

PAṬṬHĀNA

Conditonal Relations

The Buddha mentioned in the *Paṭṭhāna* altogether 24 conditions (*paccaya*) which relate cause and effect in various ways.

The 24 Conditions (*paccaya*)

1. Hetu-paccaya	Root-condition
2. Ārammaṇa-paccaya	Object-condition
3. Adhipati-paccaya	Predominance-condition
- <i>Ārammaṇ'ādhipati</i>	- Object-predominance
- <i>Sahajāt'ādhipati</i>	- Conascence-predominance
4. Anantara-paccaya	Proximity-condition
5. Samanantara-paccaya	Contiguity-condition
6. Sahajāta-paccaya	Conascence-condition
7. Aññamañña-paccaya	Mutuality-condition
8. Nissaya-paccaya	Support-condition
- <i>Sahajāta-nissaya</i>	- Conascence-support
- <i>Purejāta-nissaya</i>	- Prenascence-support
- <i>Vatthu-</i>	- Base-
- <i>Vatthārammaṇa-</i>	- Base-object-
9. Upānissaya-paccaya	Decisive support-condition
- <i>Ārammaṇ'upānissaya</i>	- Object decisive support
- <i>Anantar'upānissaya</i>	- Proximity decisive support
- <i>Pakat'upānissaya</i>	- Natural decisive support
10. Purejāta-paccaya	Prenascence-condition
- <i>Vatthu-purejāta</i>	- Base-prenascence
- <i>Ārammaṇa-purejāta</i>	- Object-prenascence
11. Pacchājāta-paccaya	Postnascence-condition
12. Āsevana-paccaya	Repetition-condition
13. Kamma-paccaya	Kamma-condition
- <i>Sahajāta-kamma</i>	- Conascent kamma
- <i>Nānakkhāṇika-kamma</i>	- Asynchronous kamma
14. Vipāka-paccaya	Result-condition
15. Āhāra-paccaya	Nutriment-condition
- <i>Rūpāhāra</i>	- material nutriment
- <i>Nāmāhāra</i>	- mental nutriment
16. Indriya-paccaya	Faculty-condition
- <i>Purejāta-indriya</i>	- Prenascence faculty
- <i>Jīvit'indriya</i>	- Material life faculty
- <i>Sahajāta-indriya</i>	- Conascence faculty
17. Jhāna-paccaya	Jhāna-condition
18. Magga-paccaya	Path-condition
19. Sampayutta-paccaya	Association-condition
20. Vippayutta-paccaya	Dissociation-condition
- <i>Sahajāta-vippayutta</i>	- Conascence dissociation
- <i>Purejāta-vippayutta</i>	- Prenascence dissociation
- <i>Pacchājāta-vippayutta</i>	- Postnascence dissociation
21. Atthi-paccaya	Presence-condition
- <i>Sahajāta-atthi</i>	- Conascence presence
- <i>Purejāta-atthi</i>	- Prenascence presence
- <i>Pacchājāta-atthi</i>	- Postnascence presence
- <i>Āhāra-atthi</i>	- Nutriment presence
- <i>Indriya-atthi</i>	- Faculty presence
22. Natthi-paccaya	Absence-condition
23. Vigata-paccaya	Disappearance-condition (same as 22)
24. Avigata-paccaya	Non-disappearance-condition (same as 21)

The conditioning phenomena mostly not “produce” the effect, but are one of the various necessary conditions, or support the effect or just influence it in one or the other way. Important to understand is, that the effect must not necessarily arise later then the cause or condition. They can be at the same time or even the effect might be earlier than the cause. The *Paṭṭhāna* explains in great detail how or why the cause conditions its effect, which *dhammas* can be related – or not – by which condition.

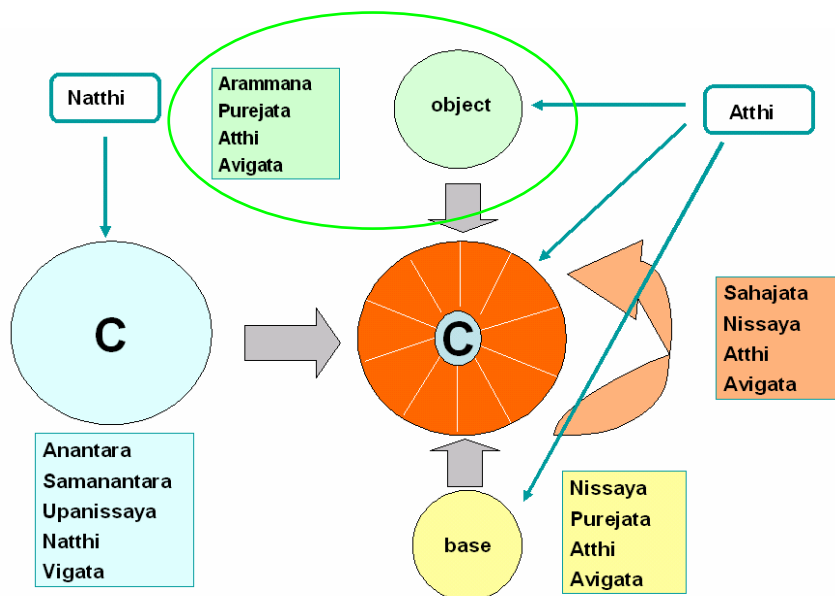
As the conditions do not work separately but in groups, we here want to study them in these groups. The 24 conditions join together in nine groups (with overlapping, that means some conditions are joining several groups):

1. *Ārammaṇa* group - Object group (8 condions)
2. *Sahajāta* group - Conascence group (15 condions)
3. *Anantara* group - Proximity group (7 condions)
4. *Purejāta* group - Prenascence group (6 condions)
5. *Pacchājāta* group - Postnascence group (4 condions)
6. *Āhāra* group - Nutriment group (3 condions)
7. *Indriya* group - Faculty group (3 condions)
8. *Pakatūpanissaya* group - Natural decisive support group (2 condions)
9. *Kamma* - (1 condition)

Ārammaṇa group – Object-group

This group of conditions or forces are working together because of the presence of an object. So, we can say, the object itself has the power to produce, condition or influence other phenomena.

Also in the Suttas in mentioned frequently that consciousness, contact, feeling, etc., or the mental defilements (*kilesa*) are arising dependent on an object. How?



