

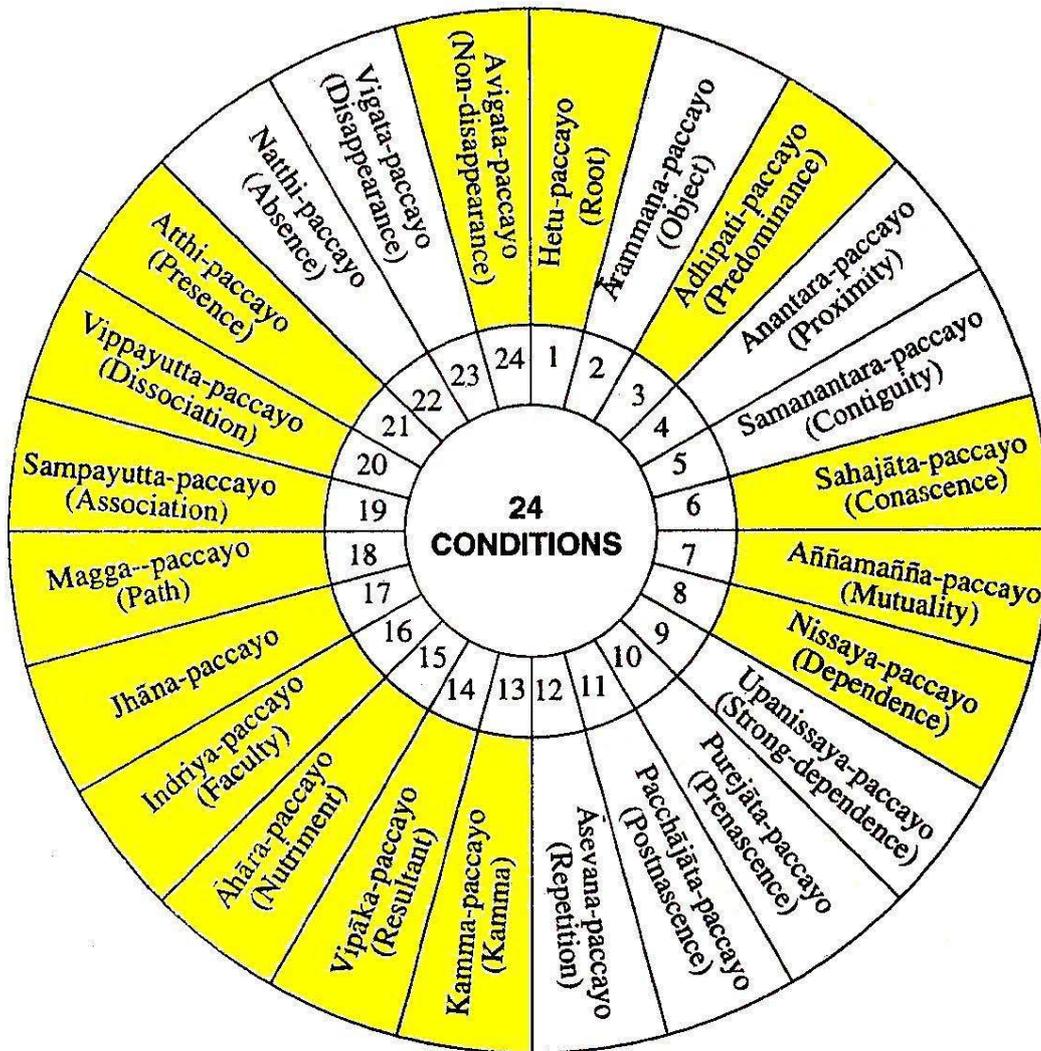
# PAṬṬHĀNA

## Conditional Relations

### Sahajāta group – Conscience-group

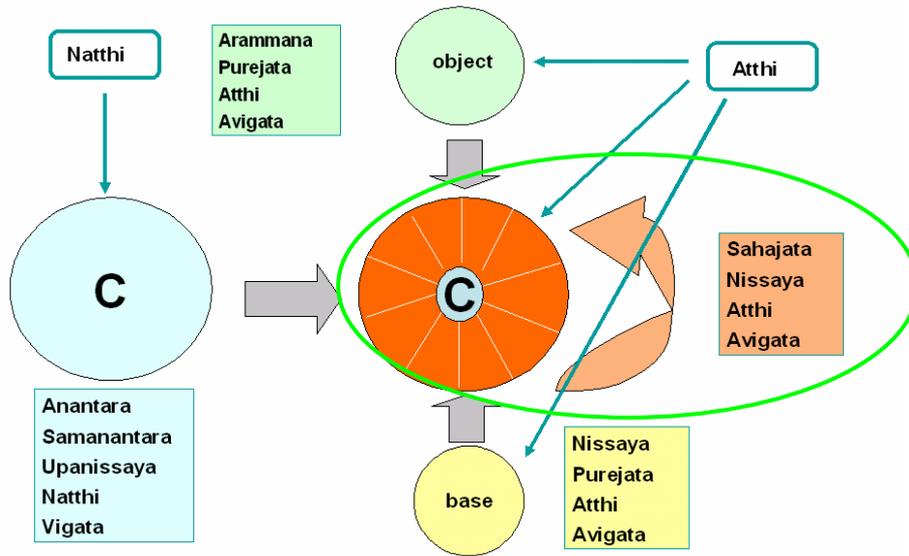
### The 24 conditions (*paccayas*)

The *sahajāta*-group is marked in yellow



### *Sahajāta* group – Conascence-group

Conditions or forces of this group are working together because of conascence, meaning they are born together. One phenomenon arising and existing together with other phenomena is influencing, “colouring” and supporting these other conascent phenomena; but it cannot produce them.



There are 15 conditioning forces which can work together in this group (but never all 15 together, because some of them exclude each other):

1. <i>Hetu paccaya</i>	Root condition
2. <i>Adhipati paccaya (sahajāta-)</i>	Predominance (only conascence-predominance)
3. <i>Sahajāta paccaya</i>	Conascence condition
4. <i>Aññamañña paccaya</i>	Mutuality condition
5. <i>Nissaya paccaya (sahajāta-)</i>	Support (only conascence-support)
6. <i>Kamma paccaya (sahajāta-)</i>	Kamma condition (only conascent kamma)
7. <i>Vipāka paccaya</i>	Result condition
8. <i>Āhāra paccaya</i>	Nutriment condition
9. <i>Indriya paccaya (sahajāta-)</i>	Faculty condition (only conascent faculty)
10. <i>Jhāna paccaya</i>	Jhāna condition
11. <i>Magga paccaya</i>	Path condition
12. <i>Sampayutta paccaya</i>	Association condition
13. <i>Vippayutta paccaya (sahajāta-)</i>	Dissociation (only conascence-dissociation)
14. <i>Atthi paccaya (sahajāta-)</i>	Presence (only conascence presence)
15. <i>Avigata paccaya (sahajāta-)</i>	Non-disappearance (only conascence ~)

According to their nature and appearance the conascence-group can be divided into three subgroups, big, medium and small. We want to re-enumerate the 15 conditions accordingly and explain them in this order:

#### 1. The “big” or “senior” *sahajāta*-group – four conditions which are present always:

1. <i>Sahajāta paccaya</i>	Conascence condition
2. <i>Nissaya paccaya (sahajāta-)</i>	Support (only conascence-support) condition
3. <i>Atthi paccaya (sahajāta-)</i>	Presence (only conascence presence) condition
4. <i>Avigata paccaya (sahajāta-)</i>	Non-disappearance (only conascence ~) condition

2. The “medium” *sahajāta*-group – four conditions included quite often but not always:

5. <i>Aññamañña paccaya</i>	Mutuality condition
6. <i>Vipāka paccaya</i>	Result condition
7. <i>Sampayutta paccaya</i>	Association condition
8. <i>Vippayutta paccaya (sahajāta-)</i>	Dissociation (only conascence-dissociation) condition

3. The “small” or “junior” *sahajāta*-group – seven conditions included occasionally:

9. <i>Hetu paccaya</i>	Root condition
10. <i>Adhipati paccaya (sahajāta-)</i>	Predominance (only conascence-predominance) condition
11. <i>Āhāra paccaya</i>	Nutriments condition
12. <i>Kamma paccaya (sahajāta-)</i>	Kamma condition (only conascent kamma)
13. <i>Indriya paccaya (sahajāta-)</i>	Faculty condition (only conascent faculty)
14. <i>Jhāna paccaya</i>	Jhāna condition
15. <i>Magga paccaya</i>	Path condition

### Big Sahajāta-group

The members of the big conascence group are always present; that means, these four conditional relations are always involved whenever phenomena are born together.

#### 1. *Sahajāta paccaya* – conascence condition

This is the main condition in this group. “*Saha-jāta*” means born together, indicating that cause and effect arise at the same time. The effect is supported, not produced. Especially when we consider one unit of either mind or matter, the conascence condition is important, because within this unit the conditioning and the conditioned phenomena arise together, co-exist, and disappear together.

There are different ways of enumeration. We can distinguish for example:

1. Within any unit of mind consciousness (*citta*) and its mental factors (*cetasikas*) are born together. They arise together and perish together and support each other. This is the case for all 89 *cittas* and all 52 *cetasikas*.
2. Additionally in the five-aggregate-planes, during the life (*pavatti*) consciousness-born matter (*cittaja rūpa*) is also born together with the arising (“birth”) of the consciousness. At rebirth (*paṭisandhi*) kamma-born matter (*kammaja rūpa*) is born together with the arising of the *paṭisandhi-citta*.
3. In any unit of matter (*rūpa*) the four great elements (*mahābhūtas*) and depending matters (*upādāya rūpas*) are born together and support each other.
4. At the rebirth-moment (*paṭisandhi*) in the five-aggregate-planes, the four mental aggregates (*khandhā*) are born together with the heart-base (*hadaya-vatthu*) and support each other. In other words: At rebirth, the 15 *paṭisandhi-cittas* and associated *cetasikas* arise together and depending on the heart-base – and vice versa.

