Nibbana, Concepts



Except Rebirth Linking

II. Base-object Prenascence

Heart-base (Before Death)

17 Tt Moments (Before Death)

Cittas
Cetasikas

Cuti Citta

Matter for Mind:

- 1. Prenascence (Purejāta)
- I. Base Prenascence

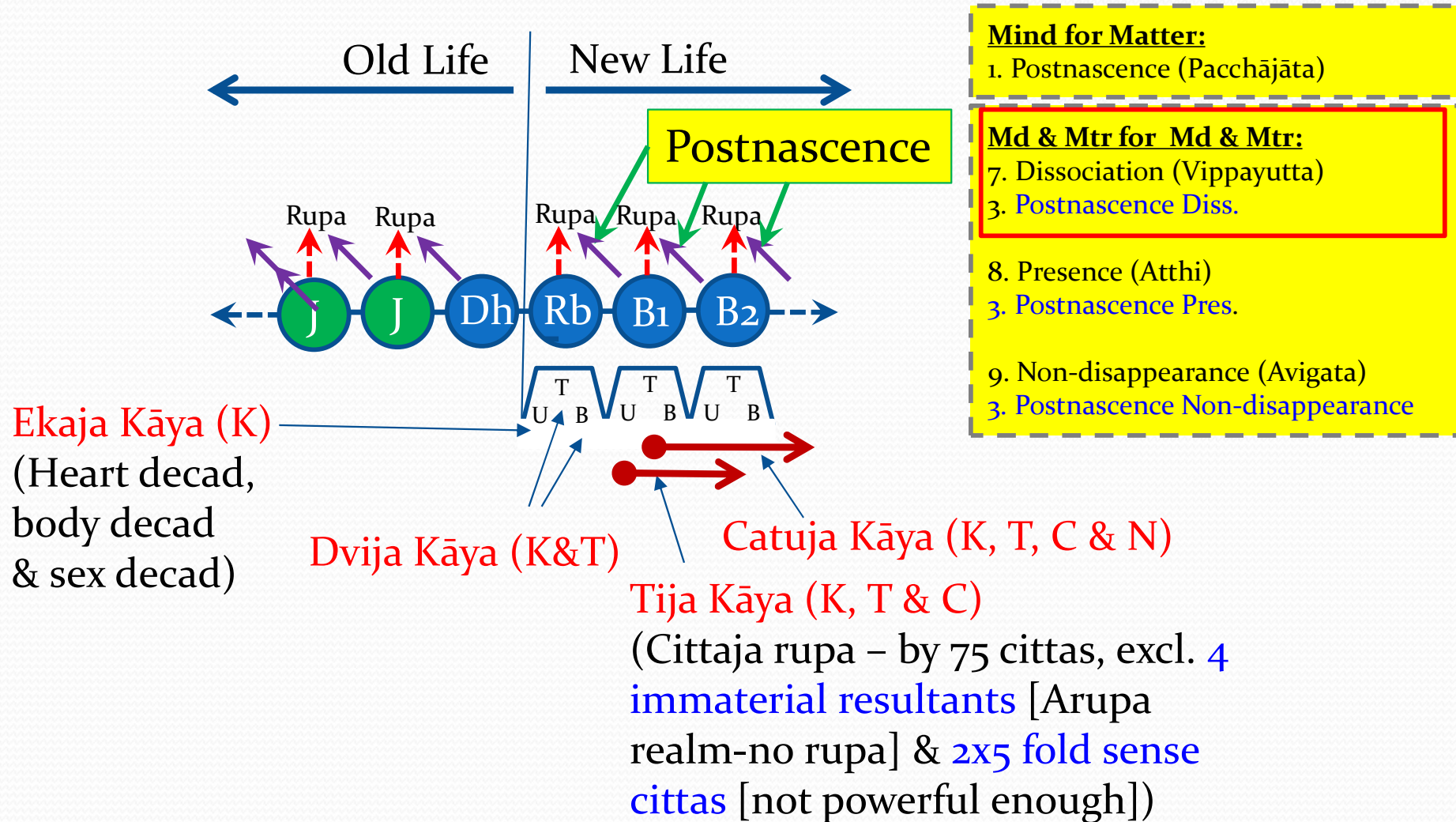
Md & Mtr for Md & Mtr:

- 4. Support (Nissaya)
- 2a. Base Prenascence Support
- 7. Dissociation (Vippayutta)
- 2a. Base Prenascence Diss.
- 8. Presence (Atthi)
- 2a. Base Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2a. Base Prenascence Non.