There are up to eight conditioning forces which work together in this group:

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|--|---|
| 1. <i>Ārammaṇa paccaya</i> | Object condition |
| 2. <i>Adhipati paccaya (ārammaṇa-)</i> | Predominance (only object-predominance) |
| 3. <i>Nissaya paccaya (purejāta-)</i> | Support (only prenascence-support) |
| 4. <i>Upanissaya paccaya (ārammaṇa-)</i> | Decisive support (only object-decisive-support) |
| 5. <i>Purejāta paccaya (ārammaṇa-)</i> | Prenascence (only object-prenascence) |
| 6. <i>Vippayutta paccaya (purejāta-)</i> | Dissociation (only prenascence-dissociation) |
| 7. <i>Atthi paccaya (purejāta-)</i> | Presence (only prenascence presence) |
| 8. <i>Avigata paccaya (purejāta-)</i> | Non-disappearance (only prenascence ~) |

1. Ārammaṇa paccaya – object condition

Everything can be the object for the mind, for the various types of consciousness (*citta*) and their mental concomitants (*cetasika*):

all mental phenomena (*nāma*): 89 *citta* + 52 *cetasikas*
 all material phenomena (*rūpa*): 28 *rūpas*
Nibbāna
 all concepts (*paññatti*)

} all *paramattha-dhammas*

One of these objects conditions the respective type of consciousness together with its mental factors by the force of “*ārammaṇa paccaya*”. The conditioned unit of mind performs the function to be aware of, to know, to perceive, to feel...and in many ways to experience this object.



Objects are conditions for every mental state because no mind can arise without object. In other words, all types of consciousness and mental factors are based on or rest on objects as necessary condition.

Examples:

1. A red ball (visible object) in front of you is a condition for eye-consciousness (*cakkhu-viññāṇa*) and its 7 mental factors (*cetasikas*) to arise by the force of *ārammaṇa*. (Certainly other conditions like eye-sensitivity as base, light and attention are necessary too.) Further on, in one mental process (*vīthi*) also *pañcadvārāvajjana*, *sampañicchana*, *santīraṇa*, *votthapana*, the *javanas* and *tadārammaṇa* with their *cetasikas* work with this object by *ārammaṇa*-force.
2. Remembering your first-class teacher (*dhamma*-object of past = *paññatti*), may be *mahākusala citta* with *mettā* and joy arises – may be *dosamūla citta* with hatred.... This is by the force of *ārammaṇa* (besides other conditions)
3. Your mind is restless during a certain meditation period. Taking that as your object by accepting, knowing and observing, one of the eight *mahākusala cittas* of *Vipassanā*-meditation will arise, probably with neutral feeling (*upekkhā-vedanā*), spontaneous (*asankhārika*), and let’s say with knowledge (*ñāṇa-sampayutta*).

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

The object cause is a state which renders service by being object. Because for all states after beginning with “The visible object by means of the element of eye-consciousness,” the conclusion is “whatever states of mind and of mental properties arise through whatever states, are caused by way of object-cause of those states,” therefore there is no state which is not in the causal relation.

Just as a weak man should rise and stand up by leaning on a stick or a rope, so the states of mind and mental properties rise up and remain through visible objects and so on. Therefore all states which are the objects of mind and mental properties are in the object-causal relation.

Old man: *citta* + *cetasikas*
 arise through stick



Stick: Object to lean or rest on
 for *citta* + *cetasikas*

Paccayaniddesa: Ārammaṇa paccayo

Ārammaṇapaccayo'ti:

(1) Rūpāyatanam cakkhaviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(2) Saddāyatanam sotaviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(3) Gandhāyatanam ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(4) Rasāyatanam jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(5) Phoṭṭhabbāyatanam kāyaviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(6) Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam manodhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(7) Sabbe dhammā manoviññādhātuyā taṃsampayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

(8) Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti cittacetasikā dhammā. Te te dhammā tesam tesam dhammānaṃ ārammaṇapaccayena paccayo.

Object Condition:

Visible object is related to eye-consciousness (-element¹) and its concomitants by object condition.

Sound is related to ear-consciousness and its concomitants by object condition.

Smell is related to nose-consciousness and its concomitants by object condition.

Taste is related to tongue-consciousness and its concomitants by object condition.

Tangible object is related to body-consciousness and its concomitants by object condition.

Visible object, sound, smell, taste and tangible object are related to mind-element² and its concomitants by object condition.

All the six sense objects are related to mind-consciousness-element³ and its concomitants by object condition.

Grasping any *dhamma* as object, these *dhammas* arise: consciousness and its concomitants. The former *dhamma* is related to the latter *dhammas* by object condition.

¹ *Cakkhu-viññāṇa-dhātu* means the two types of eye-consciousness, result of *kusala* and *akusala*.

² *Mano-dhātu* comprises the 3 *cittas* just before and after the *viññāṇa-citta*, that is *pancadvārāvajjana* and the 2 *sampaṭicchana cittas*.

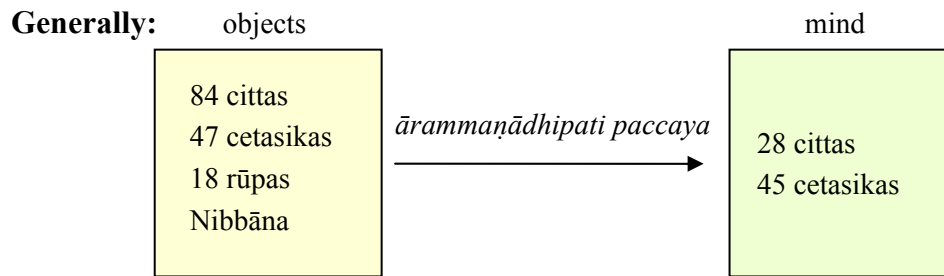
³ *Manoviññāṇa-dhātu* comprises 76 *cittas*, 89 minus 10 *viññāṇa-cittas* and the 3 *cittas* of *mano-dhātu*

2. *Adhipati paccaya* – predominance condition

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

This condition describes the influence of a predominant object, which is always an outstanding object, impressive, very beautiful or desirable. It can draw our attention easily to it.

Not all objects (mentioned in *ārammaṇa paccaya*) are *adhipati* objects. From the mental objects, the *cittas* with mental or bodily pain (2 *dosamūla-cittas* and 1 *kāya-viññāṇa* with *dukkha*) and the delusion-rooted *cittas* (2 *mohamūla-cittas*) cannot be *adhipati*, the other 84 can; from the 52 *cetasikas* the 4 of the *dosa*-group (*dosa*, *issā*, *macchariya*, *kukkucca*) and doubt (*vicikicchā*) cannot be *adhipati* and have to be excluded, so that 47 *cetasikas* remain as possible *adhipatis*. From the material objects, the 10 non-concretely produced material phenomena (*anipphanna rūpas*) cannot be *adhipati*, only the 18 concretely produced ones (*nipphanna rūpas*) can.