Generally: conditioning

89 cittas
52 cetasikas
cittaja rūpa
kammaja rūpa
4 mahābhūta
24 upādā -rūpa
citta + cetasikas
hadaya-vatthu

*sahajāta paccaya*

conditioned

52 cetasikas
89 cittas
cittaja rūpa
kammaja rūpa
24 upādā-rūpa
4 mahābhūta
hadaya-vatthu
citta + cetasikas

The *sahajāta*-condition is very wide: Mind conditions mind (No.1). Mind conditions mind + matter (No. 2). Mind conditions matter (No. 4). Matter conditions matter (No. 3). Matter conditions mind (No. 4 vice versa).

### Examples:

For (1):

1. The first *dosamūla citta* is conditioning or influencing all the 20 associated mental factors (*cetasikas*) which are born together with it. So, for example, concentration (*samādhi* that is the universal *cetasika ekaggatā*) born together with the *dosamūla citta* becomes unwholesome; associated energy or effort (*vīriya*) also becomes unwholesome or even dangerous; feeling (*vedanā*) becomes unpleasant, unhappy, mentally painful – effects through the power of the *sahajāta* condition.
2. If in a meditator, mindfulness (*sati*) is well developed through *Vipassanā*-practice, what will it condition in the mind by the force of *sahajāta paccaya*? It is conditioning the respective consciousness, one of the eight great wholesome types of consciousness (*mahākusala cittas*), and the other mental factors (maximum 37 *cetasikas*). For example, consent concentration is conditioned to be wholesome and might reach up to access-concentration (*upacāra-samādhi*) or concentration from moment to moment (*kaṇika-samādhi*) supported by our *sati*.

For (2):

1. Craving (*lobha*) is not only conditioning the consent *lobhamūla citta* and the other maximum 20 *cetasikas*, but at its arising moment consciousness-born matters (*cittaja rūpas*) too. For example if saliva flows together in our mouth because of our greed for a certain food, that saliva is citta-born matter with excess of water-element (*āpo*).
2. At the moment of rebirth (*paṭisandhi*) as a human being, the respective great resultant consciousness (one of eight *mahāvīpāka cittas*) is conditioning its associated maximum 33 *cetasikas* and also the first kamma-born matter (*kammaja rūpa*) at the very time it arises. These first kamma-born matters are the 10 *rūpas* of the body-sensitivity-group (*kāya-pasāda kalāpa*), the 10 *rūpas* of the heart-base-group (*hadayavatthu kalāpa*), and the 10 *rūpas* of the sex-group (*bhāva-kalāpa*).

For (3):

The earth-element (*paṭhavī-dhātu*) is conditioning the other three great elements (*mahābhūtas*), namely the water-, fire- and air-element (*āpo-, tejo-, vāyo-dhātu*) the very moment when it itself is born. And also it is conditioning the derivative matters (*upādā-rūpas*) like colour, smell, etc.

For (4):

At the rebirth-moment (*paṭhisandhi*) of a dog, its rebirth-consciousness – which is investigating consciousness with neutral feeling resultant of unwholesome kamma (*akusala-vīpāka upekkhā-santīraṇa*) – conditions its 10 associated *cetasikas* and simultaneously the kamma-born heart-base (*hadaya-vatthu*) on which they are arising.

In the **Visuddhimagga** we read [chapter XVII, 535, in Pe Maung Tin's translation]:



A state which is about to arise and which renders service by being together with the arising co-existent cause, like the lamp and the lamp-light.

It is of six kinds by way of the immaterial aggregates, etc. As it has been said: “The four immaterial aggregates are in co-existent causal relation to one another. So are the four great primaries to one another, name and form<sup>1</sup> at the moment of descent at birth, states of mind and mental properties to material states originating from mind, the great primaries to derived material things, material states sometimes are, sometimes are not in co-existent causal relation to non-material states.” This (clause) is said concerning the heart-basis.

<sup>1</sup> in Pāli “*nāma + rūpa*”: Mind + matter, or mentality + corporeality

**Paccayaniddesa: Sahajāta paccayo**

Sahajātapaccayo'ti:

1. Cattāro khandhā arūpino aññamaññaṃ sahajāta paccayena paccayo.
  2. Cattāro mahābhūtā aññamaññaṃ sahajāta paccayena paccayo.
  3. Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ sahajāta paccayena paccayo.
  4. Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ sahajāta paccayena paccayo.
  5. Mahābhūtā upādārūpānaṃ sahajāta paccayena paccayo.
  6. Rūpino dhammā arūpinaṃ dhammānaṃ kiñci kāle sahajāta paccayena paccayo.
- Kiñci kāle na sahajāta paccayena paccayo.

Co-nascence Condition:

- The four immaterial aggregates<sup>2</sup> are mutually related to one another by co-nascence condition.
- The four great essentials<sup>3</sup> are mutually related to one another by co-nascence condition.
- At the moment of conception, mind<sup>4</sup> and matter<sup>5</sup> are mutually related to each other by co-nascence condition
- Consciousness and mental factors are related to mind-produced matter by co-nascence condition.
- The great essentials are related to derived matter by co-nascence condition.
- Material phenomena are sometimes<sup>6</sup> related to immaterial (i.e. mental) phenomena by co-nascence condition.
- Sometimes<sup>7</sup> they are not related by co-nascence condition.

<sup>2</sup> These are the mental aggregates: *vedanā*-, *saññā*-, *saṅkhāra*- and *viññāṇakkhandha*

<sup>3</sup> or four great elements (*mahābhūta*): Earth-, water-, fire- and air-element

<sup>4</sup> Here mind refers to *paṭisandhi-citta* + its associated *cetasikas*

<sup>5</sup> Here only 30 *kamma*-born matter, namely the three *kammaja kalāpas*: heartbase-decad, body-sensitivity-decad and sex-decad

<sup>6</sup> at the moment of conception (*okkantikkhaṇe*) or rebirth (*paṭisandhi*) – see No. 3

<sup>7</sup> during life-time (*pavatti*)

**2. Nissaya paccaya – support condition**

A conditioned effect arises dependent on or with the support of the conditioning state by the force of *nissaya*. There are two kinds of support, conascence (*sahajāta*) and pre-nascence (*purejāta*) support. Here in the *sahajāta*-group we deal with **conascence support** (*sahajāta nissaya*) only.

Conascence support is totally the same as conascence (*sahajāta*).

In the **Visuddhimagga** we read [chapter XVII, 535, in Pe Maung Tin's translation]:



A state which renders service by the circumstance of fixed abode and dependence is the dependence cause, as the earth, a canvas, and so on, to trees, the drawing of pictures and so on. (...) [In dependence or supported by the wax of the candle, the flame burns.]

It should be understood in the same way as it is said of the co-existent cause: “The four immaterial aggregates are in dependent causal relation to one another and so on.” [The rest does not belong to conascence-support (*sahajāta-nissaya*) but to pre-nascence.]

**Paccayaniddesa: Nissaya paccayo**

Nissayapaccayo'ti:

Dependence Condition:

**Conascence support**(1) Cattāro khandhā arūpino aññamaññaṃ  
nissayapaccayena paccayo.

The four immaterial aggregates are mutually related to one another by dependence condition.

(2) Cattāro mahābhūtā aññamaññaṃ  
nissāyapaccayena paccayo.

The four great essentials are mutually related to one another by dependence condition.

(3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ  
nissayapaccayena paccayo.At the moment of conception, mind and matter<sup>8</sup> are mutually related to each other by dependence condition(4) Cittacetasikā dhammā cittasamuṭṭhānānaṃ  
rūpānaṃ nissāyapaccayena paccayo.

Consciousness and its concomitants are related to mind-produced matter by dependence condition.

(5) Mahābhūtā upādārūpānaṃ  
nissāyapaccayena paccayo.The great essentials are related to derived matter (*upādā-rupa*) by dependence condition.(6) Cakkhāyatanaṃ cakkhaviññādhātuyā  
taṃsampayuttakānaṃca dhammānaṃ  
nissayapaccayena paccayo.Eye-base is related to eye-consciousness (-element)<sup>9</sup> and its associated states<sup>10</sup> by dependence condition.(7) Sotāyatanaṃ sotaviññādhātuyā  
taṃsampayuttakānaṃca dhammānaṃ  
nissāyapaccayena paccayo.

Ear-base is related to ear-consciousness and its associated states by dependence condition.

(8) Ghānāyatanaṃ ghānaviññādhātuyā  
taṃsampayuttakānaṃca dhammānaṃ  
nissayapaccayena paccayo.

Nose-base is related to nose-consciousness and its associated states by dependence condition.

(9) Jivhāyatanaṃ jivhāviññādhātuyā  
taṃsampayuttakānaṃca dhammānaṃ nissaya  
paccayena paccayo.

Tongue-base is related to tongue-consciousness and its associated states by dependence condition.

(10) Kāyāyatanaṃ kāyaviññādhātuyā  
taṃsampayuttakānaṃca dhammānaṃ  
nissayapaccayena paccayo.

Body-base is related to body-consciousness and its associated states by dependence condition.

(11) Yaṃ rūpaṃ nissāya manodhātu ca  
manoviññādhātu ca vattanti.  
Taṃ rūpaṃ manodhātuyā ca  
manoviññādhātuyā ca  
taṃsampayuttakānaṃca dhammānaṃ  
nissayapaccayena paccayo.

Depending on this matter (i.e. heart-base) mind-element and mind-consciousness-element arise. That matter is related to the mind-element, the mind-consciousness-element and their associated states by dependence condition.