I. Base Prenascence

Bases
(except Rebirth Linking)

Mind for Matter – 1 way

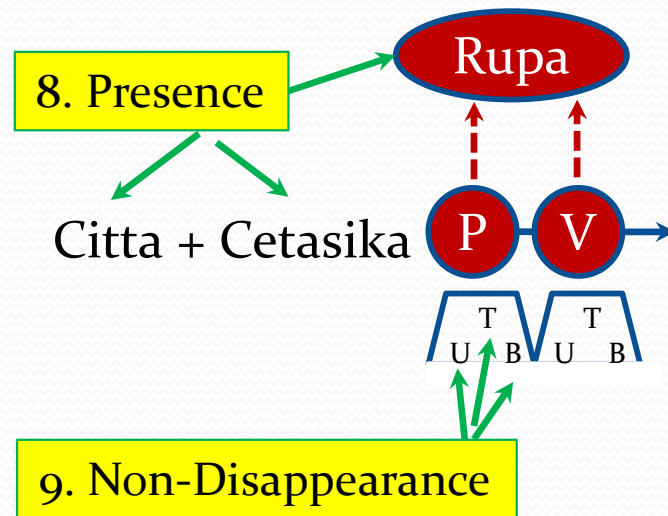


Mind and Matter for Mind and Matter – 9 ways

8. Atthi paccaya (Presence condition - 21)

- Because of the presence of a conditioning state, a conditioned state will arise.
- The conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside the conditioned states.
- Includes pre-nascence, post-nascence and co-nascence.
- For example, the 4 mental aggregates arise together, the 4 Great Essentials also arise together, and at rebirth-linking the heart base and the mental aggregates arise together.
- The existence of the Earth provides the necessary support for the arising and growth of plants and trees.
- All creations by man on Earth too are supported by the Earth.
- Similarly Dhammas which are arisen and in existence support each other and assist in arising of mental and material phenomena by being present.
- The conditioning Dhammas are the 89 cittas, the concomitant 52 cetasikas and the 28 rupas which are present now.

Mind and Matter for Mind and Matter – 9 ways



9. Avigata paccaya (Non-disappearance condition- 24)

- Avigata is the opposite of Vigata (Disappearance - no.23)
- Here the support is provided by being in existence.
- It is at the stages of Uppāda, Tithi and Bhanga of mental phenomena.
- **Non-disappearance (Avigata) condition** is similar to **Presence (Atthi) condition** (no. 21).
- The conditioning Dhammas and the conditioned Dhammas are the same as in **Presence** condition (no. 21)

Mind and Matter for Mind and Matter – 9 ways

8. Atthi paccaya (Presence condition - 21)

This condition is manifold and is explained under the headings:

1. Conascence Presence (Sahajātātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Conascence condition (no. 6)

2a. Base Prenascence Presence (Vattu Purejātatthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Base Prenascence Support condition (no. 8b)

2b. Base-object Prenascence Presence (Vattvārammana Purejātātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Base-object Prenascence Support condition (no. 8c)

2c. Object Prenascence Presence (Ārammana Purejātātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Object Prenascence condition (no. 10iii)

3. Postnascence Presence (Paccajātātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Postnascence condition (no. 11)

4. Nutriment Presence (Āhārātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Material Nutriment condition (no. 15A)

5. Faculty Presence (Indriyātthi)

- The conditioning Dhammas and the conditioned Dhammas are the same as in Material Life Faculty condition (no. 16iii)

Mind and Matter for Mind and Matter – 9 ways

Mind & Matter for Mind & Matter

2. Conascence (Sahajata)

8. Presence (Atthi)

1. Conascence Pres.

4. Support (Nissaya)


9. Non-disappearance (Avigata)

1. Conascence Support

1. Conascence Non-disappearance

I. Mental States

A. 4 Mental Aggregates


- 
1. Vinnana
 2. Sankhara
 3. Sanna
 4. Vedana

B. Cittaja Rupas

- 
1. Cittas
 2. Cetasika
 3. Rupas

II. Material Phenomena

A. 4 Great Essentials


- 
1. Pathavi
 2. Apo
 3. Tejo
 4. Vayo

B. Derived Rupa + 4GE

- 
1. 4 Great Essentials
 2. Derived Rupas (24)