In more detail and better understanding we can subdivide:

- Out of these 84 *cittas*, the 76 mundane (*lokiya*) *cittas*, all the mentioned 47 *cetasikas*, and desirable *nipphanna* matter can be a predominant object conditioning one of the 8 *lobhamūla cittas* and its maximal 22 *cetasikas*.
- The 17 mundane wholesome *cittas* (*lokiya kusala*) can be a predominant object conditioning one of the 8 *mahākusala cittas* and its maximal 33 *cetasikas* (excluding the 3 abstinences (*virati*) and the 2 illimitables (*appamañña*)).
- The 8 supramundane (*lokuttara*) *cittas* and *Nibbāna* as predominant objects condition one of the 4 *mahākusala ñāṇa-sampayutta cittas* for Non-Arahats or one of the *mahākiriya ñāṇa-sampayutta cittas* for Arahats, each with maximal 33 *cetasikas* again (no *viratis* and *appamaññas*).
- Then, the predominant *Nibbāna*-object is conditioning one of the 8 *lokuttara cittas* and its maximal 36 *cetasikas*.

Examples:

1. You are so hungry and your favourite meal is served. The sight, the smell, the taste or even the happy feeling while eating could be predominant and then will condition one of the *lobhamūla-cittas* and its *cetasikas* within you, probably the first one.
2. You have practised *mettā*-meditation very successfully, attained for example the second *jhāna*, and later review your type of wholesome fine-material consciousness (*rūpāvacara kusala citta*) you had. Conditioned by this predominant object one of the 8 *mahākusala cittas* with its *cetasikas* will arise.
3. A *Sotāpanna* reflects on *Nibbāna* which he has experienced. The predominant object conditions one of the 4 *mahākusala cittas* with knowledge (*ñāṇa*) and probably happiness (*somanassa*) and spontaneously (*asankhārika*).

4. An Arahāt is enjoying the predominant object of *Nibbāna* again in *phala-samapatti*. The object is conditioning the respective *lokuttara citta*, for him the *arahatta-phala citta* with its 36 *cetasikas*.

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. (...)

That state with due regard to which the non-material states proceed, is their dominant influence by way of object. Hence it is said: "Whatever states of mind and of mental properties arise paying due regard to whatever states, are cause by way of the dominant influence-cause of those states."

Paccayaniddesa: Adhipati paccayo

Adhipatipaccayo'ti:

Predominance Condition:

Conscience-predominance

(1) **Chandādhīpati** chandasampayuttakānaṃ
dhammānaṃ
taṃsamutṭhānānaṃ 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
taṃsamutṭhānānaṃ 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
taṃsamutṭhānānaṃ 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
taṃsamutṭhānānaṃ 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.**

**Te te dhammā tesāṃ tesāṃ dhammānaṃ
adhipatipaccayena paccayo.**

Grasping any *dhamma* as an outstanding object, these latter *dhammas* arise: consciousness and its concomitants. The former *dhamma* is related to the latter *dhammas* by predominance condition.

3. Nissaya paccaya – support condition

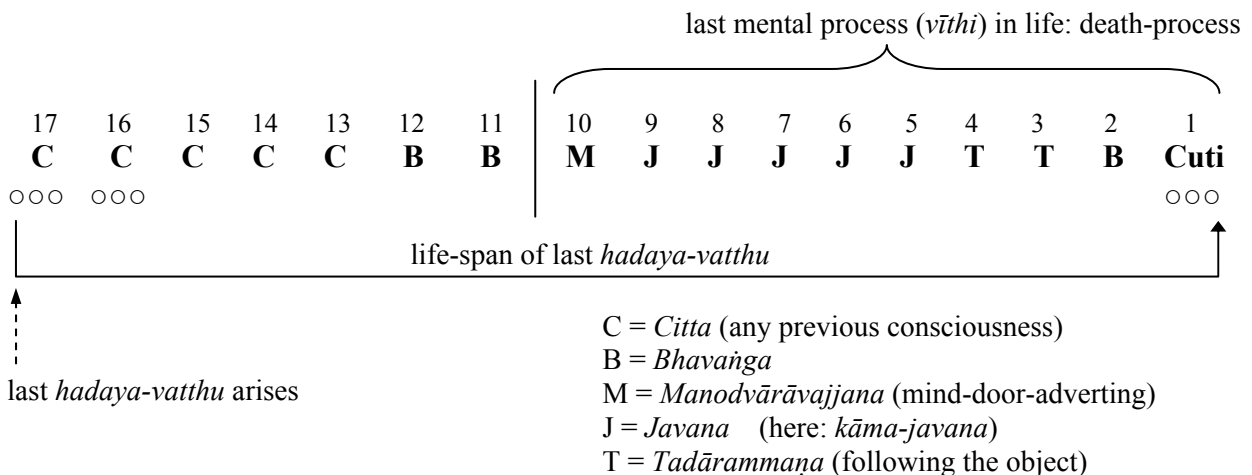
A conditioned effect arises dependent on or with the support of the conditioning state by the force of *nissaya*. There are two kinds of support, conascence support (*sahajāta nissaya*) and prenascence support (*purejāta nissaya*). The prenascence support again can be divided into two: Base-support (*vatthu-nissaya*) and base-object-support (*vatthārammaṇa nissaya*). Here in the *ārammaṇa*-group we deal with **base-object prenascence support (*vatthārammaṇa purejāta nissaya*)** only.

The heart-base (*hadaya-vatthu*), itself born earlier (*purejāta*), which is taken as object (*ārammaṇa*) from the same *cittas* for which it is the base, supports other mental phenomena to arise.

There are different opinions among Abhidhamma-scholars:

1. That this situation is solely with the heart-base (*hadaya-vatthu*) during a mind-door death-process, in which this heart-base becomes object itself (see explanation below).
2. Some other scholars like Ledi Sayadaw say that this condition can occur also during other moments in life, for example when a meditator contemplates *hadaya-vatthu* and rejoices in it. “One contemplates with insight that internal base as impermanent, suffering, non-self; one enjoys it and delights in it; making it an object, lust arises, wrong view arises, doubt arises, restlessness arises, displeasure arises.”

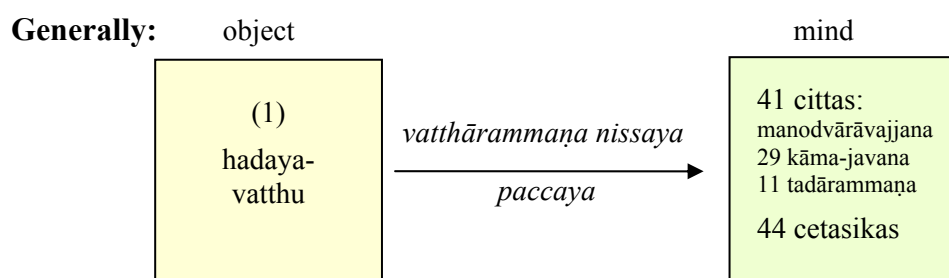
(1) The heart-base is a kamma-born matter (*kammaja rūpa*) which arises every sub-moment of all *cittas* throughout life. The last arising is at the arising submoment of the 17th *citta* prior death-consciousness (*cuti-citta*). So this *hadaya-vatthu* will cease together with the dissolving submoment of *cuti-citta*.