<sup>8</sup> Here: mind = *paṭisandhi citta* with its maximal 33 *cetasikas*; matter = 3 *kammaja kalāpas* (*kāya-dasaka*, *bhāva-dasaka*, *vatthu-dasaka*)<sup>9</sup> “Eye-consciousness-element“, that are the two types of *citta* as result of *kusala* or *akusala*.<sup>10</sup> The associated *cetasikas* (here: 7 universals)

### 3. *Atthi paccaya* – presence condition

In presence-condition a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside. Cause and effect must at least temporally overlap; the force of presence-condition supports during the time of overlap.



Traditional similes are the earth and Mt. Meru.

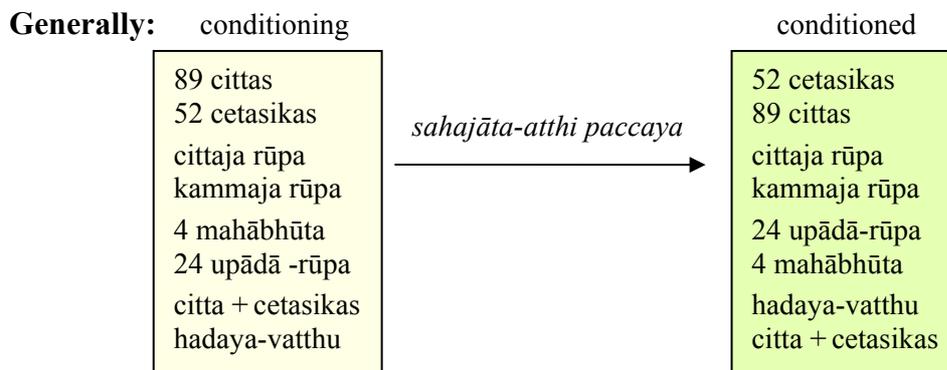


There are seven (→ see Visuddhimagga passage) or five kinds of presence-condition:

1. conascence presence (*sahajāta-atthi*) same as *sahajāta*
2. prenascence presence (*purejāta-atthi*) same as *purejāta*
3. postnascence presence (*pacchājāta-atthi*) same as *pacchājāta*
4. nutriment presence (*āhāra-atthi*) same as material nutriment (*rūpāhāra*)
5. faculty presence (*indriya-atthi*) same as material life faculty (*jīvitindriya*)

For the *sahajāta*-group only **the conscent presence condition (*sahajāta atthi paccaya*)** is possible.

So, we here deal with a cause born together with the effect and being present at the same time as the effect. In case of a pure mind-to-mind relation or a pure matter-to-matter relation, cause and effect exactly exist the same time. But in a mind-to-mind + matter relation (for example *citta* -> *cetasikas* + *cittaja rūpa*) or in a mind-to-matter relation (*paṭisandhi-citta* + *cetasikas* -> *hadaya-vatthu*) the material effect lasts longer than the cause. And vice versa, in a matter-to-mind relation (*hadaya-vatthu* at rebirth -> *paṭisandhi-citta* + *cetasikas*) the cause lasts longer than the effect.



In the **Visuddhimagga** we read [chapter XVII, 540 in Pe Maung Tin’s translation]:

The state which renders service by being a support to a state through presence, the characteristic of the present time, is the presence cause. Its table of contents has been laid down sevenfold: By way of the non-material aggregates, great primaries, name and form<sup>11</sup>, mind and mental properties, great primaries, sense-organs, heart-basis. As it has been said: “The four non-material aggregates mutually are causes through presence. The four great primaries and name and form at the moment of appearing are mutually related... and so are the states of mind and mental properties to material objects originating from mind... the great primaries to derived material things...”

But in the section on queries after the table of contents has been laid down as co-existence, pre-existence, post-existence, sustenance, controlling faculty, the exposition is made first regarding the co-existence thus: “One aggregate is the presence-cause of three aggregates and material things originating therefrom,” and so on. [The rest does not belong to conascence-presence (*sahajāta-atthi*) but to other types of presence conditions.]

<sup>11</sup> *Nāmarūpa* = mind and matter, or mentality and materiality

**Paccayaniddesa: Atthi paccayo**

Atthipaccayota'ti:

Presence Condition (Atthi Paccaya)

**Conscience presence**(1) Cattāro khandhā arūpino aññamaññaṃ  
atthipaccayena paccayo.

The four immaterial aggregates are mutually related to one another by presence condition.

(2) Cattāro mahābhūtā aññamaññaṃ  
atthipaccayena paccayo.

The four great essentials are mutually related to one another by presence condition.

(3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ  
atthipaccayena paccayo.

At conception, mind and matter are mutually related to each other by presence condition.

(4) Cittacetāsikā dhammā cittasamuṭṭhānānaṃ  
rūpānaṃ atthipaccayena paccayo.

Consciousness and its concomitants are related to the mind-born matter by presence condition.

(5) Mahābhūtā upādārūpānaṃ atthipaccayena  
paccayo.

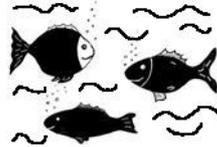
The great essentials are related to derived matter by presence condition.

(6)...(17) same as page 16

**4. Avigata paccaya – non-disappearance condition**

In the non-disappearance-condition a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside. Cause and effect must at least temporally overlap; the force of non-disappearance-condition supports during the time of overlap.

The traditional simile is the ocean where fish delight.

The *avigata*-condition is the same like the *atthi*-condition.→ *atthi paccaya* (see page 26)It is also classified into 5 or 7 types in the same way as *atthi*.

Again: For the *sahajāta*-group only **the conscent non-disappearance condition (*sahajāta avigata paccaya*)** is possible.

→ see “*sahajāta*” (page 22)**Generally:** conditioning

89 cittas
52 cetasikas
cittaja rūpa
kammaja rūpa
4 mahābhūta
24 upādā -rūpa
citta + cetasikas
hadaya-vatthu

*sahajāta-avigata paccaya*

conditioned

52 cetasikas
89 cittas
cittaja rūpa
kammaja rūpa
24 upādā-rūpa
4 mahābhūta
hadaya-vatthu
citta + cetasikas

In the **Visuddhimagga** we read [chapter XVII, 540 in Pe Maung Tin’s translation]:

The states which are the presence-cause should be understood as the non-absence-cause by rendering service through non-absence.

**Paccayaniddesa: Avigata paccayo**

Avigatapaccayo'ti:

Non-disappearance Condition:

**Conscience non-disappearance**

(1) Cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo.	The four immaterial aggregates are mutually related to one another by non-disappearance condition.
(2) Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo.	The four great essentials are mutually related to one another by non-disappearance condition.
(3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo.	At conception, mind and matter are mutually related to each other by non-disappearance condition.
(4) Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ avigatapaccayena paccayo.	Consciousness and its concomitants are related to the mind-born matter by non-disappearance condition.
(5) Mahābhūtā upādārūpānaṃ avigatapaccayena paccayo.	The great essentials are related to derived matter by non-disappearance condition.

(6)...(17) same as page 18

**Medium Sahajāta-group**

Some of these conditions of the “medium” sub-group mostly are included in the conscience group. We have to consider each particular case and examine, if and which of the following conditional relations are working.

**5. Aññamañña paccaya – Mutuality condition**

The mutuality or reciprocity condition is included, if a mutual relation exists between cause and effect. That means, the cause conditions the effect, and vice versa, so that the effect becomes the cause and the previous cause becomes the effect.

Three cases can be distinguished for mutual relationship:

1. Within a mental unit, consciousness (*citta*) is mutually related with its associated mental factors (*cetasikas*).
2. Within a material unit (*rūpa kalāpa*), the four great elements (*mahābhūtas*) are mutually related.
3. At the rebirth-moment (*paṭisandhi*) in the five-aggregate-planes, the heart-base (*hadaya-vatthu*) is mutually related with the four mental aggregates (*nāma-khandhas*), which are resultant (*vipāka*). [The other kamma-born matters are not included here, because the *paṭisandhi*-mind does not depend on them – only on the heart-base on which it arises.]

**Generally:** conditioning

89 cittas
52 cetasikas
4 mahābhūta
citta + cetasikas
hadaya-vatthu

→ *aññamañña paccaya*

conditioned

52 cetasikas
89 cittas
4 mahābhūta
hadaya-vatthu
citta + cetasikas



The mutuality condition (*aññamañña paccaya*) is compared with a tripod, where each of the three legs supports the other two legs reciprocally, so that the tripod can stand.

In the **Visuddhimagga** we read [chapter XVII, 535 in Pe Maung Tin's translation]:

States which mutually render service by causing to be, and giving support are in reciprocal causal relation, like three sticks (in a tripod) supporting one another. It is of three kinds by way of immaterial aggregates, etc. As it has been said: "The four immaterial aggregates are in reciprocal causal relation. So are the four great primaries, name and form at the moment of appearing."

### Paccayaniddesa: Aññamañña paccayo

Aññamaññapaccayo'ti:

1. Cattāro khandhā arūpino aññamañña paccayena paccayo.
2. Cattāro mahābhūtā aññamañña paccayena paccayo.
3. Okkantikkhaṇe nāmarūpaṃ aññamañña paccayena paccayo.

Mutuality Condition:

The four immaterial (i.e. mental) aggregates are related to one another by mutuality condition.

The four great essentials are related to one another by mutuality condition.

At the time of conception, mind<sup>12</sup> and matter<sup>13</sup> are related to each other by mutuality condition.

<sup>12</sup> *paṭisandhi-citta* with its associated *cetasikas*

<sup>13</sup> heartbase (*hadaya-vatthu*)

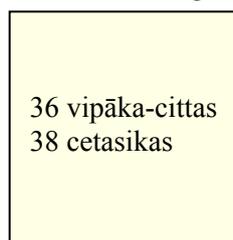
## 6. Vipāka paccaya – Result condition

The result condition (*vipāka paccaya*) only has to be considered if the cause is a mind resulting of *kamma* (*vipāka nāma*), a resultant consciousness (*vipāka citta*) or the associated mental factors (*cetasikas*). The force of *vipāka-paccaya* is quieting the phenomena born together with a *vipāka-citta*. Resultant phenomena born together are in total 36 *vipāka-cittas*, maximum 38 associated *cetasikas* and consascent matter, which is *citta*-born matter during life (*pavatti*) and *kamma*-born matter at rebirth (*paṭisandhi*).