III. Rebirth Linking

A. Rebirth Linking + Heart Base

- 
1. Rebirth Linking
 2. Heart Base

Matter for Mind:

- 1. Prenascence (Purejāta)
- III. Object Prenascence

Md & Mtr for Md & Mtr:

- 8. Presence (Atthi)
- 2c. Object Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2c. Object Prenascence Non.

III. Object Prenascence

Objects
(5 sense objects + 18 concretely produced matter)



Visible Form



Sound



Smell



Taste



Tangible



Cittas, Cetasikas, Rupa, Nibbana, Concepts



Except Rebirth Linking

II. Base-object Prenascence

Heart-base (Before Death)

17 Tt Moments (Before Death)

Cittas
Cetasikas

Cuti Citta

Matter for Mind:

- 1. Prenascence (Purejāta)
- I. Base Prenascence

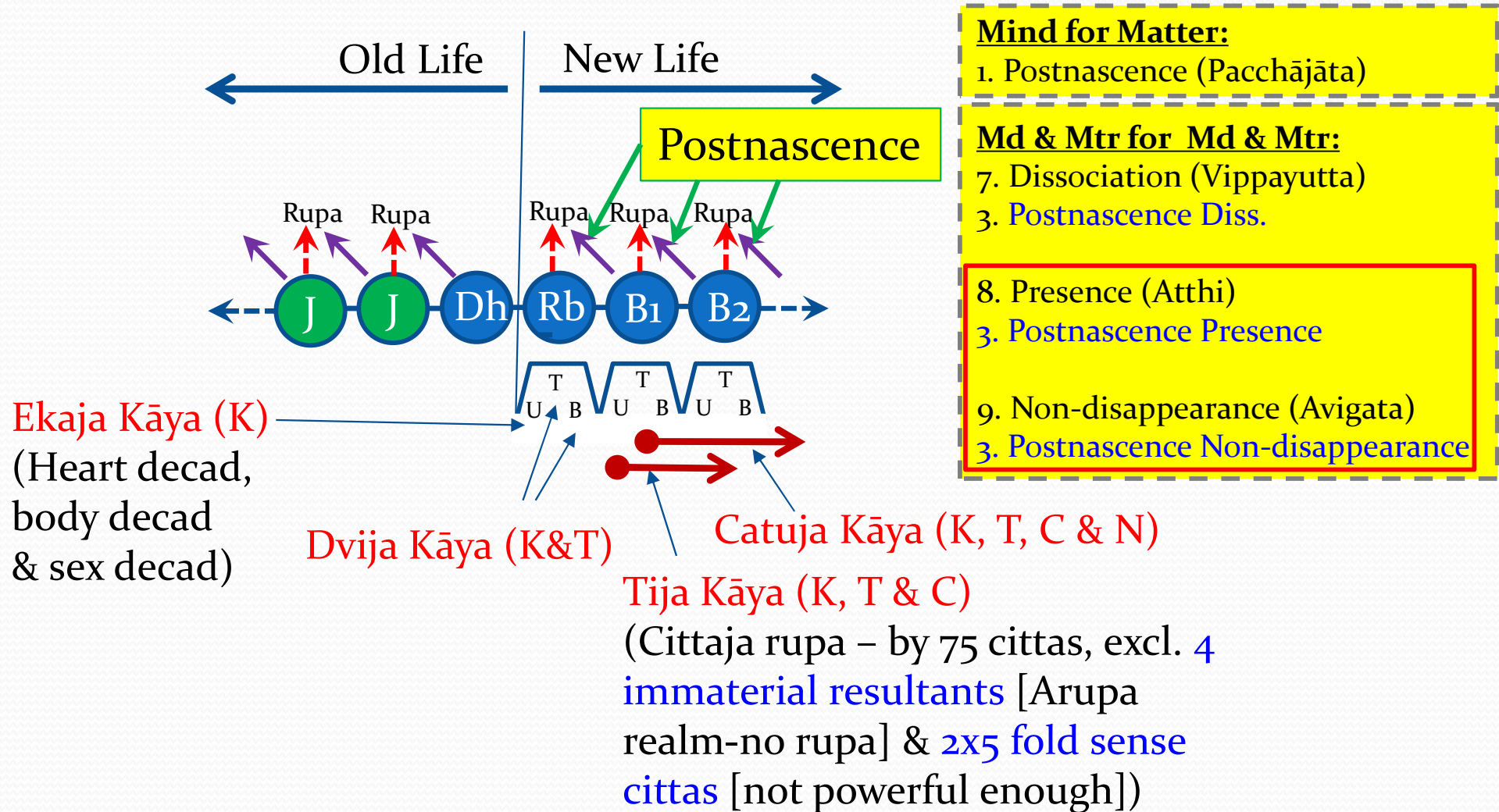
Md & Mtr for Md & Mtr:

- 4. Support (Nissaya)
- 2a. Base Prenascence Support
- 7. Dissociation (Vippayutta)
- 2a. Base Prenascence Diss.
- 8. Presence (Atthi)
- 2a. Base Prenascence Pres.
- 9. Non-disappearance (Avigata)
- 2a. Base Prenascence Non-d.

I. Base Prenascence

Bases
(except Rebirth Linking)

Mind for Matter – 1 way



Mind and Matter for Mind and Matter – 9 ways

Cittas, Cetasikas & Rupa



Nutriment (Āhāra)

A. Material Nutriment (Rūpāhāra):

1. Food

B. Mental Nutriment (Nāmāhāra):

1. Contact

(Phassāhāro)

2. Mental Volition

(Manosancetanāhāro)

3. Consciousness

(Viññānā āhāro)

Same:

Md & Mtr for Md & Mtr:

5. Nutriment (Āhāra)

1. Material Nutriment

8. Presence (Atthi)

4. Nutriment Presence

9. Non-disappearance (Avigata)

4. Nutriment Non-disappearance

Faculty (Indriya)

1. Prenascence Faculty

Two 5-fold sense cittas (10)
+ 7 Universal Cetasikas



5 sensitivities

2. Material Life Faculty

Kammaja Rupas



Material Life faculty of
Kammaja Rupas

3. Conascence Faculty

Cittas, Cetasikas & Rupas



15 Immaterial Faculties

Same:

Md & Mtr for Md & Mtr:

6. Faculty (Indriya)

2. Material Life Faculty

8. Presence (Atthi)

5. Faculty Presence

9. Non-disappearance (Avigata)

5. Faculty Non-disappearance

The Twenty-four Conditions

Sixfold classifications by Ācariya Anuruddha

Mind for Mind – 6 ways			Matter for Mind - 1 way		
1	Anantara paccayo	Proximity condition	1	Purejāta paccayo	➔ Prenascence condition
2	Samanantara paccayo	Contiguity condition	Concepts and Mind & Matter for Mind – 2 ways		
3	Āsevana paccayo	Repetition condition	1	Ārammana paccayo	Object condition
4	Sampayutta paccayo	Association condition	2	Upanissaya paccayo	Decisive support cond.
5	Natthi paccayo	Absence condition	Mind & Matter for Mind & Matter – 9 ways		
6	Vigata paccayo	Disappearance cond.	1	Adhipati paccayo	Predominance cond.
Mind for Mind and Matter – 5 ways			2	Sahajāta paccayo	➔ Conascence condition
1	Hetu paccayo	Root condition	3	Annamañña paccayo	Mutuality condition
2	Kamma paccayo	Kamma condition	4	Nissaya paccayo	➔ ➔ Support condition
3	Vipāka paccayo	Result condition	5	Āhāra paccayo	➔ Nutriment condition
4	Jhāna paccayo	Jhana condition	6	Indriya paccayo	Faculty condition
5	Magga paccayo	Path condition	7	Vippayutta paccayo	➔ Dissociation condition
Mind for Matter – 1 way			8	Atthi paccayo	Presence condition
1	Pacchajata paccayo	➔ Postnasence condition	9	Avigata paccayo	➔ Non-disappearance cond.