The effect conditioned by that *hadaya-vatthu* by way of base-object-support are the following types of consciousness:

Mind-door adverting consciousness (<i>manodvārāvajjana citta</i>) Javana: one of 29 sense-sphere Javana <i>cittas</i> (<i>kāma javanas</i>) Tadārammaṇa (all 11 <i>cittas</i> are possible)	} 41
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together with their maximal 44 associated mental factors (52 minus *issā*, *macchhariya*, *kukkucca*, 3 *viratis* and 2 *appamaññas*).



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 tress, the drawing of pictures and so on. (...) [In dependence or supported by the wax of the candle, the flame burns.]

“That material state by depending on which mind-element and mind-consciousness-element arise is the dependent cause of mind-element and mind-consciousness-element and states associated with them.”

Paccayaniddesa: Nissaya paccayo

Nissayapaccayo'ti:

- (1) Cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo.
- (2) Cattāro mahābhūtā aññamaññaṃ nissāyapaccayena paccayo.
- (3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo.
- (4) Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ nissāyapaccayena paccayo.
- (5) Mahābhūtā upādārūpānaṃ nissāyapaccayena paccayo.
- (6) Cakkhāyatanaṃ cakkhuviññādhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.
- (7) Sotāyatanaṃ sotaviññādhātuyā taṃsampayuttakānañca dhammānaṃ nissāyapaccayena paccayo.
- (8) Ghānāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.
- (9) Jivhāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ nissaya paccayena paccayo.
- (10) Kāyāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Dependence Condition:

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

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

At the moment of conception, mind and matter⁴ are mutually related to each other by dependence condition

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

The great essentials are related to derived matter (*upādā-rupa*) by dependence condition.

Eye-base is related to eye-consciousness (-element)⁵ and its associated states⁶ by dependence condition.

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

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

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

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

Base-object-prenascence support

- (11) Yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti. Taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānañca 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.

⁴ Here: mind = *paṭisandhi citta* with its maximal 33 *cetasikas*; matter = 3 *kammaja kalāpas* (*kāya-dasaka*, *bhāva-dasaka*, *vatthu-dasaka*)

⁵ “Eye-consciousness-element“, that are the two types of *citta* as result of *kusala* or *akusala*.

⁶ The associated *cetasikas* (here: 7 universals)

4. *Upanissaya paccaya* – decisive support condition

This condition strongly supports its conditioning states or, strongly depending on the cause, the effect arises. “Upa” is an intensifying prefix, showing that in this condition the cause is a powerful support for its effects.

There are three types of *upanissaya* condition: Object decisive support (*ārammaṇūpanissaya*), proximity decisive support (*anantarūpanissaya*) and natural decisive support (*pakatūpanissaya*).

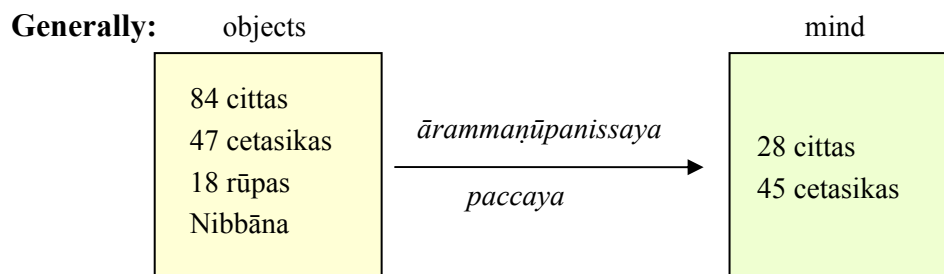
In the *ārammaṇa*-group only **object decisive support** (*ārammaṇūpanissaya*) can participate.

This condition is the same like object-predominance condition (*ārammaṇādhipati paccaya*). That means an intensive object will be a decisive or powerful support for the conditioned mind. Not all objects (mentioned are *upanissaya*-objects. From the mental objects, the *cittas* with mental or bodily pain (2 *dosamūla-cittas* and 1 *kāya-viññāṇa* with *dukkha*) and the delusion-rooted *cittas* (2 *mohamūla-cittas*) are excluded, so 84 *cittas* can be *upanissaya*-objects; and 45 *cetasikas*, excluding the 4 of the *dosa*-group (*dosa*, *issā*, *macchhariya*, *kukkucca*) and doubt (*vicikicchā*). From the material objects, only the 18 concretely produced matters (*nipphanna rūpas*) can be *upanissaya*-objects. And *Nibbāna* for sure can be too.

The conditioned effects of *upanissaya paccaya* will be one of 28 *cittas* with its *cetasikas* (4 of *dosa*-group, doubt and 2 illimitables are always excluded):

- 8 *lobhamūla cittas* + maximal 22 *cetasikas*
- 8 *mahākusala cittas* + maximal 33 *cetasikas*
- 4 *mahākiriya cittas* *ñāṇa-sampayutta* + maximal 33 *cetasikas*
- 8 *lokuttara cittas* + maximal 36 *cetasikas*

→ for details see under “2. *adhipati paccaya*”



In the **Visuddhimagga** we read [chapter XVII, 536, in Pe Maung Tin’s translation]:

This is the literal meaning of “sufficing condition-cause”. For its fruition it depends on, cannot reject that, because of which it arises – thus dependence. Just as despair is excessive sorrowing, so sufficing condition is excessive dependence. It is an equivalent term for strong reason. Hence that state which renders service by being a strong reason is to be known as the sufficing condition. It is of three kinds: object-sufficing condition, immediate sufficing condition, natural sufficing condition.

Of them, in the first place the object-sufficing condition has been classified together with the dominant influence of the object without making any difference, thus: “Having given charity, observed the precepts and the holy day, one reflects thereon with due regard. One reflects on one’s past good behaviour with due regard. Having emerged from *jhāna*, one reflects with due regard. Probationers reflect on the Adoption with due regard; they reflect on purification with due regard. They emerge from the path and reflect on it with due regard,” and so on. That object with due regard to which mind and mental properties arise, is as a rule the strong object among objects. Thus dominant influence has the meaning of being fit for due regard, sufficing condition of the object, that of a strong reason. In this way the difference between them should be understood. (...)