So the *vipāka* condition is relating mind with mind + matter.

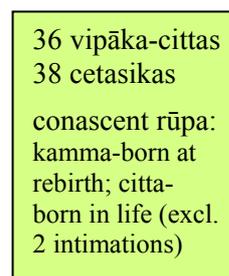
For example, the universal mental factor motivation (*cetanā*) associated with a *vipāka-citta* is quiet and passive, we cannot call this type of *cetanā* "kamma". With a mind being the result of previous *kamma*, we do not perform new *kamma*.

Generally: conditioning



*vipāka paccaya*

conditioned





A simile for the *vipāka* condition is relaxing in the breeze.

In the **Visuddhimagga** we read [chapter XVII, 535 in Pe Maung Tin's translation]:

The resultant state which renders service to effortless calm by being effortless calm is result-cause. At the time of happening it is the cause of material things originating from itself, and at rebirth it is the cause of karma-made material things, and everywhere (at both times) of associated states. As it has been said: “The one aggregate, resultant and indeterminate is the result-cause of three aggregates and of material things originating from mind... At the moment of rebirth the one state, resultant and indeterminate, is the resultant-cause of three aggregates and the karma-made material things... three aggregates are the resultant-cause of one aggregate... two aggregates are the resultant-cause of two aggregates and the karma-made material things, the aggregates are the result of the (heart)basis.”

### **Paccayaniddesa: Vipāka paccayo**

Vipākapaccayo'ti:

Vipākā cattāro khandhā arūpino aññamaññaṃ  
vipāka paccayena paccayo.

Kamma-result Condition:

The four immaterial (i.e. mental) aggregates are mutually related to one another by kamma-result condition.

Attention: The exposition in the Paccayaniddesa is not complete! The conascent matters are missing.

## **7. Sampayutta paccaya – Association condition**

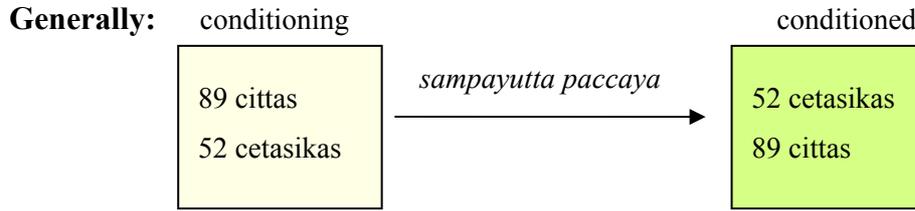
Association is only possible within a mental unit (*nāma*). As we learned: Water can mix with wine, but not with oil. In this simile water stands for consciousness (*citta*) and wine for mental factors (*cetasikas*), which are associated and mixed up in a compact unit of mind, and oil stands for matter (*rūpa*), which cannot mix and associate with mind.

Consciousness (*citta*) never exists alone, it is always associated with mental factors (*cetasikas*), which arise together, cease together, have the same object and the same base. Instead of speaking of *citta* and *cetasikas*, sometimes – like in Visuddhimagga or Paṭṭhāna Paccayaniddesa – the four mental aggregates (*arūpino khandhā*) are mentioned: *vedanā-*, *saññā-*, *saṅkhāra-* and *viññāṇa-kkhandha*.

### **Examples:**

1. The last *lobhamūla citta* (*upekkhā-sahagata, ditṭhigata-vippayutta, sasankhārika*) is related to 20 *cetasikas* (maximum) by association condition (*sampayutta paccaya*). The 20 associated mental factors are: The 7 universals, 5 particular *cetasikas* (*vitakka, vicāra, adhimokka, vīriya, chanda*) and 8 *akusala cetasikas*, the 4 universal *akusalas* (*moha, ahirika, anottappa, uddhacca*), 2 from the *lobha*-group (*lobha, māna*) and *thīna + middha*.
2. We suffer from backache. Backache is bodily pain (*dukkha vedanā*). When bodily pain is there, by association condition there are also body-consciousness (*kāya-viññāṇa*), result (*vipāka*) of *akusala*, and 6 other *cetasikas*: *phassa, saññā, cetanā, ekaggatā, jīvitindriya* and *manasikāra*.
3. Usually when we have physical pain like backache, we dislike it and get angry or in any way aversive to the pain. This aversion is the *cetasika* “*dosa*”. By the force of association condition it conditions simultaneously 20 (maximum) other mental phenomena, the *dosamūla citta* and in our case most probably 16 other *cetasikas*: the 7 universals, 6 particulars excluding *pīti*, 4 *akusala* universals, and from the *dosa*-group (*dosa, issa, macchhariya, kukkuccha*) here only *dosa*.

The association condition is a pure mind-to-mind condition. The cause is mind and the effect also is mind. The conditioning and the conditioned mental phenomena are born together; so this relation is the same like the first case in the conascence condition (*sahajāta paccaya*, part 1) – see page 22.



As a simile for the association condition four sweet things are used. They represent the four mental aggregates. The sweets can mix to a unified sweet dish like a cake – like the four aggregates to a compact unit of mind.



In the **Visuddhimagga** we read [chapter XVII, 539, in Pe Maung Tin’s translation]:

The immaterial states which render service through association, said to be one in physical basis, object, origin and cessation, are the association causes. As it had been said: “The four immaterial aggregates are causes one to another through the association-cause.”

**Paccayaniddesa: Sampayutta paccayo**

Sampayuttapaccayo’ti:

Cattāro khandhā arūpino  
aññamaññaṃ  
sampayutta paccayena paccayo.

Association Condition:

The four immaterial (i.e. mental) aggregates<sup>14</sup> are mutually related to one another by association condition.

<sup>14</sup> in other words: *Citta and cetasikas*

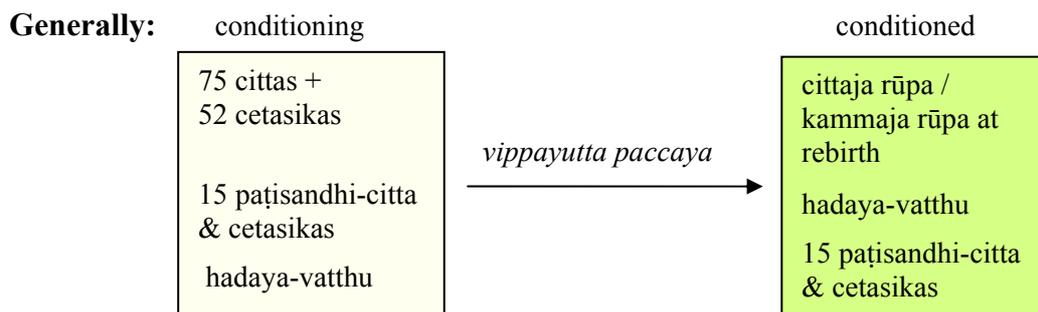
**8. Vippayutta paccaya – Dissociation condition**

Dissociation is between mind (*nāma*) and matter (*rūpa*). As we learned: Water cannot mix with oil. But if they exist at the same time or – as in our conascence (*sahajāta*)-case – are born together, they are related with this condition.

There are three kinds of dissociation conditional relation:

1. **Conascence dissociation (*sahajāta vippayutta*)**
2. Prenascence dissociation (*purejāta vippayutta*)
3. Postnascence dissociation (*pacchājāta vippayutta*)

{ only this one is involved in the conascence (*sahajāta*)-group



The dissociation-condition is a mind + matter to mind + matter relation.

1. 75 types of consciousness (excluding the 4 *arūpa-vipākas*, the 10 *viññāṇas* and the *arahatta-cuti-citta*), together with their mental factors (all 52 *cetasikas* are possible) are related to consciousness-born matters (*cittaja rūpas*) during life-existence (*pavatti*) by dissociation condition (*vippayutta paccaya*). Mind and mind-born matters are born together (*sahajāta*), but do not associate or mix, but dissociate.
2. At the rebirth-moment (*paṭisandhi*) in the five-aggregate-plane, the rebirth-consciousness (*paṭisandhi-citta*) – 15 types are possible – together with its associated *cetasikas* (maximum 33 in *kāma*-plane and 35 in *rūpa*-plane) is related to the heart-base (*hadaya-vatthu*) by dissociation condition. The material heart-base is born together (*sahajāta*) with the rebirth-mind, on which it arises, but they do not associate.
3. And vice versa, at the rebirth-moment (*paṭisandhi*) in the five-aggregate-plane, the heart-base is related to the rebirth-mind (15 *paṭisandhi-cittas* + *cetasikas*) by dissociation condition.

### Example for the common number 1:

If we are fearful and pale of fear, the fearful mind, which is a *dosamūla citta* together with 22 (maximum) *cetasikas*, this fearful mind conditions consciousness-born matter (*cittaja rūpa*), in our case also the pale colour in the face. Fear and paleness do not mix and associate, but they are born together and co-exist for a short while. We can distinguish easily what is the fearful mind, and what is the paleness. As matter (*rūpa*) lasts longer than mind (*nāma*), the paleness in our face will still appear, when our fear already has gone.



A simile for the dissociation condition is a mixture of six tastes. Even they are mixed and exist at the same time, we can differentiate them.

In the **Visuddhimagga** we read [chapter XVII, 539, in Pe Maung Tin's translation]:

Material states which render service by not being one in physical basis and so on are the dissociation-causes of non-material states, and so are the non-material states the dissociation causes of the material states. The dissociation-cause is of three kinds, by way of the co-existent, post-existent and pre-existent. For this has been said: “The co-existent moral aggregates are the dissociation causes of material things originating from mind. [The rest does not belong to conascence-dissociation (*sahajāta-vippayutta*) but to pre-nascence- or postnascence dissociation.]”

And in the classification of the co-existent in the word “indeterminate” also it is said: “At the moment of rebirth the resultant, indeterminate aggregates are the dissociation-causes of the original material things. The aggregates are so related to the (heart)basis, and the (heart) basis to the aggregates.” [The rest again does not belong to conascence-dissociation (*sahajāta-vippayutta*).]

### Paccayaniddesa: Vippayutta paccayo

Vippayuttapaccayo'ti:

(1) Rūpino dhammā arūpīnaṃ dhammānaṃ vippayutta paccayena paccayo.

(2) Arūpino dhammā rūpīnaṃ dhammānaṃ vippayutta paccayena paccayo.

Dissociation Condition:

Material phenomena (*dhammas*) are related to mental states by dissociation condition.

Mental states are related to material phenomena by dissociation condition.

### Small Sahajāta-group

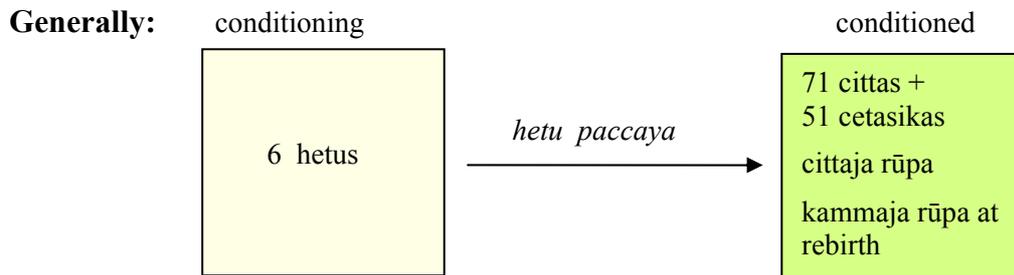
Some of these minor conditions of the “small” sub-group are included occasionally in the conascence group. Again we have to consider each particular case and examine, if and which of the following conditional relations are working.

#### 9. *Hetu paccaya* – Root condition

The root condition is only involved, if the cause is one or more of the six roots (*hetus*). The effect is on the other mental phenomena of the same mental unit and – in the five-aggregate-plane – on matter born by rooted consciousness during life (*pavatti*) and on *kamma*-born matter at the moment of rebirth (*paṭisandhi*) with a rooted consciousness. So it is a mind-to mind + matter relation.

There are all together six roots (*hetus* or *mūlas* in Pāli), three wholesome and three unwholesome roots. The unwholesome roots (*akusala hetus*) are: greed (*lobha*), hatred (*dosa*) and delusion (*moha*). The wholesome roots (*kusala hetus*) are the opposites, mental states which are not only the absence of the unwholesome roots, but work against them, they are the contrary: anti-greed or generosity (*alobha*), anti-hatred or loving kindness (*adosa*), and anti-delusion or wisdom (*amoha* = *paññā*).

Whenever one (or more) of these roots are present in the mind, it conditions the associated states – consciousness (*citta*) and the other associated mental factors (*cetasikas*) – to take over the same “colour”, the same quality. It is only with rooted minds, that motivation (*cetanā*) becomes wholesome or unwholesome and that we perform *kamma*. During an action (physical, verbal or mental), the roots in our mind determine the quality of *kamma*: *Kusala hetus* make *kusala cetanā* and determine *kusala kamma*; *akusala hetus* make *akusala cetanā* and determine *akusala kamma*.



#### Examples:

1. Suppose we lie because of fear. So our mind during the verbal action of lying is with fear, that means rooted in *dosa*. The work of the unwholesome root *dosa* is to make the whole mind unwholesome. It is like putting poison or green colour in water: The whole liquid gets poisoned or green. Or it is like looking through dark sun-glasses – everything we see gets dark. Speaking in *Paṭṭhāna*-terms, we can say: *Dosa*, the *akusala hetu*, is the cause or condition (*paccaya*), and by the force of *hetu paccaya* it conditions as its effect (*paccayupanna*) the associated *dosamūla citta* and the other *cetasikas* to be *akusala*. Among these other *cetasikas* which associate with *dosa* (maximum 21), there are for example motivation (*cetanā* = *kamma*), concentration (*ekaggatā*), effort (*vīriya*) and thinking (*vitakka* + *vicāra*) which become *akusala* too.
2. When we mentally prepare for giving alms or any *dāna*, there will be generosity (*alobha*) and loving kindness (*adosa* = *mettā*) in our mind. May be even wisdom (*amoha* = *paññā*), if we are aware of the law of *kamma* and the significance of this action at that very moment too. So these two or three wholesome roots (*alobha*, *adosa* and perhaps *amoha*) are the conditions (*paccaya*) which as effect (*paccayupanna*) make the whole mind, associated *citta* and *cetasikas*, wholesome and good. It is like for lovers: We say, they see everything through pink glasses. Because *cetanā* in our example of *dāna* becomes wholesome, it is an act of wholesome *kamma*. At the same time the rooted consciousness will condition citta-born matters, for example your body will feel warm, light and soft.

A simile for the root condition (*hetu paccaya*) are the roots of trees. Good roots support the growth of the whole tree, so that the trunk, branches, leaves and fruits will be healthy. Bad roots will condition a weak tree.



In the **Visuddhimagga** we read [chapter XVII, 532 and 533, in Pe Maung Tin's translation]:

[...] inserted by Agganyāni for better understanding

Herein [enumeration of 24 conditions], it is root-condition and cause – thus the root-condition is cause. This has been said: “Being condition [root] it is cause, by being condition [root] it is cause.” It is the same with object-cause and others.

Of these, “condition [*hetu*]” is an equivalent word for part of speech, reason, root. In the worldly sense, in such expressions as “The condition of a promise,” it means part of speech. In the religious sense, in such passages as “Those states which arise through conditions,” it means reason. In such passages as “The three conditions of good (karma), the three conditions of bad (karma),” it means root [*mūla*], which is the meaning here. And this is the literal meaning of “cause [*paccaya*]” here: “because of,” (i.e.) from this one goes: this is “cause”. One proceeds to it by not rejecting it; is the meaning. It is said that whatever state stands or arises through not letting go another state, the latter is the cause of the former. In characteristics, a cause has the characteristic of rendering service. For whatever state renders service to the standing or arising of a state is said to be its cause. Such words as condition, reason, base, coming-to-be, source, are the same in meaning, different in form. This it is “condition” in the sense of root, “cause” in the sense of rendering service, in a word condition-cause is a state which renders service in the sense of a root. The significance for the teachers is, that it effects goodness in good states and so on, just as paddy-seeds the paddy, and blue-coloured stones the blue rays and so on.

But if this be so, there would be no conditioned-causality in material objects, which originate through condition. The fact is that the condition does not effect goodness and so on, nor is it not cause. For this had been said: “Of states associated with root-condition and of material things which originate therefrom, root-condition is the cause by way of rendering service to them as root-condition.”

The indeterminate nature of classes of unconditioned [rootless] consciousness is effected without this condition. And the goodness and so on of classes of conditioned consciousness [consciousness with root] is bound up with wise attention and so on, not with the associated condition [root]. And if the goodness and so on were by nature in the associated conditions, it would be bound up with the condition-associated states; (thus) absence of greed [*alobha*] would be either good or indeterminate, but because, it being both good and indifferent, the goodness and so on would have to be looked for among the conditions [roots] as among the associated states.

There is no contradiction if, instead of taking condition to mean roots by virtue of their effecting goodness and so on, we take them to mean roots by virtue of their effecting a fixed position. For those states which are actually caused by conditions [roots] are firm and well-fixed like firmly rooted trees; those which are not conditioned [rootless] are not well-fixed like watery plants and so on (which have roots) of the size of a sesame seed. Thus the clause “which renders service in the sense of a root” is to be understood as a state caused by condition [root] which renders service by effecting a fixed position.

### **Paccayaniddesa: Hetu paccayo**

Hetupaccayo'ti:

Hetu hetusampayuttakānaṃ dhammānaṃ

taṃsamuṭṭhānānaṃ rūpānaṃ  
hetu paccayena paccayo

Root Condition:

The six roots<sup>15</sup> are related to the states<sup>16</sup> associated with the roots and to the matter produced thereby<sup>17</sup> by root condition.

<sup>15</sup> The six roots (*hetus*) are: *lobha*, *dosa*, *moha* and *alobha*, *adosa*, *amoha*

<sup>16</sup> States (*dhammas*) are the *cittas* and their *cetasikas*

<sup>17</sup> Matter produced by the *cittas* with roots : (*cittaja rūpa*) and at *paṭisandhi* with roots *kammaja rūpa*

## 10. *Adhipati paccaya* – predominance condition

There are two kinds of predominance, object- and conscience predominance, but here we only deal with **conscience-predominance** (*sahjāta-adhipati*) which can take part in the conscience-group.



The traditional simile for *sahjātādhipati* is a universal king.

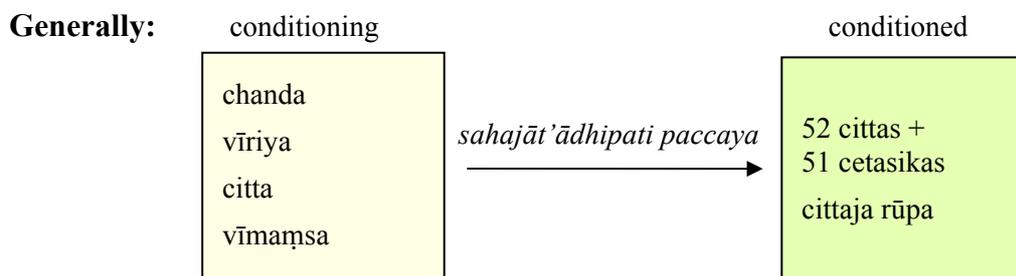
Four mental phenomena can take over the leadership and dominance, if they are strong:

1. The wish-to-do (*chanda*)
2. effort (*vīriya*)
3. consciousness (*citta*)
4. investigation, investigative wisdom (*vīmaṃsa*), which is *paññā*

One (and only one!) of them can be the leader and then conditions or better influences the other mental phenomena which arise together with it, and also the consciousness-born matter (*cittaja rūpa*).