Paccayaniddesa: Upanissaya paccayo

Upanissayapaccayo'ti:

Powerful Dependence Condition:

Proximity decisive support

- | | |
|---|---|
| (1) Purimā purimā kusalā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding wholesome <i>dhammas</i> are related to subsequent wholesome <i>dhammas</i> by dependence condition. |
| (2) Purimā purimā kusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ kesañci upanissayapaccayena paccayo. | Preceding wholesome <i>dhammas</i> are related to subsequent unwholesome <i>dhammas</i> by powerful dependence condition. |
| (3) Purimā purimā kusalā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissaya paccayena paccayo. | Preceding wholesome <i>dhammas</i> are related to subsequent indeterminate (<i>abyākata</i>) <i>dhammas</i> by powerful dependence condition. |
| (4) Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding unwholesome <i>dhammas</i> are related to subsequent unwholesome <i>dhammas</i> by powerful dependence condition. |
| (5) Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ kesañci upanissayapaccayena paccayo. | Preceding unwholesome <i>dhammas</i> are related to subsequent wholesome <i>dhammas</i> by powerful dependence condition. |
| (6) Purimā purimā akusalā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding unwholesome <i>dhammas</i> are related to subsequent indeterminate (<i>abyākata</i>) <i>dhammas</i> by powerful dependence condition. |
| (7) Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding indeterminate (<i>abyākata</i>) <i>dhammas</i> are related to subsequent indeterminate <i>dhammas</i> by powerful dependence condition. |
| (8) Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding indeterminate (<i>abyākata</i>) <i>dhammas</i> are related to subsequent wholesome <i>dhammas</i> by powerful dependence condition. |
| (9) Purimā purimā abyākatā dhammā
pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ upanissayapaccayena paccayo. | Preceding indeterminate (<i>abyākata</i>) <i>dhammas</i> are related to subsequent unwholesome <i>dhammas</i> by powerful dependence condition. |

Natural decisive support

- | | |
|--|---|
| (10) Utubhojanaṃ'pi upanissayapaccayena paccayo.
Puggalo'pi upanissayapaccayena paccayo.
Senāsanaṃ'pi upanissayapaccayena paccayo. | Weather and food are also related to [beings] by powerful dependence condition.
A person is also related to by powerful dependence condition.
The lodging-place is also related to [beings] by powerful dependence condition. |
|--|---|

5. Purejāta paccaya – prenatal condition

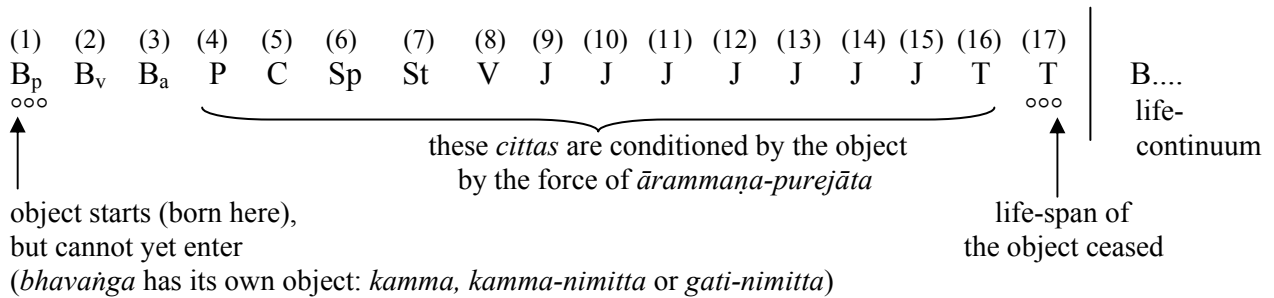
The prenatal condition is born earlier than the conditioned effect.

This conditioning *dhamma* is a matter (*rūpa*) which has already arisen earlier and has reached the stage of presence (*ṭhiti*). It causes mental states to arise after it.

There are two kinds of prenatal conditions: base-prenatal (*vatthu-purejāta*) and object-prenatal (*ārammaṇa-purejāta*). In the *ārammaṇa*-group we only deal with **object-prenatal condition** (*ārammaṇa-purejāta paccaya*).

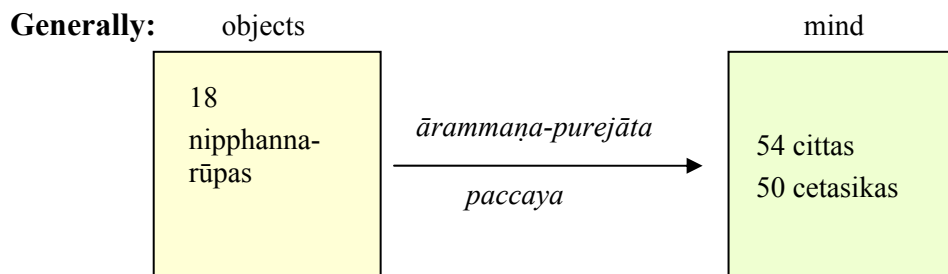
The objects which are born earlier are the 6 objects (visible object, sound, smell, taste, tangible object and concrete material *dhamma*-objects), in other words the 18 concretely produced matters (*nipphanna rūpas*), which must be still in existence. What they are conditioning by *ārammaṇa-purejāta paccaya* are the 54 types of consciousness of sense-sphere (*kāmāvacara cittas*) together with their mental factors (*cetasikas*), from which 50 are possible (52 minus the 2 illimitables (*appamañña*)).

By the force of *ārammaṇa-purejāta* the five sense objects condition the *cittas* and *cetasikas* in the respective sense-door process (*vīthi*) which take it as their object.



- B = *bhavaṅga*: B_p = past B., B_v = vibrating B., B_a = arresting B.
- P = *Pañcadvārāvajjana* = five-sense-door adverting consciousness
- C = *Cakkhuvīññāṇa* = eye-consciousness
- Sp = *Sampaṭicchana* = receiving consciousness
- St = *Santīraṇa* = investigating consciousness
- V = *Voṭṭhapana* = determining consciousness
- J = *Javana* = dynamic consciousness, experiencing and enjoying the object
- T = *Tadārammaṇa* = consciousness following the object

All 18 *nipphanna-rūpas*, which have reached the stage of presence, can become *ārammaṇa-purejāta* condition for the active *cittas* and *cetasikas* of a mind-door process.



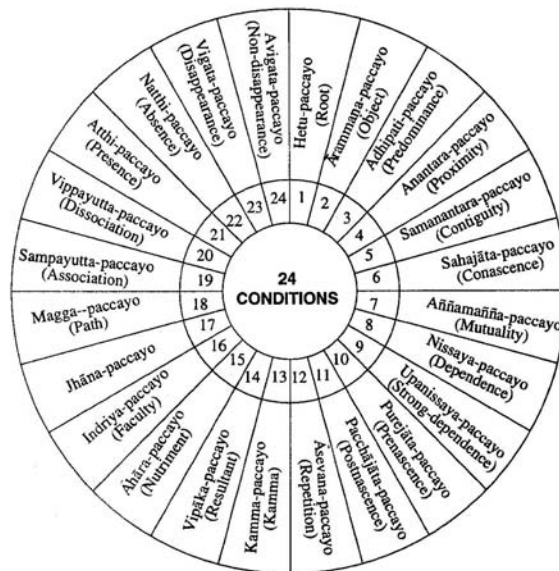
Examples:

1. A visible object (*rūpa*) is born earlier than eye-consciousness (*cakkhu-viññāṇa*) and its mental factor (*cetasikas*). Visible object is related to eye-consciousness and concomitants by object-prenatal condition. And visible object is related to mind-element (*mano-dhātu* = *pañcadvārāvajjana* + 2 *sampaṭicchana cittas*) and their concomitants also by object-prenatal condition.

2. The sound (*sadda*) is born earlier than you can perceive it. Ear-consciousness and its mental factors arise later than their cause, the sound.
3. Contemplating on the earth-element (*paṭhavī*) takes place in a mind-door process. The contemplated earth-element has arisen earlier than the active *cittas* and *cetasikas* in the mind-door-process which take it as their object. So, conditioned by the force of object-prenascence this earth-element makes the following mental phenomena arise:
 Mind-door-adverting (*mandvārāvajjana citta*) with its 11 *cetasikas*, *Javanas* (here *mahākusala cittas*) with their maximal 38 *cetasikas*, and may be *tadārammaṇa cittas* with 10, 11 or maximal 33 *cetasikas*.

In the **Visuddhimagga** we read [chapter XVII, 536, in Pe Maung Tin’s translation]:

The state which, arising first, renders service by proceeding is the pre-existent cause. It is of eleven kinds by way of physical objects and the heart-basis at the five doors. As it is said:
 “(...) Form is in the causal relation of pre-existence to eye-consciousness-element and states associated with it. Sound...to ear-consciousness..., smell... taste... touchable object⁷ are in causal relation of pre-existence to body-consciousness-element and states associated therewith; and form... sound... smell... taste... touchable object are in causal relation of pre-existence to mind-element and states associated. That form depending on which mind-element and mind-consciousness-element arise is in the causal relation of pre-existence to mind-element and states associated with it, sometimes is or is not related to mind-consciousness-element and states associated with it.”



⁷ Pe Maung Tin here writes “touch-organ” which might be a mistake, because “body-organ” is already mentioned among the sense-organs and here we are among the sense-objects.

Paccayaniddesa: Purejāta paccayo

Purejātapaccayo'ti:

Prenascence Condition:

(1) Cakkhāyatanaṃ cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Eye-base is related to eye-consciousness
(-element) and its associated states by
prenascence condition.

(2) Sotāyatanaṃ sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

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

(3) Ghāṇāyatanaṃ ghānaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

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

(4) Jivhāyatanaṃ jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

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

(5) Kāyāyatanaṃ kāyaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

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

Object-prenascence

(6) Rūpāyatanaṃ cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Visible object is related to eye-consciousness
(-element) and its associated states by
prenascence condition.

(7) Saddāyatanaṃ sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Sound is related to ear-consciousness and its
associated states by prenascence condition.

(8) Gandhāyatanaṃ ghānaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Smell is related to nose-consciousness and its
associated states by prenascence condition.

(9) Rasāyatanaṃ jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Taste is related to tongue-consciousness and its
associated states by prenascence condition.

(10) Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Tangible-object is related to body-
consciousness and its associated states by
prenascence condition.

(11) Rūpāyatanaṃ saddāyatanaṃ
gandhāyatanaṃ rasāyatanaṃ
phoṭṭhabbāyatanaṃ manodhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

Visible object, sound, smell, taste and tangible
object are related to mind-element and its
associated states by prenascence condition.

(12) Yaṃ rūpaṃ nissayā manodhātu ca mano
viññāṇadhātu ca vattanti.
Taṃ rūpaṃ manodhātuyā
taṃsāmpayuttakānañca dhammānaṃ
purejātapaccayena paccayo.

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

(13) Manoviññāṇadhātuyā
taṃsāmpayuttakānaṃ ca dhammānaṃ kiñci
kāle purejātapaccayena paccayo.
Kiñci kāle na purejātapaccayena paccayo.

That matter is sometimes related to the mind-
consciousness element and its associated states
by prenascence condition.
Sometimes it is not related by prenascence
condition.

6. *Vippayutta paccaya* – dissociation condition

Vippayutta is a condition which dissociates from its conditioned state. That means cause and effect do not associate or mix, like water and oil do not mix but can exist side-by-side.

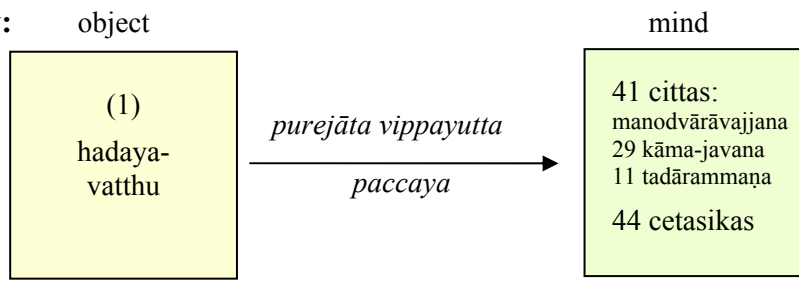
Vippayutta is a condition where the conditioning state is either a mental phenomenon that assists present material phenomena, or a material phenomenon that assists present mental phenomena. Material groups and mental groups do not mix, neither do they arise nor dissolve together. But they aid each other. If the conditioning phenomena is matter, the conditioned must be mind, and visa versa.

There are three kinds of dissociation: Conascence dissociation (*sahajāta-vippayutta*), prenascence dissociation (*purejāta.vippayutta*) and postnascence dissociation (*pacchājāta vippayutta*). In the *ārammaṇa*-group only the **prenascence dissociation condition (*purejāta vippayutta*)** is possible.

This prenascence dissociation condition is the same like prenascence support condition (*purejāta nissaya paccaya*) and only matter born earlier can condition mind. In our case of *ārammaṇa*-group only the base-object prenascence support condition (*vatthārammaṇa purejāta nissaya paccaya*) serves as dissociation condition (*vippayutta paccaya*).

→ see “*nissaya paccaya*”

Generally:



The effect conditioned by that *hadaya-vatthu* by way of prenascence dissociation are the following types of consciousness:

Mind-door adverting consciousness (<i>manodvārāvajjana citta</i>)	}	41
Javana: one of 29 sense-sphere Javana <i>cittas</i> (<i>kāma javanas</i>)		
Tadārammaṇa (all 11 <i>cittas</i> are possible)		

together with their maximal 44 associated mental factors (52 minus *issā*, *macchariya*, *kukkucca*, 3 *viratis* and 2 *appamaññas*).

In the **Visuddhimagga** we read [chapter XVII, 539 and 540 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. (...)

And the pre-existent should be understood by way of the physical basis of eye-consciousness and so on. As it had been said: “The pre-existent eye-organ is related to eye-consciousness through dissociation-cause... the heart-basis to the resultant indeterminate, inoperative indeterminate aggregates;... the heart-basis to the moral aggregates;... the heart-basis to the immoral aggregates.”