The effect of the dominant phenomena 1, 2 and 4 (*chanda*, *vīriya* and *vīmaṃsa*), which are all *cetasikas*, is one of the 52 *javana-cittas* (associated with that very *adhipati*-phenomena), the other associated *cetasikas* (maximum 50: the *adhipati*-mental factor and doubt are excluded), and *cittaja rūpa*.

The effect of the dominant phenomena 3 (*citta*) – only the 52 *javana-cittas* can be dominant – are the associated *cetasikas* (maximum 51: doubt is excluded), and matter born of this dominant consciousness (*cittaja rūpa*).



### Examples:

1. *Chanda*, the wish to succeed in *Samatha*-meditation and to attain the *jhānas*, can be so powerful, that it becomes dominant and the leader, which conditions a keen mind, good concentration, strong energy, etc. together with a great wholesome consciousness (*mahākusala citta*), most probably with the first one, which is the strongest. Developing it and the *jhāna*-factors, one will succeed.
2. We are so greedy for a tropical fruit which we see at the market. So we have a *lobhamūla citta*, probably the first, strongest one. Our greedy consciousness conditions, that our mouth becomes watery already – that is an effect on *rūpa*. The mental effect is that some of the associated mental factors will become strong also, like *vitakka* and *vicāra* (we think intensively upon the fruit), concentration (so we don't hear a sound nearby), *adhimokka* (so that we have the firm decision to buy it), excited restlessness, shamelessness to get it by any means...
3. Learning Abhidhamma, we investigate (*vīmaṃsa*) the reality and attain powerful knowledge and wisdom (*paññā*). This dominant *vīmaṃsa* conditions one of the four *mahākusala cittas* associated with knowledge, influences the associated *cetasikas* like mindfulness, confidence, etc., and our body feels light, our head starts “smoking”, becoming hot and red...- *citta*-born matters through *vīmaṃsa*'s effect on the body.

In the **Visuddhimagga** we read [chapter XVII, 534, in Pe Maung Tin's translation]:

That state which renders service in the sense of being the chief is cause as dominant influence. It is of two kinds: by way of co-existence and object. Of these, because of the saying: "The dominant influence of desire-to-act is cause by means of the cause of dominant influence of states associated with desire-to-act and of material objects originating therefrom," and so on the four states, called desire-to-act, energy, thought, investigation are to be understood as the dominant influence causes, but not together. For when making desire-to-act the principal, the chief, consciousness proceeds, then desire-to-act, not the others, is the dominant influence. The same with the others.  
[The rest is for object-predominance.]

### Paccayaniddesa: Adhipati paccayo

Adhipatipaccayo'ti:

Predominance Condition:

#### Conscience-predominance

(1) **Chandādhīpati** chandasampayuttakānaṃ  
dhammānaṃ  
taṃsamuṭṭhānānaṃ rūpānaṃ  
adhipatipaccayena paccayo.

Predominant wish (*chanda*) is related to the *dhammas* associated with it and to the matter produced [by the *citta*] by predominance condition.

(2) **Vīriyādhīpati** vīriyasampayuttakānaṃ  
dhammānaṃ  
taṃsamuṭṭhānānaṃ rūpānaṃ  
adhipatipaccayena paccayo.

Predominant effort (*vīriya*) is related to the *dhammas* associated with it and to the matter produced [by the *citta*] by predominance condition.

(3) **Cittādhīpati** cittasampayuttakānaṃ  
dhammānaṃ  
taṃsamuṭṭhānānaṃ rūpānaṃ  
adhipatipaccayena paccayo.

Predominant consciousness (*citta*) is related to its associated *dhammas* [*cetasikas*] and to the matter produced [by the *citta*] by predominance condition.

(4) **Vīmaṃsādhīpati**  
vīmaṃsasampayuttakānaṃ dhammānaṃ  
taṃsamuṭṭhānānaṃ rūpānaṃ adhipati  
paccayena paccayo.

Predominant investigating wisdom (*vīmaṃsa*) is related to the *dhammas* associated with it and to the matter produced [by the *citta*] by predominance condition.

#### Object-predominance

(5) Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye  
dhammā uppajjanti cittacetāsikādhimmā.

Grasping any *dhamma* as an outstanding object, these latter *dhammas* arise: consciousness and its concomitants.

Te te dhammā tesam tesam dhammānaṃ  
adhipatipaccayena paccayo.

The former *dhamma* is related to the latter *dhammas* by predominance condition.

## 11. Āhāra paccaya – Nutriment condition

Nutriment (*āhāra*) means that which sustains by acting as a strong supporting condition.

There are two types of nutriment-condition:

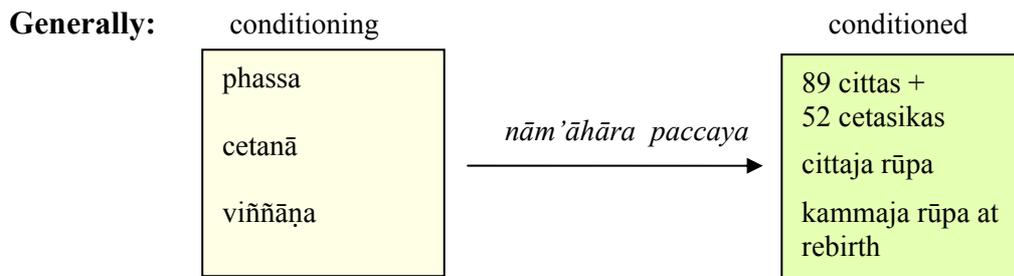
1. Edible food (*ojā* or *kabalīnkāra āhāra*) which conditions nutriment-born matters to arise; or internal, material nutrition (*rūp'āhāra*) – produced by any of the four causes – which conditions matters born by all four causes in the same or different material groups (*kalāpa*). This is a matter-to-matter condition.
2. Mental food (*nām'āhāra* - contact, motivation and consciousness) which conditions the associated mental phenomena and mind-born matters, at rebirth kamma-born matters. This is a mind-to-mind + matter condition.

According to Suttanta, edible food as nutriment sustains the body, contact sustains feeling, motivation sustains rebirth (because *cetanā* = *kamma*), consciousness sustains the compound mind-and-body.

In the conascence-group only the second kind, **mental food (*nām'āhāra*)**, is possible.

Contact (*phassa*), motivation (*cetanā*) and consciousness (*viññāṇa*) can serve as mental food in the sense, that they can build up effects. The effects of mental nutriments are the associated mental phenomena (all 89 types of consciousness are possible and all 52 mental factors) and matter. This matter is conascent, produced by the mental food while these mental states arise. During life-existence (*pavatti*) it is consciousness-born matter (*cittaja rūpa*); at the rebirth-moment (*paṭisandhi*) it is the first *kamma*-born matter (*kammaja rūpa*).

A simile for the nutriment-condition are supporting poles, like the poles holding a pile dwelling, making it stable and durable.



**Examples:** (in figurative sense)



1. The traditional example given here are vultures. It is said, that the parent-vultures don't feed their young-ones. But the young birds grow up just because of expecting and hoping to receive food. So their consciousness sustains and supports their bodies, until they can fly and search for food themselves.
2. A baby needs nutritious food (at first the mother's milk), but also "mental nutrition", the love and physical contact to its mother (and/or another person to rely on) in order to grow up healthily and happily. The baby's body is sustained and growing up because of the food, it gets. But also the baby's physical and mental health is conditioned by contact, the effect of which is body-consciousness (awareness of the touch), and the loving mind of it's mother.

In the **Visuddhimagga** we read [chapter XVII, 538, in Pe Maung Tin's translation]:

The four sustenances [nutriments] which render service, in the sense of giving support, to material and immaterial (things), are the sustenance-cause. As it has been said: "Solid food is the sustenance-cause of this body. Immaterial sustenances are the sustenance-cause of associated states and of material things originating therefrom." And in the section of queries, it is said: "At the moment of rebirth resultant and indeterminate sustenance is the sustenance-cause of aggregates associated therewith and, because of what has been done, of material things."

### Paccayaniddesa: Āhāra paccayo

Āhārapaccayo'ti:

Nutrient Condition:

1. Kabaliṅkāro āhāro imassa kāyassa  
āhāra paccayena paccayo.

Edible food is related to this body by nutrient condition.

#### Conasence (mental) nutriment

2. Arūpino āhārā sampayuttakānaṃ  
dhammānaṃ  
taṃsamuṭṭhānānaṃ rūpānaṃ  
āhāra paccayena paccayo.

The immaterial nutriments<sup>18</sup> are related to the states associated with them and to the matter<sup>19</sup> produced thereby by nutrient condition.

<sup>18</sup> *phassa, cetanā, viññāṇa*

<sup>19</sup> *cittaja rūpas (or kammaja rūpas at paṭisandhi)*

## 12. Kamma paccaya – Kamma condition

*Kamma* – conventionally – is the intention or motivation of an action, might it be physical, verbal or just mental. It is represented by the mental factor *cetanā*, which is a universal *cetasika* and therefore present in all types of mind.

The kamma condition is of two kinds:

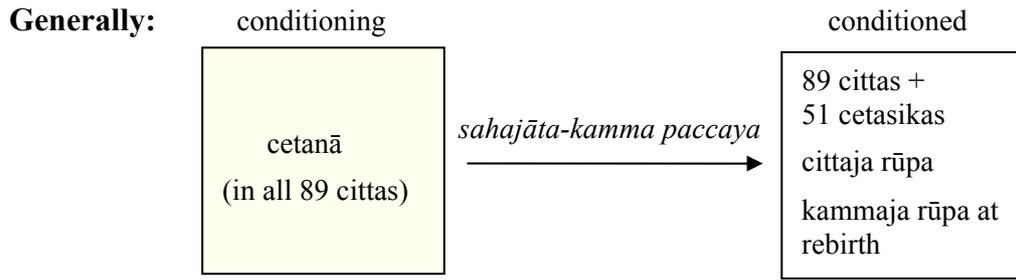
1. Conasence *kamma* condition (*sahajāta-kamma*), where any *cetanā* performs its function to stimulate the associated mental phenomena to perform their specific functions – so it conditions the associated consciousness (one from all 89) and the other associated mental factors (maximum 51 – excluding *cetanā* itself) – and during life (*pavatti*) conditions the consciousness-born matter (*cittaja rūpa*), at rebirth (*paṭisandhi*) the first kamma-born matters (*kammaja rūpa*) which arise simultaneously with *cetanā*.
2. The asynchronous *kamma* condition (*nānākkhaṇika-kamma*), where the effect of wholesome or unwholesome *kamma* will arise at an indefinite later time. The time-gap between cause and effect, here *kamma* and *vipāka*, can be a few moments, years, or even lives. The results of *kamma* by the force of the asynchronous *kamma*-condition are one of the 36 *vipāka-cittas* together with its associated *cetasikas* (maximum 38), and *kamma*-born matters as well at rebirth (*paṭisandhi*) as during life (*pavatti*).

Both are mind-to-mind + matter relations.

In the conasence-group only the **conasence kamma condition (*sahajāta-kamma*)** is included.



A simile for conascent *kamma* is a chief pupil (who motivates the other pupils of his class); for asynchronous *kamma* it would be a seed.



In the **Visuddhimagga** we read [chapter XVII, 538, in Pe Maung Tin's translation]:

The state which renders service by action, called the exercise of mind, is karma-cause. It is of two kinds by way of moral and immoral volition lasting various moments and by way of co-existent volition. As it has been said: "Moral and immoral karma is the karma-cause of resultant aggregates and of the (karma-)made material qualities. Co-existent volition is the karma-cause of associated states and material states originating from itself."

### Paccayaniddesa: Kamma paccayo

<b>Asynchronous kamma</b>	
Kammapaccayo'ti:	Kamma Condition:
1. Kusalākusalaṃ kammaṃ vipākaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma paccayena paccayo.	Wholesome and unwholesome <i>kammās</i> are related to their resultant aggregates <sup>20</sup> and <i>kamma</i> -produced matter by <i>kamma</i> condition.

<b>Conscience kamma</b>	
2. Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ kamma paccayena paccayo.	Motivation is related to the states associated with it <sup>21</sup> and to the matter produced thereby <sup>22</sup> by <i>kamma</i> condition.
	<sup>20</sup> the resultant mental aggregates ( <i>khandha</i> ) are 36 <i>vipāka-cittas</i> with their max. 38 <i>cetasikas</i> <sup>21</sup> the <i>citta</i> and the other <i>cetasikas</i> associated with <i>cetanā</i> <sup>22</sup> <i>cittaja rūpa</i> during life, <i>kammaja rūpa</i> at rebirth

### 13. *Indriya paccaya* – Faculty condition

A faculty (*indriya*) is a phenomenon – material or mental – which performs its own function but additionally, as a minister, has control over others in a particular department or function, contributing in this way to the progress and prosperity of the whole system. This contribution takes place by means of the faculty condition (*indriya paccaya*), the power to control.

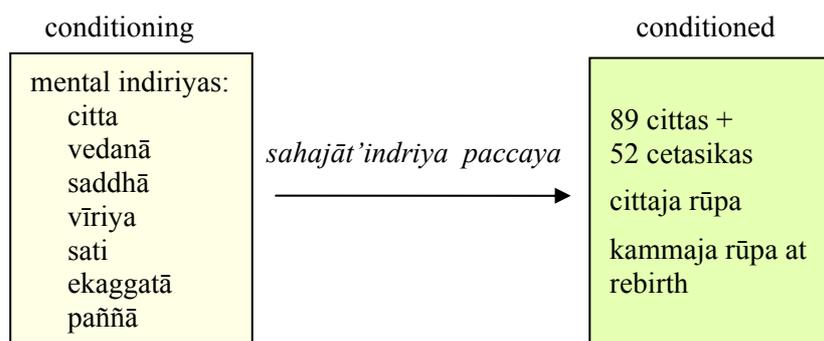
All together there are 22 faculties, but the two faculties of sex, the faculty of femininity (*itthindriya*) and of masculinity (*purisindriya*), do not participate in the faculty-condition. The other 20 faculties are included as causes here in the different types of the faculty-condition.

There are three kinds of faculty-condition (*indriya-paccaya*):

1. Prenascence faculty (*purejāta-indriya*), that are the faculties of eye, ear, nose, tongue and body, which are the sensitive matters (*pasāda rūpa*) or physical sense-bases (*āyatana*) which control their respective function like seeing, hearing, etc.. Their effect is the arising of the respective sense-consciousness and its associated mental factors. It is a matter-to-mind relation only.
2. The material life faculty (*jīvit'indriya*), which is the physical life or vitality (*rūpa-jīvita*), controls the other matters (*rūpas*) within the same material group (*kalāpa*) born of *kamma*. This is a matter-to-matter relation.
3. Conscience faculty (*sahajāt'indriya*) are the mental faculties, namely *man'indriya*, five kinds of *vedanā-indriya*, *saddh'indriya*, *vīriy'indriya*, *sat'indriya*, *samādh'indriya* and *paññ'indriya*, which in terms of *paramattha-dhammas* represent consciousness (*citta*) and the mental factors (*cetasikas*) feeling (*vedanā*), confidence (*saddhā*), energy (*vīriya*), mindfulness (*sati*), one-pointedness (*ekaggatā*) and wisdom (*paññā*). They control and condition their associated mental phenomena – one of 89 *cittas* and maximum 52 *cetasikas* – and the matter born together, during life (*pavatti*) *citta*-born matters, at rebirth (*paṭisandhi*) *kamma*-born matters. This is a mind-to-mind + matter relation.

Only the third faculty-condition, **conscience-faculty condition** (*sahajāt'indriya paccaya*) can be included in the conscience-group.

**Generally:**



A simile for the faculty-condition are regional chiefs or ministers, who have control in their department or over the people of their township.



In the **Visuddhimagga** we read [chapter XVII, 539, in Pe Maung Tin's translation]:

Twenty controlling faculties, excepting femininity and masculinity, which render service in the sense of governing are the controlling faculty-cause. Of them the faculties of the eye and so on are causes of immaterial states, the rest of states of matter and non-matter. As it has been said: "Eye-faculty... [not belonging to conscience-faculty condition]."

The non-material faculties are controlling faculty causes of associated states and material things originating therefrom." And in the section of queries it is said: "At the moment of rebirth resultant and indeterminate faculties are the faculty-cause of associated aggregates and kamma-made material things."

**Paccayaniddesa: Indriya paccayo**

Indriyapaccayo'ti:

Faculty Condition:

**Prenascence faculty**

1. Cakkhundriyaṃ cakkhaviññādhātuyā  
taṃsāmpayuttakānañca dhammānaṃ  
indriya paccayena paccayo.

Eye-faculty<sup>23</sup> is related to eye-consciousness-  
element<sup>24</sup> and its associated states<sup>25</sup>  
by faculty condition.

2. Sotindriyaṃ sotaviññādhātuyā  
taṃsāmpayuttakānañca dhammānaṃ  
indriya paccayena paccayo.

Ear-faculty is related to ear-consciousness-  
element and its associated states  
by faculty condition.

3. Ghānindriyaṃ ghānaviññādhātuyā  
taṃsāmpayuttakānañca dhammānaṃ  
indriya paccayena paccayo.

Nose-faculty is related to nose-consciousness-  
element and its associated states  
by faculty condition.

4. Jivhindriyaṃ jivhāviññādhātuyā  
taṃsāmpayuttakānañca dhammānaṃ  
indriya paccayena paccayo.

Tongue-faculty is related to tongue-  
consciousness-element and its associated states  
by faculty condition.

5. Kāyindriyaṃ kāyaviññādhātuyā  
taṃsāmpayuttakānañca dhammānaṃ  
indriya paccayena paccayo.

Body-faculty is related to body-consciousness-  
element and its associated states  
by faculty condition.

**Material life faculty**

6. Rūpajīvitindriyaṃ kaṭattārūpānaṃ  
indriya paccayena paccayo.

Physical life-faculty is related to kamma-  
produced matter by faculty condition.

**Conscience faculty**

7. Arūpino indriyā sampayuttakānaṃ  
dhammānaṃ taṃsamuttāhānañca rūpānaṃ  
indriya paccayena paccayo.

The immaterial (i.e. mental) faculties<sup>26</sup> are  
related to the states associated with them<sup>27</sup> and  
to the matter<sup>28</sup> produced thereby by faculty  
condition.

<sup>23</sup> eye-sensitivity (*cakkhu-pasāda*)

<sup>24</sup> the pair of eye-consciousness (*cakkhu-viññāṇa* as  
result of *kusala* or *akusala*)

<sup>25</sup> associated *cetasikas* (7 universals)

<sup>26</sup> There are 8 mental faculties: mental life, *citta*,  
*vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā*, *paññā*

<sup>27</sup> *citta* and other associated *cetasikas*

<sup>28</sup> *cittaja rūpa* (or at *paṭisandhi kammaja rūpa*)

### 14. *Jhāna paccaya* – Jhāna condition

While in meditative absorption (*jhāna*), the mind is stable and adsorbed in the object. These highly esteemed mental experiences are conditioned by the *jhāna*-factors, which the meditator has to develop systematically. The *jhāna*-condition describes the influence and effect of the *jhāna*-factors on the associated mind during close contemplation (not only in the *jhānas*) and on concomitant matter. It is a mind-to-mind + matter relation.