Paccayaniddesa: Vippayutta paccayo

Vippayuttapaccayo'ti:

(1) Rūpino dhammā arūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo.

(2) Arūpino dhammā rūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo.

Dissociation Condition:

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

Mental phenomena are related to material phenomena by dissociation condition.

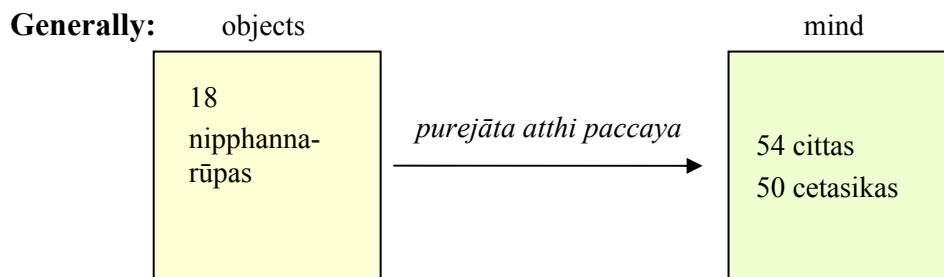
7. *Atthi paccaya* – presence condition

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 temporally overlap; the force of presence-condition supports during the time of overlap.

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 *ārammaṇa*-group only **the prenascent presence condition (*purejāta atthi paccaya*)** is possible. → see “*purejāta*”



The objects which are born earlier are the 6 objects (visible object, sound, smell, taste, tangible object and concrete material *dhamma*-objects), in other words the 18 concretely produced matters (*nipphanna rūpas*), which must be still in existence. By *purejāta atthi paccaya* they are conditioning 54 types of consciousness of sense-sphere (*kāmāvacara cittas*) together with their mental factors (*cetasikas*), from which 50 are possible (52 minus the 2 illimitables (*appamañña*)).

By the force of *purejāta atthi* the five sense objects condition the *cittas* and *cetasikas* in the respective sense-door process (*vīthi*) which take it as their object.

All 18 *nipphanna-rūpas*, which have reached the stage of presence, can become *purejāta atthi* condition for the active *cittas* and *cetasikas* of a mind-door process.

Example:

While a smell (*gandha*) is present, you can smell – that means a nose-door process is running. During the existence-stage of the physical smell-object, this smell is a condition by the force of existence (*atthi paccaya*). Because the smell is born earlier (at the time of arising submoment of the first *bhavṅga-citta* in the process) than the active *cittas* (five-sense-door adverting, nose-consciousness, receiving, investigating, determining, Javanas, *tadārammaṇa*) with their respective *cetasikas*, which all are working indeed with that smell-object. After existing side-by-side, the object dissolves with the dissolving submoment of the second *tadārammaṇa-citta*.

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 form⁸, mind and mental properties, great primaries, sense-organs, heart-basis. As it has been said: “(...)

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: (...)

As to pre-existence, the exposition is made by way of pre-existent eye and so on. (...)

⁸ *Nāmarūpa* = mind and matter, or mentality and materiality

Paccayaniddesa: Atthi paccayo

Atthipaccayota'ti:

- (1) Cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo.
- (2) Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo.
- (3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo.
- (4) Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo.
- (5) Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.
- (6) Cakkhāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (7) Sotāyatanaṃ sotaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (8) Ghānāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (9) Jivhāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (10) Kāyāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

Presence Condition (Atthi Paccaya)

- The four immaterial aggregates are mutually related to one another by presence condition.
The four great essentials are mutually related to one another by presence condition.
At conception, mind and matter are mutually related to each other by presence condition.
Consciousness and its concomitants are related to the mind-born matter by presence condition.
The great essentials are related to derived matter by presence condition.
Eye-base is related to eye-consciousness and its associated states by presence condition.
Ear-base is related to ear-consciousness and its associated states by presence condition.
Nose-base is related to nose-consciousness and its associated states by presence condition.
Tongue-base is related to tongue-consciousness and its associated states by presence condition.
Body-base is related to body-consciousness and its associated states by presence condition.

- (11) Rūpāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (12) Saddāyatanaṃ sotaviññādhātuyā taṃ sampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (13) Gandhāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (14) Rasāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (15) Phoṭṭhabbāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (16) Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
- (17) Yaṃ rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti. Taṃ rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

Visible object is related to eye-consciousness and its associated states by presence condition.

Sound is related to ear-consciousness and its associated states by presence condition.

Smell is related to nose-consciousness and its associated states by presence condition.

Taste is related to tongue-consciousness and its associated states by presence condition.

Tangible object is related to body-consciousness and its associated states by presence condition.

Visible object, sound, smell, taste and tangible object are related to mind-elements and its associated states by presence condition.

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

8. *Avigata paccaya* – non-disappearance condition

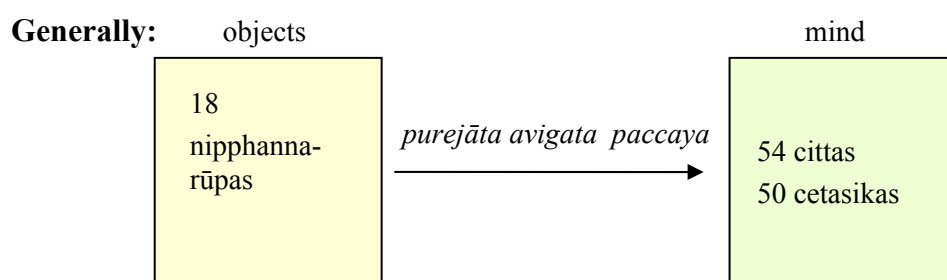
In the non-disappearance-condition a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside. Cause and effect must temporally overlap; the force of non-disappearance-condition supports during the time of overlap.

The *avigata*-condition is the same like the *atthi*-condition. → *atthi paccaya*

It is also classified into 5 or 7 types in the same way as *atthi*.

Again: For the *ārammaṇa*-group only the **prenascent non-disappearance condition** (*purejāta avigata paccaya*) is possible.

→ see “*purejāta*”



The objects which are born earlier are the 6 objects (visible object, sound, smell, taste, tangible object and concrete material *dhama*-objects), in other words the 18 concretely produced matters (*nippahanna rūpas*), which must be still in existence, here in non-disappearance. By *purejāta avigata paccaya* they are conditioning 54 types of consciousness of sense-sphere (*kāmāvacara cittas*) together with their mental factors (*cetasikas*), from which 50 are possible (52 minus the 2 illimitables (*appamañña*)).

By the force of *purejāta avigata* the five sense objects condition the *cittas* and *cetasikas* in the respective sense-door process (*vīthi*) which take it as their object.

All 18 *nippahanna-rūpas*, which have reached the stage of presence, can become *purejāta avigata* condition for the active *cittas* and *cetasikas* of a mind-door process.

Another example:

Meditating on the air-element (*vāyo-dhātu*) by observing the rising and falling of the abdomen takes place in a mind-door process (*mano-dvāra vīthi*). The contemplated air-element has arisen earlier than the active *cittas* and *cetasikas* in the mind-door-process which take it as their object. So, conditioned by the force of *purejāta avigata* this air-element makes – together with other conditions from the *ārammaṇa*-group – the following mental phenomena arise:

Mind-door-adverting (*mandvārāvajjana citta*) with its 11 *cetasikas*, *Javanas* (here one of the 8 *mahākusala cittas*) with their maximal 38 *cetasikas*, and may be *tadārammaṇa cittas* with 10, 11 or maximal 33 *cetasikas*. All these – and only these – *cittas* have that air-element as their object, which has arisen earlier (*purejāta*) but still has not yet disappeared (*avigata*).

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:

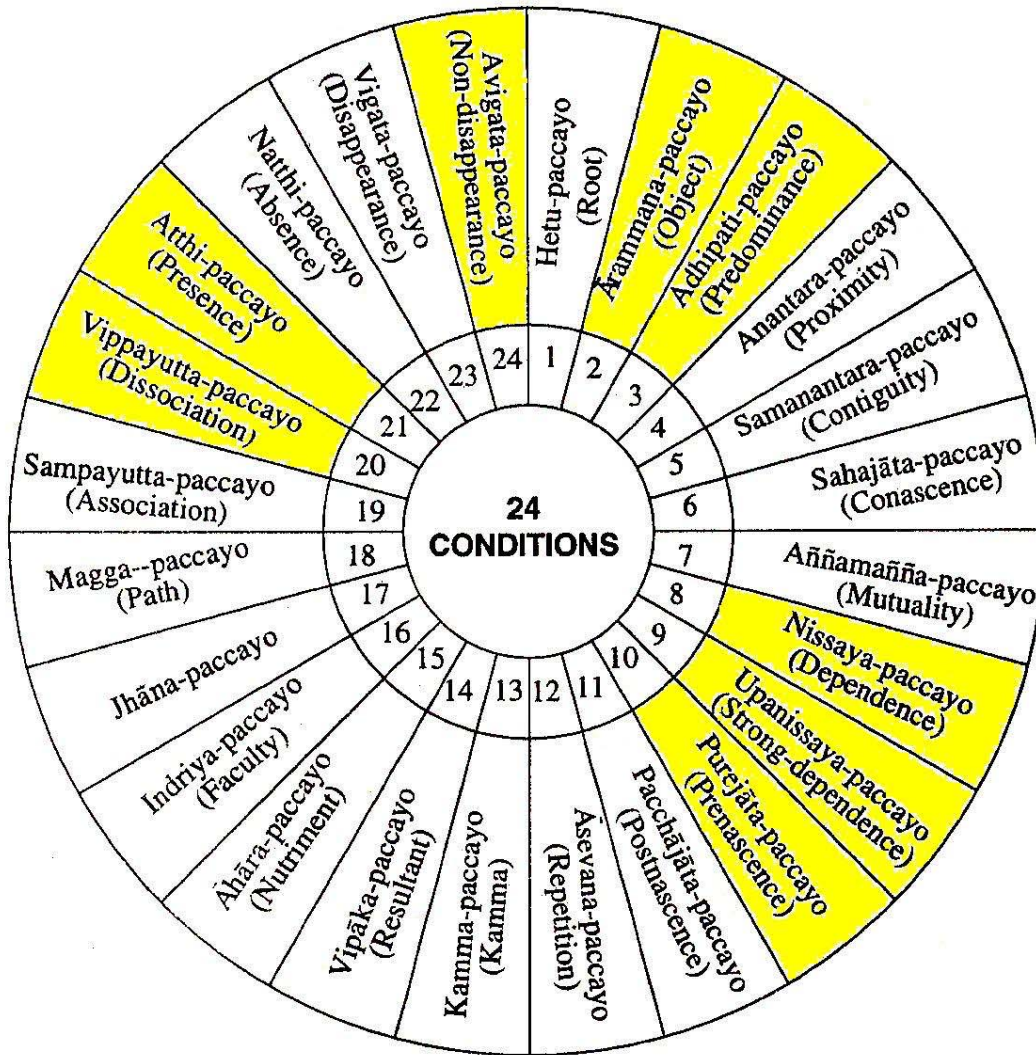
- (1) Cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo.
- (2) Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo.
- (3) Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo.
- (4) Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ avigatapaccayena paccayo.
- (5) Mahābhūtā upādārūpānaṃ avigatapaccayena paccayo.
- (6) Cakkhāyatanam cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (7) Sotāyatanam sotaviññāṇadhātuyā taṃ sampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (8) Ghāṇāyatanam ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (9) Jivhāyatanam jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (10) Kāyāyatanam kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatayena paccayo.
- (11) Rūpāyatanam cakkhaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (12) Saddāyatanam sotaviññāṇadhātuyā taṃ sampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (13) Gandhāyatanam ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (14) Rasāyatanam jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (15) Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (16) Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam manodhātuyā taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.
- (17) Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ avigatapaccayena paccayo.

Non-disappearance Condition:

- The four immaterial aggregates are mutually related to one another by non-disappearance condition.
- The four great essentials are mutually related to one another by non-disappearance condition.
- At conception, mind and matter are mutually related to each other by non-disappearance condition.
- Consciousness and its concomitants are related to the mind-born matter by non-disappearance condition.
- The great essentials are related to derived matter by non-disappearance condition.
- Eye-base is related to eye-consciousness and its associated states by non-disappearance condition.
- Ear-base is related to ear-consciousness and its associated states by non-disappearance condition.
- Nose-base is related to nose-consciousness and its associated states by non-disappearance condition.
- Tongue-base is related to tongue-consciousness and its associated states by non-disappearance condition.
- Body-base is related to body-consciousness and its associated states by non-disappearance condition.
- Visible object is related to eye-consciousness and its associated states by non-disappearance condition.
- Sound is related to ear-consciousness and its associated states by non-disappearance condition.
- Smell is related to nose-consciousness and its associated states by non-disappearance condition.
- Taste is related to tongue-consciousness and its associated states by non-disappearance condition.
- Tangible object is related to body-consciousness and its associated states by non-disappearance condition.
- Visible object, sound, smell, taste and tangible object are related to mind-elements and its associated states by non-disappearance condition.
- Depending on this matter (i.e. heart-base) mind-element and mind-consciousness-element arise. That matter is related to mind-element, mind-consciousness-element and their associated states by non-disappearance condition.

The 24 conditions (*paccayas*)

The *ārammaṇa*-group is marked in yellow



May all beings be happy!