Similes are people who go up a tree or a mountain.

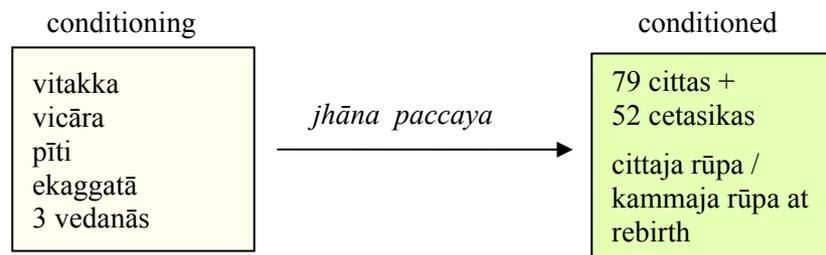


There are five, or in more detail, seven *jhāna*-factors (*jhānaṅga*):

1. initial application or thought (*vitakka*)
  2. sustained application or thought (*vicāra*)
  3. joy or rapture (*pīti*)
  4. one-pointedness (*ekaggatā*)
  5. happiness or pleasant feeling (*somanassa*)
  6. displeasure or unhappy feeling (*domanassa*)
  7. equanimity or indifferent feeling (*upekkhā*)
- } feeling (*vedanā*)

These *jhāna*-factors are the conditioning states which by their inherent power condition the associated phenomena, consciousness (*citta*) and the other mental factors (*cetasikas*). 79 *cittas* are possible – excluding the 10 types of sense-consciousness (*viññāṇa-cittas*) – and all 52 *cetasikas*. And at the same time during their arising moment they condition mind-born matters (*cittaja rūpa*) to arise. At rebirth-moment (*paṭisandhi*), they condition *kamma*-born matters.

**Generally:**



In the **Visuddhimagga** we read [chapter XVII, 539, in Pe Maung Tin’s translation]:

Excepting the pair, pleasurable and painful feeling in the twice-five classes of consciousness, all the seven Jhāna-factors, differentiated as moral and so on, which render service in the sense of access to musing, are Jhāna-causes. As is has been said: “The Jhāna-factors are the Jhāna-causes of states associated with Jhāna and material things originating from it.” And in the section of queries it is also said: “At the moment of rebirth the resultant and indeterminate Jhāna-factors are the Jhāna-causes of the associated aggregates and the karma-made material things.”

#### **Paccayaniddesa: Jhāna paccayo**

Jhānapaccayo'ti:

Jhānaṅgāti jhānasampayuttakānaṃ  
 dhammānaṃ  
 taṃsamuṭṭhānānaṃ rūpānaṃ  
 jhāna paccayena paccayo.

Jhāna Condition:

The *jhāna*-factors<sup>29</sup> are related to the states associated with the *jhānas*<sup>30</sup> and to the matter<sup>31</sup> produced thereby by *jhāna* condition.

<sup>29</sup> There are 5 *jhāna*-factors: *vitakka*, *vicāra*, *pīti*, (*sukha*) *vedanā*, *ekaggatā*

<sup>30</sup> *citta* (79, excluding the 10 *viññāṇa-cittas*) + *cetasikas* (52)

<sup>31</sup> *cittaja rūpa* (and at *paṭisandhi kammaja rūpa*)

## 15. *Magga paccaya* – Path condition

In the path-condition (*magga paccaya*) the developed path-factors (*maggaṅga*) are powerful and, if associated with rooted wholesome or unwholesome consciousness, lead to a particular destination, the right one's to blissful states of existence, to the attainment of the path (*magga*) and *Nibbāna*, the wrong one's to the woeful states.



A simile for the path-condition is a ferry. With a ferry people are crossing over a stream to the other shore, to a new destination.

There are 12 path-factors (*maggaṅgas*):

- |  |   |                                     |
|--|---|-------------------------------------|
| <ol style="list-style-type: none"> <li>1. right view or understanding (<i>sammā diṭṭhi</i>)</li> <li>2. right thought or intention (<i>sammā saṅkappa</i>)</li> <li>3. right speech (<i>sammā vāca</i>)</li> <li>4. right action (<i>sammā kammanta</i>)</li> <li>5. right livelihood (<i>sammā ājīva</i>)</li> <li>6. right effort (<i>sammā vāyāma</i>)</li> <li>7. right mindfulness (<i>sammā sati</i>)</li> <li>8. right concentration (<i>sammā samādhi</i>)</li> <li>9. wrong view (<i>micchā diṭṭhi</i>)</li> <li>10. wrong thought or intention (<i>micchā saṅkappa</i>)</li> <li>11. wrong effort (<i>micchā vāyāma</i>)</li> <li>12. wrong concentration (<i>micchā samādhi</i>)</li> </ol> | } | factors of the Noble Eightfold Path |
|--|---|-------------------------------------|

Remark: As opposites of the eight “right” factors, there are mentioned only four “wrong” factors. Because, as it is said, wrong speech, wrong action and wrong livelihood are no *cetasikas*, but just ways of misconduct motivated by the defilements. And according to Abhidhamma, there is no “wrong mindfulness” (*micchā sati*)<sup>32</sup>, because *sati* is defined as a universal beautiful *cetasika*, which cannot associate with unwholesome cittas.

The 12 path-factors can be reduced to 9 *cetasikas*:

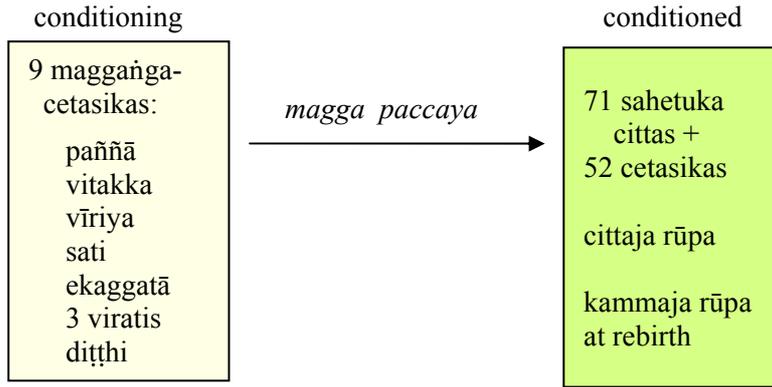
1. wisdom (*paññā*) – number 1
2. initial application or thought (*vitakka*) – number 2 + 10
3. energy (*vīriya*) – number 6 + 11
4. mindfulness (*sati*) – number 7
5. one-pointedness (*ekaggatā*) – number 8 + 12
6. right speech (*sammā vāca*), one of the three *virati-cetasikas* – number 3
7. right action (*sammā kammanta*), one of the three *virati-cetasikas* – number 4
8. right livelihood (*sammā ājīva*), one of the three *virati-cetasikas* – number 5
9. wrong view (*diṭṭhi*) – number 9

The path-factors (*maggaṅgas*) in the rooted minds (*sahetuka cittas*) are the conditioning phenomena which by the power of the path-condition (*magga paccaya*) condition the associated consciousness (*citta*) – one of the 71 cittas with roots – and mental factors (*cetasikas*), and the conascent matters, that means mind-born matters (*cittaja rūpa*) during life (*pavatti*) and *kamma*-born matters (*kammaja rūpa*) at rebirth (*paṭisandhi*). If the path-factors are associated with wholesome or unwholesome consciousness, they lead to the respective destination; if associated with resultant (*vipāka*) or functional (*kiriya*) consciousness, they do not lead to any destination, but are included in this condition.

The path-condition is a mind-to-mind + matter relation.

<sup>32</sup> but wrong mindfulness (*micchā sati*) is mentioned sometimes in the suttas

Generally:



In the **Visuddhimagga** we read [chapter XVII, 539, in Pe Maung Tin's translation]:

The twelve Path-factors, differentiated as moral and so on, which render service in the sense of leading out hence or thence, are the Path-causes. As it has been said: "The Path-factors are the Path-causes of states associated with the Path and material things originating from it." And in the section of queries it is also said: "At the moment of rebirth the resultant and indeterminate Path-factors are the Path-causes of the associated aggregates and the karma-made material things."

These two Jhāna- and Path-causes do not occur among the twice-five classes of consciousness [*dvi-pañca viññāṇa cittas*] unconditioned by mind. Thus it should be understood.

### Paccayaniddesa: Magga paccayo

Maggapaccayo'ti:

Maggaṅgāti maggasampayuttakānaṃ  
 dhammānaṃ  
 taṃsamuṭṭhānānaṃ rūpānaṃ  
 magga paccayena paccayo.

Path Condition:

The path-factors<sup>33</sup> are related to the states<sup>34</sup> associated with path and to the matter<sup>35</sup> produced thereby by path condition.

<sup>33</sup> There are 9 path-factors (*maggaṅga*):

1. *paññā* = *sammā diṭṭhi*
2. *vitakka* = *sammā* or *micchā-saṅkappa*
3. *sammā vācā* (one of the 3 virati cetasikas)
4. *sammā kammanta* (one of virati cetasikas)
5. *sammā ājiva* (one of the 3 virati cetasikas)
6. *vīriya* = *sammā* or *micchā vāyāma*
7. *sati* = *sammā sati*
8. *ekaggatā* = *sammā* or *micchā samādhi*
9. *diṭṭhi* = *micchā diṭṭhi*

<sup>34</sup> *citta* (71 *cittas* with roots) + *cetasikas* (52)

<sup>35</sup> matter produced by this rooted mind (*sahetuka cittaja rūpa*) and rooted *kamma* (*kammaja rūpa*)

End of sahaṅgata-group